

Subsistence in Coastal Louisiana

Volume 4: Annotated Bibliography



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ABOUT THE COVER

The side yard, housing laying hens and boats, of a house in lower Pointe-aux-Chênes, Terrebonne Parish, Louisiana. Photo by Shana Walton.

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Preface

In the aftermath of the *Deepwater Horizon* oil spill of 2010, the largest oil spill in US history, some people filed claims for subsistence losses, due to damages to wild resources they could no longer access—resources they would have acquired through their own labor or through gifting and sharing. Federal officials were faced with the problem that subsistence had never been studied systematically in the Gulf of Mexico region. Our project was then tasked with a preliminary study of subsistence in coastal Louisiana.

The objectives of this study were 1) to explore the range of subsistence activities (including production, exchange sharing, barter and small-scale informal sales); 2) to identify key dynamics in the overlapping activities of commercial and household consumption; 3) to field test research methods to study subsistence; and 4) to produce preliminary data about subsistence harvesting, exchange and consumption.

We centered our study on two coastal Louisiana parishes: Terrebonne and Lafourche (located southwest of New Orleans). Working through personal networks and previously-established community connections, and working with community researchers, we talked with people who participated in all areas of subsistence, including duck-hunting, deer-hunting, fishing, gardening, frogging, alligator hunting, shrimping, crabbing, oystering, dog-training, raising chickens, weaving nets, and crafting duck decoys and palmetto baskets. Some were commercial shrimpers, fishing guides, or professional alligator hunters, and others had professional jobs and hunted or fished on the weekends. Participants included men and women, ranging in age from college students to retirees.

We conducted 10 oral histories, 37 in-depth conversations (semi-structured interviews), dozens of less formal interviews, three focus groups, and two feedback sessions. We set up two festival booths where festgoers could participate in storytelling sessions about harvesting and sharing. We also conducted more than 100 drop-in interviews and made 10 observation trips of roadside fishing, crabbing and farm stands. We worked with 26 participants who kept logs of their hunting, harvesting, and sharing activities. These logs documented over 2,500 instances of hunting, harvesting, or sharing. Two project Principal Investigators worked with four graduate students, six community researchers, and 62 undergraduate students.

We found that, in spite of popular media accounts that portray subsistence as exotic, in Coastal Louisiana subsistence is both ordinary and pervasive. Hunting and harvesting pervade everyday life in coastal communities. Some of our general findings, elaborated in the report, include:

- Participants worry that rapid environmental change threatens hunting and harvesting;
- People may not see what they do (gardening, hunting, crabbing, or shrimping, and sharing their harvest with family or neighbors) as one single system (“subsistence”);
- Harvesting and sharing are connected to family and community in complex ways;
- Commercial activities and wage labor often support and underwrite subsistence activities, making them possible;
- Subsistence activities are central to personal, cultural, and regional identity;
- Degree of participation in subsistence activities varies across a lifecycle;
- Subsistence foods are highly valued and fuel family and community celebrations; and

- Loss of access to hunting and harvesting can have environmental justice implications with poorer families impacted most heavily.

Volume 1 of this study is dedicated to discussion of these findings.

Volume 2 offers a selection of field reports from researchers who worked on the project. At the end of our project, all team members were invited to create two products for inclusion in this report: “field reports” and “ethnographic profiles.” In this setting, the two are distinct only by their focus or emphasis. In our usage, a field report is a general report created by a team member about a subsistence practice that he or she documented in one or multiple fieldwork excursions, based on a condensed or more polished version of already-submitted field notes. An ethnographic profile, as we are using the term, also is a condensing of field notes, but focused more narrowly on a subsistence practitioner, rather than the larger field experience. Both types of writing are presented simply as field reports in Volume 2.

In Volume 3, the field reports take the form of photo essays. In both volumes 2 and 3, the goal is to give readers a glimpse into the details of subsistence as well as to see the range of subsistence activities.

Volume 4, this volume, is an annotated selective bibliography on subsistence. Items are not limited to studies in the southern US, but include many focusing on other countries.

1 Annotated Bibliography

This bibliography was compiled by three methods: 1) keyword searches through journal databases, 2) searching references cited sections of papers on subsistence, and 3) recommendations by professionals.

The keywords used to search included *subsistence, hunting, shrimping, crabbing, gardening, harvesting, fishing, self-provisioning, foraging, wild harvest, wildlife regulations, and game regulations*. We also sent out a query to the Environmental Anthropology listserv (E-Anth) asking for suggestions for additional sources. We received a significant and generous response from our colleagues, and many of those sources are included in this bibliography. Despite such a wealth of resources, this bibliography makes no claim to be exhaustive. For example, though we have included some sources on subsistence in Alaska and the Canadian Arctic, our focus was on identifying work from other areas. Also, this bibliography does not have a heavy focus on the new urban foraging literature, although some sources are included. The focus of this bibliography is on traditional and customary subsistence practices in the lower 48 states of the US, which might include mentions of hunting or gardening inside larger works. In addition, we focused on articles and publications that would help us define the range and variety of subsistence practices.

All sources in this bibliography are arranged in alphabetical order of the first authors' last names, rather than by topic. Entries are presented in four ways: 1) listing of the source only, 2) listing of the source with the author's abstract, 3) author's abstract with additional notes by the editors, and 4) sources with editors' annotation only.

1.1 Authors A through B

Acheson JM, Wilson JA. 1996. Order out of chaos: the case for parametric fisheries Management. *Am Anthropol.* 98 (3): 579-594.

Author's abstract: The current crisis in the world's fisheries indicates the need for a management method, different from that now used by Western scientists, that regulates the quantity of fish taken. The authors propose a method called "parametric management," which takes into account the complex, chaotic nature of fish stocks and emphasizes preserving regular biological processes in the life cycle of fish by controlling how people fish. Supporting data come from 28 folk societies, the Maine lobster industry, and the authors' mathematical model of fish stocks. (579)

Aiello T. 2007. The Ouachita River Flood in Monroe, Louisiana, 1932. *Louisiana Hist: J Louisiana Hist Assoc.* 48 (1): 25-54.

This article provides a summary of responses following the Ouachita River floods in 1927 and 1932, focusing on both government policy and aid from local and national non-profit organizations. Aiello situates Monroe, Louisiana, within a Great Depression economy, in which already weakened local farmers were devastated further by the natural disaster, while politicians and the Army Board of Engineers proposed and argued levee management solutions instead of putting them into place. Enumerating the costs of the flood to crops, livestock, and to humans in the form of displacement and disease, Aiello describes primarily local efforts to confront these issues in the building of temporary levees and allocation of food and other resources. His

conclusion spotlights the region's "resiliency" throughout the Great Depression and following the 1932 flood, which he claims "acted as the catalyst" for social integration and economic and infrastructural development. (54)

Ancelet BJ, Edwards JD, Pitre G. 1991. Cajun country. Jackson (MS): University of Mississippi Press.

The authors provide a comprehensive overview of the history and folk culture of Louisiana's Cajun communities. Drawing on a variety of archival, ethnographic, and insider sources, the authors communicate Cajun culture from both an academic and a local Cajun lens. The book has four sections: history, social institutions, material culture, and performance. The authors discuss the development and continuation of certain food habits from Acadiana to southern Louisiana, based on the opportunities the group encountered on the land. Basic small farming crops, such as okra, corn, and sugar cane, are discussed, as are more elaborate ritual activities, such as boucheries, based on animal subsistence.

Augelli JP. 1962. The rimland-mainland concept of culture areas in Middle [Central] America. Ann Assoc Am Geogr. 52(2): 119-129.

This study aims to more thoroughly identify "middle America" through an analysis of agricultural engagement and the class, race, and ethnicity factors alongside it. Augelli divides the midland from the rimland in Central America and underscores that subsistence practices between the two areas reflect cultural differences between them that result from different immigrants and power structures in the respective locations. Augelli discusses immigrants from African origins, including West Africa, Haiti, and Jamaica, and European immigrant influences and indigenous groups. Crops mentioned include sugar, bananas, ackee fruit, okra, sorghum, the congo bean, millet, yams, and mango. Augelli also notes the women's roles in rimland as important marketers of surplus crops. In addition to a review of individual groups' perspectives on use of the terrain and crops, he underscores the social and political differences between what he identifies as rimland plantation life and mainland hacienda life. Unlike the plantation, he asserts, the hacienda is more collaborative in nature; it is more family-oriented, has lower capital, and is less efficient due to its focus on things other than mass-production.

Bear C, Eden S. 2008. Making space for fish: the regional, network and fluid spaces of fisheries certification. Social Cult Geogr. 9 (5): 487-504.

Author's abstract: In this paper, we examine the multiple spatialities of Marine Stewardship Council (MSC) certifications. The MSC uses its ecolabelling scheme to promote sustainable fisheries management; its logo may be used on the products of certified fisheries. The certification process involves the definition of a "fishery". This involves the designation of boundaries around a particular location. Though these boundaries suggest exclusivity for each fishery, these regional spaces are also entwined in the MSC's network, whereby they are viewed relationally. The utility of areal boundaries is also rendered problematic by the materiality of the seas: coastlines change, fish swim, water moves, and ships travel. To operate its scheme successfully, the MSC has to recognise this spatial fluidity, acknowledging the rupture of boundaries and the movement of actors. We argue that attention to a multiplicity of spatialities helps direct attention to the role of non-humans in the acting out of hybrid geographies. (487)

Beehler GP, McGuinness BM, Vena JE. 2003. Characterizing Latino anglers' environmental risk perceptions, sport fish consumption, and advisory awareness. *Med Anthropol Q.* 17 (1): 99-116.

Author's abstract: Sport fish advisories for the Great Lakes states suggest limiting consumption of fish taken from the lakes and their tributaries because of chemical contamination. However, it appears that minority anglers are less aware of the advisories and also consume greater quantities of sport fish than white anglers. We conducted focus groups in western New York with Latino anglers and partners of anglers to explore these patterns. Analysis revealed that older anglers believed local waters were of good quality and that it was safe to consume fish taken from them. They based their evaluation of both water and fish primarily on visual inspection. In contrast, younger Latinos believed that area waters were highly polluted because of dumping of waste from local industries. They fished away from urban areas in an effort to find cleaner, more swiftly moving waters. They considered consuming sport fish from urban areas highly risky, given their occasional illness experiences following meals of what they later thought had been polluted fish. For all Latino anglers, however, state-sponsored advisories were minimally effective because of their limited distribution and complex wording. Results point to differences in lay and scientific models of pollution and a need to bridge this gap in future risk-communication strategies. (99)

Berkes F. 1988. Subsistence fishing in Canada: a note on terminology. *Arctic.* 41(4): 319–20.

Author's abstract: Several terms (subsistence, domestic, harvest, food fishing) are often used synonymously in Canada to refer to fishing carried out to satisfy local food needs. To resolve the confusion and to provide consistency, it is desirable to consolidate the terminology. "Subsistence" connotes the appropriate meaning in both anthropology and economics, and is therefore favored here. It has the added advantage of being the term used in Alaska. (319)

Berkes F. 1990. Native subsistence fisheries: a synthesis of harvest studies in Canada. *Arctic.* 43(1): 35-42.

Author's abstract: Subsistence fisheries, as distinct from commercial and recreational, exist throughout much of the Canadian North and satisfy local needs for fish protein. These fisheries have been investigated quantitatively only since the 1970s. Many of these studies are in "grey literature"; methods of study and reporting are not standardized, and interpretation of data is often problematic. Nevertheless, some generalizations can be offered from a preliminary survey of harvest study data from 93 communities and from 10 regional studies, representing Labrador, Quebec, Ontario, Manitoba, Saskatchewan, British Columbia, and the Northwest Territories. The data indicate a wide range of harvest values, clustering at about 60 kg of whole fish per capita per year. If these data are representative, there is a significant subsistence fishery sector important for the local economies of hundreds of communities. Most of these fisheries are not being reported in fishery statistics, nor are they being monitored and assessed. (35)

Billings DB, Blee KM. 1990. Family strategies in a subsistence economy: Beech Creek, Kentucky, 1850–1942. *Sociolog Perspect.* 33(1): 63-88.

Authors' abstract: In this study of landownership, life-cycle effects, and household composition in a rural Appalachian community, we examine the nature of family strategies in a subsistence-oriented economy. Baseline ethnographic data from 1942 are linked through genealogical

information to data on households from the manuscript agricultural and population censuses of 1850, 1860, 1870, 1880, 1900, and 1910. The great variability in household composition over this period indicates the necessity of observing household arrangements at many points in time. In 1880 and 1900, there was a relationship between landownership and household composition, controlling for age of the head of household, with young owners twice as likely to head complex households as young non-owners. This suggests that the family strategy of bringing additional kin into the household—usually as farm laborers—was a privilege of property ownership. Data on surplus food production show that this strategy of family extension primarily represented a way to stave off economic disaster rather than a response to increased economic opportunity. In addition, strong family group networks, observed in the 1942 ethnography, provided another survival strategy, making possible the reproduction of marginal and below-subsistence-producing farms through inter-household economic cooperation. (63)

The writers of this article are sociologists with a Marxist perspective, using ethnographic archives to study landownership through family life, household composition, subsistence farming, and social transformation between 1850 and 1952 in a rural Kentucky community. They focus on the role of family life and the changes in numbers of family members who live in the house to derive a more thorough understanding of how social transformation on a larger scale occurs in the area. More specifically, they want to see how families in this economically depressed area dealt with their poverty-related challenges over a long period of drastic economic change. By reviewing ethnographic data from 1942, the authors link genealogies from the mid-nineteenth century and provide context for census data; the years between 1850 and 1942 were pivotal in Appalachia because this is the period that the community transitioned from a subsistence-based to a commercial capitalism-based economy, and by analyzing this data they can theorize how it changed social aspects of the community. Significantly, this article explores the relationship between social and familial networks and what kind of changes occur when communities move farther from a subsistence economy and closer to a capitalist structure.

Bird RB. 2007. Fishing and the sexual division of labor among the Meriam. *Am Anthropol.* 109 (3): 442-451.

Author's abstract: Do men and women forage differently because they are cooperatively responding to children's requirements for care or because they are differentially sensitive to variance? In this article, I examine how care trade-offs and variance contribute to gender differences in fishing strategies among Torres Strait Islanders (Meriam). Women's fishing had lower failure rates, coefficients of variation, and frequencies of sharing than men's fishing. Men and women responded to trade-offs between mean and variance differently: women spent less time on high mean-high variance activities, men less time on high mean-low variance activities. Although child-care trade-offs affected time allocation to different fishing activities among women, they did not affect differences in time allocation between the sexes. These results support previous work implicating variance and sharing frequency as important resource currencies shaping gender differences in subsistence decisions, and they offer challenges to a general model of the division of labor predicated on economic notions of specialization as increasing production efficiency. (442)

Blackwell D. 1994. In search of subsistence: review of Mies M, Shiva V, *Ecofeminism*. *The Women's Review of Books*. 11(5): 28.

This is a review of Mies and Shiva's 1993 book *Ecofeminism*, in which patriarchy and ecological destruction are linked.

Boglioli M. 2009a. A matter of life and death: hunting in contemporary Vermont. Amherst (MA): University of Massachusetts Press.

From the publisher's abstract: American hunters occupy a remarkably complex place in this country's cultural and political landscape. On the one hand, they are cast as perpetrators of an anachronistic and unnecessary assault on innocent wildlife. On the other hand, they are lauded as exemplars of no-nonsense American rugged individualism. Yet despite the passion that surrounds the subject, we rarely hear the unfiltered voices of actual hunters in discussions of hunting.

Anthropologist Marc Boglioli puts a human face on a group widely regarded as morally suspect, one that currently stands in the crossfire of America's so-called culture wars. Drawing on extensive ethnographic fieldwork in Addison County, Vermont, which took him from hunting camps and sporting goods stores to local bars and kitchen tables, Boglioli focuses on how contemporary hunters, women as well as men, understand their relationship to their prey. He shows how hunters' attitudes toward animals flow directly from the rural lifeways they have continued to maintain in the face of encroaching urban sensibilities. The result is a rare glimpse into a culture that experiences wild animals in a way that is at once violent, consumptive, and respectful, and that regards hunting as an enduring link to a vanishing past. It is a book that will challenge readers—hunters, non-hunters, and anti-hunters alike—to reconsider what constitutes a morally appropriate relationship with the non-human residents of this planet.

Boglioli M. 2009b. Illegitimate killers: the symbolic ecology and cultural politics of coyote-hunting tournaments in Addison County, Vermont. *Anthropol Humanism*. 34(2): 203-218.

Author's abstract: Although I have conducted ethnographic research on hunting in central Vermont since 1996, one important issue has remained conspicuously absent from my field notes: organized hunting protest. That all changed one cold February day in 2005 as protesters from a home-grown animal rights group stood along a country road in Whiting, Vermont, to voice their opposition to the first annual Howlin' Hills Coyote Hunt. This coyote-hunting tournament was characterized by a broad assortment of local residents—including hunters—as a morally corrupt departure from traditional hunting ethics and from that day forward Addison County has been caught up in a social drama that may forever change the face of hunting in Vermont. As deep philosophical differences were revealed between not only hunters and antihunters, but between hunters themselves, a small window opened for a more general moral critique of hunting. Drawing on testimony from hunters, animal rights activists, Vermont Department of Fish and Wildlife personnel, and my own experiences at coyote tournaments, I explain the perspectives of the various actors in this drama as they struggle to define the meaning and ethical place of hunting in the 21st century. (203)

This piece on the debates among hunters, anti-hunters, and government organizations on the morality and need for coyote hunts in Vermont, although not framed with the concept of "subsistence," provides helpful framing for understanding subsistence in Louisiana for a number of reasons. Boglioli relies heavily on traditional ethnographic approaches combined with data from wildlife and fisheries and some theoretical framing to provide a comprehensive overview of the issue.

Boglioli's discussion of debates between hunters' perceptions of deer and of coyote underscores the nuanced and often moralized conversation surrounding different animals. For example, hunters perceive coyotes as cunning nuisances who damage the noble deer population and threaten the safety of their own communities. As a result, the hunt for coyotes involves significantly less reverence for the animal than for deer, and, unlike deer, coyote carcasses are often thrown away after they are killed. This underscores the different hierarchies of hunted animals and how they reflect human dynamics within the community. Boglioli spends extensive time discussing the debates among hunters, nonhunters, and the Vermont Department of Wildlife and Fisheries over whether coyote hunts should be banned, and explores the nuances among hunters who articulate different goals and engagement with the land. Highlighting both cultural practices and personal communications, Boglioli addresses the seeming contradiction of concern for the natural world and the killing and leaving of coyote corpses on the side of the highway. Boglioli also brings theoretical considerations of insider-outsider dynamics and cultural change from outsiders moving in to the Vermont area to further develop these complicated debates. Last, Boglioli's discussion of the Vermont Department of Wildlife and Fisheries role in the debate underscores the complicated relationship between it and the people, exploring their goals of maintaining focus on animal populations as opposed to taking sides between coyote hunters and the coyote hunt protesters.

Bohannan P. 1955. Some principles of exchange and investment among the Tiv. *Am Anthropol.* 57(1): 60-70.

Author's abstract: The Benue Valley of northern Nigeria. The basis of their economy is subsistence agriculture, supplemented by an effective network of markets particularly in the southern and central portions of their country. The Tiv pride themselves on their farming abilities and their subsistence wealth. Today, however, their ideas of economic exchange and their traditional methods of investment and economic aggrandizement are being undermined by a new economic system that demands different actions, motives, and ideas. This article addresses: (I) Tiv ideas of exchange as expressed in their language, (II) some traditional modes of investment and exchange, based on a ranked hierarchy of spheres or categories of exchangeable commodities, and (III) the impact of Western economy on such aspects of subsistence, exchange, and investment which Tiv consider in terms of these spheres or categories. (60)

Bohannan P, Bohannan L. 1968. Tiv economy. Evanston (IL): Northwestern University Press.

The notion of "spheres of exchange" is developed by Paul and Laura Bohannan in this ethnography of a farming community in Nigeria's central plateau. Following Polanyi, the Bohannans argue that markets (as economists think of them) rarely exist in non-western small-scale societies (then called "primitive societies"); rather, they have marketplaces, and economic ideas a motives, and behaviors that are rooted in cultural institutions, and do not behave as expected from a liberal universalist economic theory developed through observation of industrialist capitalist societies (mostly Europe and the US).

Bradley C, Moore CC, Burton ML, White DR. 1990. A cross-cultural historical analysis of subsistence change. *Amer Anthropol.* 92:447-457.

Scholars from the University of California Irvine involved in the study of "World Systems and Ethnological Theory" examine the changes wrought on small-scale society by the world economic system and relations between small-scale and large-scale societies. Drawing from the

Human Relations Area File, the study examines 87 societies. As of this writing in 2015, the use of terms “small-scale” and “large-scale” has gone out of fashion, because local and global systems are assumed to be deeply interpenetrated, and to have been in contact for a very long time (see Eric Wolf *Europe and the People Without History* [2010 {1982}]). World system analysis is usually linked to the world of Immanuel Wallerstein.

The article begins with an overview of the use of subsistence in anthropology and specifically in economic anthropology, then moves on to specify, “subsistence economy is defined in this report as the acquisition, transport, and storage of all products of agriculture, herding, hunting, fishing, and gathering, for use or exchange, and also includes wage labor and trade” (447).

The authors note their study provides further evidence for periodization of social and economic changes in society affected by the expanding world system, namely, the marked shifts in hunting and fishing and gathering of wild harvested resources in the 19th century and the intensification of agricultural production in the 20th century. (452)

Branch GM, Hauck M, Sigwana-Ndulo N, Dye AH. 2002. Defining fishers in the South African context: subsistence, artisanal, and small-scale commercial sectors. S Afr J Mar Sci. 24:475-487.

Authors’ abstract: The evolution of a new policy for the management of marine fisheries in South Africa led to the Marine Living Resources Act of 1998 (MLRA). Among other innovations, this requires that management strategies be developed for subsistence fisheries. As a prerequisite, definitions and criteria are needed to identify and distinguish them. To achieve this, the Chief Director of Marine & Coastal Management (MCM), the authority responsible for managing marine fisheries, appointed a Subsistence Fisheries Task Group (SFTG) to make recommendations about definitions and modes of management. The process involved successive surveys and consultations with fishing communities, communication with MCM, and a national workshop of all participants. This led to consensus about the following definition:

Subsistence fishers are poor people who personally harvest marine resources as a source of food or to sell them to meet the basic needs of food security; they operate on or near to the shore or in estuaries, live in close proximity to the resource, consume or sell the resources locally, use low-technology gear (often as part of a long-standing community-based or cultural practice), and the kinds of resources they harvest generate only sufficient returns to meet the basic needs of food security.

This definition builds on the facts that existing subsistence fisheries are usually: (1) local operations; (2) customary, traditional or cultural; (3) undertaken for personal or family use; (4) primarily for nutritional needs (though excess resources may be sold to ensure food security); (5) based on minimal technology; and (6) undertaken by people with low cash incomes. They are specifically non-commercial and non-recreational. The definition was designed to allow protection of the rights of these people and sustainability of the resources. While developing this definition, it became obvious that the definition of “commercial fishing” in the MLRA is also inadequate, and a new definition was developed. Commercial fisheries span a wide spectrum, and the SFTG defined “small-scale commercial fishers” as a distinct component that has not received adequate attention, and for whom specific management plans need to be developed. They are distinguished by living on or close to the coast, having a history of involvement with fishing, being personally involved in hands-on day-to-day running of their enterprises, operating

with limited amounts of capital investment and low levels of technology, and employing small numbers of people. (475)

Bronson B. 1966. Roots and the subsistence of the ancient Maya. *Southwestern J Anthropol.* 22 (3): 251-279.

Brown RB, Xu X, Toth Jr. JF. 1998. Lifestyle options and economic strategies: subsistence activities in the Mississippi Delta. *Rural Sociol.* 63(4): 599–623.

Authors' abstract: "Subsistence" and "informal economy" are contrasted in their utility as sociological concepts and their ability to explain a variety of activities in two rural Mississippi Delta communities. Literature on subsistence stresses that the desired outcome of participation is not an increase in income but the social rewards of participation itself. Two underlying dimensions of participation in these activities are documented through the literature and through a confirmatory factor analysis of empirical data: life-style choice and economic strategy. These were constructed into indexes and examined individually and in combination as dependent variables using regressors at the community, household, and individual levels. Community ties were weakly associated with participation in such activities. Whites and those with higher incomes participated more in lifestyle choice-oriented activities. Participation in general was statistically related to households needing less weekly income and being of larger size. Potential connections with persistent rural poverty are discussed. (599)

Brown R, Toth J. 2001. Natural resource access and interracial associations: black and white subsistence fishing in the Mississippi Delta. *South Rural Sociol.* 17: 81-110.

Authors' abstract: Using qualitative data gathered over approximately twenty months, we examine how racial divisions between black and white fishers factor into access, harvesting strategies, and use of natural resources in subsistence fishing activities in the Mississippi Delta. Though both races engage in subsistence fishing for many of the same reasons—a sense of autonomy and economic independence—clear differences were manifest in their access, harvesting strategies, and utilization of the fish. We document these differences. We conclude that the social relations between white and black subsistence fishers, as they interact with and through the landscape, appear to perpetuate the characteristics of race relations in this region rather than redefine them. (81)

This article addresses racial patterns in fishing, consumption, and, occasionally, sales. First, Brown and Toth describe how black fishers mostly used a simple cane pole while white fishers, who are most likely to hold a commercial license, used more expensive equipment—even if they were mostly consuming their fish, giving it away, and only occasionally selling it (to pay for their overhead). They explain: "these black subsistence fishers are recognized and legitimated by those who matter most—family, close friends, and neighbors—through their utilitarian success in securing fish, not through the symbols they display to others" (97). Because the cane pole is successful catching enough fish, the fishers do not look to acquire more expensive equipment.

However, recent changes to property access made many of these fishers trespassers where they used to fish freely. Brown and Toth explain that this lack of access has racialized effects: "Whites, because of their traditional access to the rivers and lakes through their commercial gear, can harvest larger fish in larger quantities" (103).

In their analysis of subsistence activities as both social and economic, the authors borrow the idea of differing "customers" and "consumers" of various fishers. Even in the case of gifting

fish, this article separates racialized trends, with white fishers providing fish to wider, public networks and black fishers giving these fish to their families. The emphasis on differing social networks addresses how different groups seem to practice subsistence fishing in specific ways.

Browne KE. 1995. Who does and who doesn't earn "off the books"? the logic of informal economic activity in Martinique, FWI [French West Indies]. *Anthropol Work Rev.* 16 (1-2): 23-33

Browne begins with a discussion of "occupational multiplicity" described by Lambros Comitas (1973) in his research in Jamaica with fishermen who also engaged in a variety of economic activities, including wage labor and small-scale farming. This work was expanded on by Keith Hart (1973) on the informal economy of urban dwellers in Ghana (Browne 1995: 23). Browne also provides a definition of informal economy: "The term 'informal economy' refers to enterprises and activities that generate income 'off the books,' that is, outside the legal system of normally reported income."

Browne advocates for "a new approach for conceptualizing both the informal economy and the people who participate in it" (23). Browne notes that most studies up to that point focused on the poor. "So, I posed the following question for my research: Is the informal economy a survival strategy for only the poor?" (24). She writes of undeclared economic activities for the (UDA's) that she concludes are certainly a survival strategy for the poor, but also serve the non-poor as a strategy for upward mobility.

Butler CF, Menzies CR. 2007. Traditional indigenous knowledge and indigenous tourism. In: Butler R, Hinch T, eds. *Tourism and indigenous knowledge*. San Francisco (CA): Elsevier.

The authors argue that traditional indigenous knowledge can be incorporated into tourism development as a way to ensure that this tourism is decolonizing rather than recolonizing. They specifically how discuss sports fishing and recreational fishing as well as other forms of kayaking tourism and historical tours can incorporate indigenous knowledge, satisfying visitors interest in British Colombia's indigenous communities and their interest in eco-tourism and learning about traditional forms of harvesting (fishing, hunting) and feasting. Butler and Menzies argue that incorporating traditional knowledge into tourism development can help to safeguard the resources of the region, making tourism more sustainable. They also insert that indigenous knowledge is an attraction in itself.

1.2 Authors C through D

Carriker RM. 2010. Urban farming in the West: A New Deal experiment in subsistence homesteads. Tucson (AZ): University of Arizona Press.

Publisher's abstract: From 1933 to 1935, the federal government's Division of Subsistence Homesteads (DSH) created thirty-four New Deal communities that sought to provide a healthier and more economically secure life for disadvantaged Americans. These settlements were designed to combine the benefits of rural and urban living by offering part-time farming, uplifting social functions, and inexpensive homes. Four were located in the West: in Phoenix, Arizona; El Monte and San Fernando, California; and Longview, Washington.

Carriker examines for the first time the intricate histories of these subsistence homestead projects, which have long been buried in bureaucratic records and clouded by misunderstanding,

showing that in many ways they were among the agency's most successful efforts. He provides case studies of the projects, rescuing their obscure histories using archival documents and rare photographs. He also reveals the machinations of civic groups and private citizens across the West who jockeyed for access to the funds being allotted for New Deal community building.

By describing what took place on these western homesteads, Carriker shows that the DSH's agenda was not as far-fetched as some have reported. The tendency to condemn the Division and its projects, he argues, has failed to appreciate the good that came from some of the individual homestead communities—particularly those in the Far West.

Although overshadowed by the larger undertakings of the New Deal, some of these western communities remain thriving neighborhoods—living legacies to FDR's efforts that show how the country once chose to deal with economic hardship. Too often the DSH is noted for its failures; Carriker's study shows that its western homesteads were instead qualified accomplishments.

Carroll MS, Blatner KA, Cohn PJ. 2003. Somewhere between: social embeddedness and the spectrum of wild edible huckleberry harvest and use. *Rural Sociol.* 68: 319-42.

Authors' abstract: This case study is centered in northeast Washington state and northern Idaho and focuses on the social ecology of the wild edible huckleberry. The theoretical notion of social embeddedness is the lens through which the harvest and use of this much-prized resource is viewed and analyzed. Using grounded theory as an over-arching method, qualitative data were collected over two harvesting seasons regarding who harvests huckleberries in the study area and why. Four categories of use and/or users were identified. The results suggest a rich tapestry of social relations surrounding this resource that belies the simplistic notion of "commercial" compared to "recreational" use. These relations include temporal, geographic, economic, and cultural dimensions. Policy implications include the need to move beyond the commercial-recreational dichotomy in regulating the harvest of berries as well as the need to link the notions of community forestry and subsistence to the harvest of non-timber forest products more generally. (319)

Cartmill M. 1993. A view to a death in the morning: hunting and nature through history. Cambridge (MA): Harvard University Press.

Publisher's abstract: What brought the ape out of the trees, and so the man [sic] out of the ape, was a taste for blood. This is how the story went, when a few fossils found in Africa in the 1920s seemed to point to hunting as the first human activity among our simian forebears—the force behind our upright posture, skill with tools, domestic arrangements, and warlike ways. Why, on such slim evidence, did the theory take hold? Cartmill searches out the origins, and the strange allure, of the myth of Man the Hunter. *A View to a Death in the Morning* shows us how hunting has figured in the western imagination from the myth of Artemis to the tale of Bambi—and how its evolving image has reflected our own view of ourselves.

A leading biological anthropologist, Cartmill brings wit and wisdom to his story. Beginning with the killer-ape theory in its post-World War II version, he takes us back through literature and history to other versions of the hunting hypothesis. Earlier accounts of Man the Hunter, drafted in the Renaissance, reveal a growing uneasiness with humanity's supposed dominion over nature. By delving further into the history of hunting, from its promotion as a maker of men and builder of character to its image as an aristocratic pastime, charged with ritual and eroticism,

Cartmill shows us how the hunter has always stood between the human domain and the wild, his status changing with cultural conceptions of that boundary.

Cartmill's inquiry leads us through classical antiquity and Christian tradition, medieval history, Renaissance thought, and the Romantic movement to the most recent controversies over wilderness management and animal rights. Modern ideas about human dominion find their expression in everything from scientific theories and philosophical assertions to Disney movies and sporting magazines. Cartmill's survey of these sources offers fascinating insight into the significance of hunting as a mythic metaphor in recent times, particularly after the savagery of the world wars reawakened grievous doubts about man's place in nature.

Cheuvront B. 2007. A state-managed program for conducting interviews with commercial fishermen. NAPA [Natl Assoc Pract Anthropol] Bull. 28(1): 99-108.

Author's abstract: North Carolina has an ongoing program to collect social and economic data from commercial fishermen. The data are used to inform fisheries managers about potential human impacts of proposed regulations. Federal and state law requires consideration of available social and economic data whenever fisheries management decisions are made. This article describes the methods and techniques used by researchers at a state level to collect data relevant to state and federally managed fisheries. Baseline data collection occurred between 1999 and 2003. Longitudinal follow up data collection began in 2004. Both qualitative and quantitative data are collected from individual fishermen. Data elements include individual sociodemographics, characteristics of their fishing business, dependence on fishing, attitudes regarding fisheries management, user group conflicts, and perceptions of the fishing industry. Benefits and difficulties associated with maintaining a state-level program are discussed. (99)

Clay PM, Olson J. 2007. Defining fishing communities: issues in theory and practice. NAPA [Natl Assoc Pract Anthropol] Bull. 28(1): 27-42.

Authors' abstract: The characterizations of fishing communities range from containers of cultural traditions to sites of resistance, from places of management to spaces of global connection. We review key themes and issues from the literature on fishing communities, in light of theoretical work on communities and the context of applied anthropological work in the United States, where fishing community is defined as a term of law as well as art. (27)

Collins J. 1995. Multiple sources of livelihood and alternative view of work: concluding remarks. Anthropol Work Rev. 16 (1-2): 43-46.

Writing as part of a special issue of this journal on multiple livelihoods, Collins argues that a focus on these multiple sources also allows researchers to recognize and valorize unwaged work. This focus provides an integrative framework for investigating the variety of self-provisioning activities in which people all over the world engage—in addition to whatever waged work they may do. It also recognizes that significant work is performed inside the home, as well as outside it. These analytical shifts respond to feminist critiques of studies of work (the domestic labor debate of the 1970s and early 1980s). In opening up the definition of work and the places and times where it may be conducted, scholars enhance the visibility of women's and children's labor (43) and their roles in supporting and reproducing the population, and the unrecorded self-provisioning activities performed by men in many cultures. Collins concludes by arguing that greater theorizing of multiple livelihoods is needed and that it should be grounded in ethnographic exploration.

Collings P. 2011. Economic strategies, community, and food networks in Ulukhaktok, Northwest Territories, Canada. *Arctic*. 64(2): 207-219.

Author's abstract: This paper examines the social networks of country food-sharing in Ulukhaktok, Northwest Territories, Canada, in light of our current understanding of the relationship between climate change and Arctic peoples. Most recent work on the impacts of climate change on Arctic peoples has tended to focus on conceptual frameworks appropriate for this field of inquiry or to document perceived threats of climate change. This research incorporates a social network approach to document the association between different economic strategies (full-time worker, part-time worker, hunter) and categories of kin. It demonstrates that the sharing patterns of hunters favor the cultivation of ties with distant and collateral kin, while those of wage earners favor ties with parents and siblings. These different affiliations point to different vulnerabilities to change. For example, hunters pursue a strategy that provides the flexibility and connections necessary for adapting to changing environmental circumstances but increases their vulnerability to economic and political changes that restrict their ability to generate cash. Wage workers, despite a steady income, are more vulnerable to environmental change as it affects traveling conditions, potential hazards, and hunting success.

Collings P, Wenzel G, Condon RG. 2009. Modern food sharing networks and community integration in the Central Canadian Arctic. *Arctic*. 51(4): 301-314.

Authors' abstract: From June 1992 to July 1993, research on wildlife harvesting and subsistence relations was conducted among a sample of householders in the Inuit community of Holman [as of 2006, Ulukhaktok; on Victoria Island, Northwest Territories, Canada]. In an earlier paper, the authors examined the involvement of younger Inuit in subsistence hunting, noting that despite the sweeping political, social, and economic changes that have been experienced in Holman and across the Canadian North, hunting remained an important sociocultural and economic activity for some members of the sample group. This paper focuses specifically on the informal socioeconomic aspects of subsistence in Holman. Using primary data from the 1992–93 sample, we examine the range of economic mechanisms employed by Holman Inuit for the distribution of wild resources and compare the present range of such activity to that observed by Stefansson, Jenness, Rasmussen, and Damas in their work on Copper Inuit food sharing. These data indicate that 1) the sharing form most frequently cited ethnographically, obligatory seal-sharing partnerships, is more irregular than formerly; and 2) voluntary, nonpartnership-based sharing remains an important element in the contemporary economic system.

Condon R, Collings P, Wenzel G. 1995. The best part of life: subsistence hunting, ethnicity and economic adaptation among young adult Inuit males. *Arctic*. 48(1) (March 1995): 31-46.

This study reports on a series of year-long interviews and harvesting log collection with 20 male heads of household of the Copper Inuit of Holman [as of 2006, Ulukhaktok], Canada. The object was to look at involvement with subsistence practices among younger Inuit, and the researchers determined that the younger men were committed to continuing hunting for several reasons, including economics, ethnic pride, self-esteem, recreation, and mental health. The researchers also noted the importance of sharing in the community, adding that many people benefited by how food was distributed. They noted the highest rate of sharing among active hunters, who both gave away and received more food.

“Subsistence harvesting and Inuit culture, even from the perspective of occasional hunters, are viewed as intimately intertwined. For this reason, subsistence should be understood not from the perspective of formal economic models using only benefit-cost comparisons to justify . . . subsistence harvesting, but from the perspective of what hunting and sharing mean to the people who do them” (44).

Coté C. 2010. Spirit of our whaling ancestors: revitalizing Makah & Nuuchah-nulth traditions. Seattle (WA): University of Washington Press.

Coté, a professor of American Indian Studies at the University of Washington and a member of Nuuchah-nulth First Nation, provides a thorough discussion of indigenous whaling that includes an account of the Makah Whale hunt of 1999, part of a revival of indigenous whale hunting by Makah and Nuuchah-nulth First Nations of Canada, from the perspective of global struggles for aboriginal sovereignty and engaging with issues of environmental sustainability, human rights, treaty rights, and an animal rights and eco-colonialism. Although the focus is on indigenous communities of British Columbia, political, cultural and environmental issues are more broadly conceptualized in the book.

Coutts BE. 1985. Flax and hemp in Spanish Louisiana 1777–1783. Louisiana Hist: J Louisiana Hist Assoc. 26(2): 129-139.

This historian traces the Spanish Crown’s attempt at cultivating a flax- and hemp-driven agriculture in colonial Louisiana from 1777–1783. The article discusses the challenges of stimulating agriculture development, particularly the kind that will bring in or save large amounts of money, in a frontier colony. Flax and hemp were key industrial items during this time period and Spain did not have domestic access to any, so they pushed for flax and hemp growth in the Louisiana climate. The article also details some of the social and agricultural history surrounding New Orleans that continue to inform studies of the greater New Orleans area.

Davis D. 2010. Washed away? the invisible peoples of Louisiana’s wetlands. Lafayette (LA): University of Louisiana Press.

Publisher’s abstract: For persons lacking an emotional attachment to the region, it is easy to see how South Louisiana's wetlands came to be labeled a “No Man's Land”, a forgotten human landscape. However, a surprisingly large and ethnically diverse population has historically lived in this “wasteland”, which boasted perhaps as many as 150,000 season inhabitants in the late 1930s. These resident trapper-hunter-fisherfolk collectively give a human face to the coastal lowlands that have traditionally been studied almost exclusively for their distinctive flora and fauna. Indeed, books, monographs, and a sizeable body of research material have been published on the marsh and estuary’s terrestrial, aquatic, and avian species, but little has been written about the trappers, commercial hunters, cattlemen, oystermen, shrimp fishermen, Chinese and Filipino seine crews, oil and gas company field crews, government service employees, rum-runners, shrimp-drying communities, and others. Yet, were it not for these marshdwellers, this topographic element would have only aesthetic, not economic value. Ultimately, each wetlands group has imprinted its respective territory with its own unique cultural values, in the process giving Louisiana's near sea-level marshes its “personality”. *Washed Away?* is the first comprehensive look at the settlement, occupation and environmental challenges of these Louisiana coastal communities.

Dick RE. 1996. Subsistence economies: freedom from the marketplace. Soc Nat Resour. 9: 19-29.

Din GC. 1986. The Canary Islander settlements of Spanish Louisiana: an overview. Louisiana Hist: J Louisiana Hist Assoc. 27(4): 353-373.

Din traces a mostly ignored (he argues) history of Canary Islanders in Spanish Louisiana. Beginning in the late 1770s, the Spanish government recruited around 500 men and their families as soldiers and settlers in four colonies along the Mississippi: Terre-aux-Boeufs, Galveztown, Valenzuela, and Barataria. These sites, strategically chosen for military interests, did not support the growth of crops beyond subsistence levels: production of cash crops like cotton or sugar were thwarted by hurricanes and periodic flooding and drought, and most of the settlers required government aid to survive. This article details their food sources, from small crop holdings to seafood.

Although the settlers made efforts to leave their colonies for New Orleans or for better land, the Spanish governor, in many cases, held them there to support national interests. In the early nineteenth century, following the Louisiana Purchase, the Canary Islanders fled their settlements for New Orleans and Baton Rouge. Others settled along the bayou and intermingled with French Acadians. Din locates the descendants of Canary Islanders in St. Bernard, Ascension, Assumption, and East Baton Rouge parishes, where, he claims, they preserve their cultural heritage in various ways (not enumerated).

Dizard JE. 1999. Going wild: hunting, animal rights, and the contested meaning of nature. Amherst (MA): University of Massachusetts Press.

Publisher's abstract: This is an examination of the ways in which different conceptions of nature shape our responses to specific environmental issues.

Dunaway WA. 1996. The first American frontier: transition to capitalism in Southern Appalachia, 1700–1860. Durham (NC): University of North Carolina Press.

Publisher's abstract: In *The First American Frontier*, Wilma Dunaway challenges many assumptions about the development of preindustrial Southern Appalachia's society and economy. Drawing on data from 215 counties in nine states from 1700 to 1860, she argues that capitalist exchange and production came to the region much earlier than has been previously thought. Her innovative book is the first regional history of antebellum Southern Appalachia and the first study to apply world-systems theory to the development of the American frontier. Dunaway demonstrates that Europeans established significant trade relations with Native Americans in the southern mountains and thereby incorporated the region into the world economy as early as the seventeenth century. In addition exploring to the much-studied fur trade, she explores various other forces of change, including government policy, absentee speculation in the region's natural resources, the emergence of towns, and the influence of local elites. Contrary to the myth of a homogeneous society composed mainly of subsistence homesteaders, Dunaway finds that many Appalachian landowners generated market surpluses by exploiting a large landless labor force, including slaves. In delineating these complexities of economy and labor in the region, Dunaway provides a perceptive critique of Appalachian exceptionalism and development.

Duram LA. 1997. A pragmatic study of conventional and alternative farmers in Colorado. Prof Geogr. 49(2): 202–213.

Author's abstract: The adoption of alternative agriculture in the form of organic farming and Holistic Resource Management ranching is controlled by individual farmer decision making. Drawing on pragmatism, a method of inquiry based on understanding peoples' experiences, this paper shows how agricultural land-use decisions are based on numerous factors, including sources of information, individual perceptions of agriculture, and attitudes about the environment that are narrowed to a farmer's practical range of choice. Descriptive statistics identify variations between groups of conventional and alternative farmers, while qualitative analysis details incremental variations among case study farmers. Based on 57 mail survey responses and 11 case study interviews in Colorado, 12 behavioral characteristics are identified that describe composite reactive and proactive farmers. Differences are linked to variations between an internal and external locus of control. Results indicate that there is a spectrum of attitudes and characteristics among conventional and alternative farmers that is displayed as an agro-ecological behavior continuum model. (202)

Durrenberger EP, Pálsson G. 1982. Policy, processors, and boats: fishing in modern Iceland. *Cent Issues Anthropol.* 4(2): 31-47.

Authors' abstract: We argue that to understand fishing in modern Iceland, it must be contextualized in terms of a system which includes three subsystems: (1) production-catching and processing, (2) distribution-selling processed fish internationally, (3) policy-establishing fishing areas, gear, periods, prices, quotas, and attempts to influence policy. We briefly outline the components of this system in contemporary Iceland. We conclude that if comparative studies of fishing are to be useful, they must go beyond comparisons of fishing boats to comparisons of fishing systems. (31)

Durrenberger EP, Pálsson G. 1986. Finding fish: the tactics of Icelandic skippers. *Am Ethnolog.* 13(2) (May 1): 213-229.

Authors' abstract: We discuss the literature on decision-making in fishing and describe several objective factors related to Icelandic fishing skippers' behavior regarding times and destinations of their fishing trips. We argue that the information available to them and the knowledge and theories they have developed often can lead them to several different conclusions. They therefore follow hunches and other processes of decision making. We develop a statistical analysis of data on fishing locations in order to be able to describe the behavior, but not the cognition, of these skippers. (213)

DuVal K. 2008. Indian intermarriage and métissage in Colonial Louisiana. *William and Mary Q.* 65(2): 267-304.

Author's abstract: Peasant fishers throughout Latin America and the Caribbean typically combine fishing with wage labor, to varying degrees. Certain scholars have interpreted this as a reflection of incomplete incorporation into capitalist spheres of influence, where contradictions emerge as groups attempt to maintain economic and cultural autonomy while being subordinated to capitalist relations of production. In this article we investigate the conceptual and political consequences of this process among Puerto Rican fishers. We find that fishers have appropriated the concepts of "class" and "therapy" from their participation in the formal economy and have adapted these concepts to the politics and semantics of artisanal fishing. (267)

1.3 Authors E through F

Eden S, Bear C. 2011. Reading the river through “watercraft”: environmental engagement through knowledge and practice in freshwater angling. *Cult Geogr.* 18(3): 297-314.

Authors’ abstract: This paper examines how freshwater anglers in northern England “read” rivers as landscapes and work with them relationally, through various sorts of embodied knowledge-practices, as part of their angling activity: processes that they call “watercraft”. We focus specifically on water as an environment that anglers encounter as a different world: unlike land and air, water is not an everyday medium in which humans (as terrestrial animals) live and breathe. We use this example of environmental engagement to go beyond visual engagement with landscapes, to show how people develop skills of environmental interpretation, mapping and nonvisual sense-making in ways that are particular to the water encounter. We conclude by arguing for a mutual and multisensory notion of environmental engagement that considers not merely human perception but also how environments, such as water, also shape that encounter. (297)

The main goal of this paper, written by cultural geographers drawing from sources in anthropology, geography, and sociology, is to explore how people engage with water environments through recreational fishing, and to underscore the different types of human-land interactions that can occur across different types of physical and social environments. The authors (both of whom were considered “outsiders” to the angling community) engaged participants through fishing clubs from three of the most popular angling rivers, the Swale, the Ure, and the Esk, in East Yorkshire, England, and conducted sixty semi-structured, recorded interviews that they then input and coded with NVIVO software.

Drawing from participant-engagement knowledge and findings, the article provides a useful discussion of specialized ways of “knowing” water and the way that individuals engage the water and self-identify as a result of this specialized knowledge, which the authors refer to as “multisensory” human-land engagement. It also explores the material effects of human engagement with the environment, and suggests placing greater emphasis on the mutually-shaping factors between human perception of environment and the physical environment itself. In short, treating it like a relationship between active forces rather than between human and static (or simply reactive) environment. The authors assert, “As the angler changes in terms of skills, technology and perceptions, so too do the fish, the river water and the riverbank: environmental engagement is thus interactive, in that it both makes places as water environments and makes people as water subjects” (299).

Eder JF. 1984. The impact of subsistence change on mobility and settlement pattern in a tropical forest foraging economy: some implications for archeology. *Am Anthropol.* 86(4): 837-853.

Author’s abstract: I critically examine archeological presumptions that a continuum from “mobility” to “sedentism” underlies the evolutionary transition from hunting-gathering to agriculture. An ethnographic case from the Philippines shows that some foraging societies undergoing subsistence change may become more mobile as they near or cross the threshold to sedentary life. A distinction between residential and logistical mobility does not account for this finding, because the increased mobility in question has both residential and logistical dimensions. (837)

Edwards GT. 1999. Men of subsistence and men of substance: agricultural lifestyles in antebellum Madison County, Tennessee. *Agric Hist.* 73(3) (July 1): 303-321.

Emery MR, Pierce AR. 2005. Interrupting the telos: locating subsistence in contemporary US forests. *Environ Plann.* 37: 981-993.

Emery and Pierce note that subsistence practices outside Alaska have been seriously understudied, not because they are not present, but because of predominant social evolutionary assumptions linked to the view that the capitalist economy should have eliminated subsistence practice in the first world by now. The authors note the need for thorough fieldwork to compile empirical data on subsistence use of forests in the US. However, they argue that as important as the “data” is the need to “interrupt the telos” in the minds of decision makers who manage resources—“those who make decisions about many of the spaces where hunting, fishing, trapping, and gathering take place” (982).

The authors tackle the difficulty of defining subsistence in the US, where many would object that most of the activities described are (or must be) “recreational.” They define subsistence as “direct use of natural resources to meet the requirements of material and cultural survival outside the formal market . . . a set of socially embedded practices that include preharvest, processing, and redistribution activities as well as the harvest itself” (983).

The authors also note that a lack of awareness of subsistence has implications for contested issues that have not been addressed in the political process or in resource management realms. In most states, hunting and fishing regulations are set by the states and tailored to commercial and recreational users, with no recognition or consideration of subsistence uses. Their overview of regulations suggest that among fishing, hunting, and gathering of plants, the latter is the most restricted (988). Industrial forest lands, though privately owned, have long been used by substance harvesters to collect plants. Land-management regimes have changed dramatically and public access to foraging land is at risk, as the “forest industry increasingly is turning to exclusive hunting and recreational leases to generate revenue, excluding those who cannot afford to pay the often-considerable fees” (989).

Erlambang T. 2008. Estimating the economic impacts of hurricane damage on coastal fishing infrastructure [thesis]. Baton Rouge (LA): Louisiana State University.

Estaville LE. 1987. Changeless Cajuns: nineteenth-century reality or myth? *Louisiana Hist: J Louisiana Hist Assoc.* 28(2): 117-140.

This article focuses largely on historical perspectives and local writings from the time period under review and contemporary journalism about Cajuns. It addresses arguments made by scholars and non-scholars that the Louisiana’s Cajun population did not experience change (political, technological, agricultural, cultural, etc.) in the nineteenth century to the same extent as other ethnic groups.

Felt JP. 1961. Lucius B. Northrop and the Confederacy’s subsistence department. *Virginia Mag Hist Biog.* 69(2): 181-193.

Feltault K. 2005. “We’re our own boss”: gendered class-consciousness and white privilege among Hooper’s Island crab pickers. *Anthropol Work Rev.* 26(1): 1-13.

Fiske SJ. 1992. Sociocultural aspects of establishing marine protected areas. *Ocean Coastal Manage.* (1): 25-46.

Author's abstract: Most resource management issues are expressed in ecological imperatives to protect threatened resources. The process of establishing specially designated areas such as reserves, parks, or marine sanctuaries follows that pattern. This paper argues, however, that conserving resources is not only a bioecological process but a sociocultural one as well. The paper analyzes what happened in establishing two US National Marine Sanctuaries: La Parguera, Puerto Rico, and Fagatele Bay, American Samoa. One case ended in frustration and failure for natural resource managers, officials, and citizen supporters; the other ended in successful designation of a National Marine Sanctuary. Each case makes a statement about the importance of cultural variables and how they influence the process of establishing marine sanctuaries. After examining the case studies, the paper concludes that experiences from planned social change are useful for marine protected areas and identifies cultural factors that are likely to affect the establishment of sanctuaries in marine and coastal areas. (25)

Fitchen JM. 1991. *Endangered places, enduring places: change, identity, and survival in rural America*. Boulder (CO): Westview Press.

Publisher's abstract: Rural America as a place and a way of life is undergoing major transformation. The farm crisis and the decline of manufacturing dealt a double blow in the 1980s to rural communities, which continue to lose farms, factories, and young people. Rural lands are increasingly being sought as places for vacation homes, state prisons, and waste dumps. Rural people are ambivalent about new residents and activities and unsure of their own rural identity. Old assumptions about rural life are now open to questions. Based on years of field observations and hundreds of interviews in fifteen rural counties in upstate New York, Fitchen's book explores these changes. It describes the financial stress on dairy farmers and their efforts to hold onto their farms. It records the disbelief and difficult adjustment of rural factory workers and communities as local plants shut down. The author chronicles the struggles of communities plagued by toxic chemicals in their drinking water and of young families slipping further into poverty. She reports on communities campaigning to "win" a state prison and others protesting a proposed radioactive waste dump. The book illustrates the persistence of rural ingenuity and determination but argues that a well-informed federal and state commitment is also necessary. With appropriate policies and programs, most rural communities could adapt creatively to the changes, integrate around a new rural identity, and survive into the twenty-first century as enduring social settings for their residents.

Freeman, MMR. 1993. The International Whaling Commission, small-type whaling, and coming to terms with subsistence. *Hum Organ.* 52(3) (Fall 1993): 243-251.

Freeman defines subsistence as part of examining the International Whaling Commission's requirements for exemption from the worldwide whaling moratorium in the 1980s and early 1990s. Freeman focuses on the idea of subsistence as the idea of everyday acts that people accomplish to survive. In his view, subsistence is determined primarily by social relations; he says that subsistence serves social and cultural ends while functioning in ways that are "consistent with traditional patterns maintained by kinship-based social structures" (60). He notes that subsistence can exist in a cash or noncash economy and whaling exists even when it is financially detrimental. Freeman says the principal difference between subsistence and commercial whaling should be decided based on the extent to which the whaling is an attempt to

sustain intergenerational social and economic activities. In contrast, commercial whaling, the type of whaling that the moratorium intends to target, maintains a purely economic goal: to maximize profits.

Forsyth CJ, Gramling R, Wooddell G. 1998. The game of poaching: folk crimes in Southwest Louisiana. Soc Nat Resour. 11: 25-38.

The authors interviewed 41 game poachers and 32 game wardens who worked in or around the Atchafalaya Basin of Louisiana to determine motivations on the part of the poachers and attitudes held by the wardens. They classify poaching as a folk crime because many of the illegal hunting activities were legal within memory for older people in the community. Most of the poachers said their primary motivation was obtaining food for consumption. But poachers cited other major and secondary reasons, like seeking a preferred food, shooting whatever they see when they are out, trying to earn money on the side, or considering it a part of a cultural heritage and therefore an intrinsic right. The authors found many game wardens willing to look the other way for poachers they felt were doing so for subsistence reasons. One warden is quoted as saying, "That old man in the swamp. We are not worried. He only kills deer to eat. Without it I don't think he could make it. Also, it is part of his life and culture" (33).

The article does not mention subsistence directly, but clearly both the poachers and wardens are using the concept of self-provisioning as a form of moral economy that makes even violation of the law permissible.

Frink L. 2009. The identity division of labor in Native Alaska. Am Anthropol. 111(1): 21-29.

Author's abstract: There is often an implicit assumption that womens' technologies and associated tasks in subsistence-based groups are expedient and simple. For instance, in Native Alaska, the butchering of fish has been illustrated as arduous but uncomplicated work. On the contrary, closer examinations, as well as discussions with the people who are still learning and practicing subsistence tasks, indicate that this perspective is inaccurate. Instead, these taken-for-granted technologies and techniques require a lifetime of training and practice, and not all people achieve master status. Drawing from data from contemporary herring processing and the related tools of the trade, I explore the division of labor in the context of expertise and apprenticeship. (21)

1.4 Authors G through H

Gaither CJ, Worthen HD. 2010. The influence of race and class on resident response to economic restructuring in Franklin County, Florida, USA. Social Cult Geogr. 11(5): 451-474.

Authors' abstract: This project offers a finer interpretation of whiteness by highlighting responses of white, working-class commercial fishermen and working-class African Americans to initiatives aimed at shifting Franklin County, Florida's economy from a production base to real estate and tourism development. We qualitatively examine the influence of working-class whiteness on workers' "structure of feeling" or emotive responses regarding the move to post-production activities. Building on critical white studies, we argue that white fishermen have not been able to secure black support for the fishermen's resistance to restructuring because of differing structures of feeling these groups have towards economic diversification. In turn,

alternative structures of feelings for whites and blacks derive from racialized, local landscapes and contemporary occupational segregation in fisheries. (451)

Garcia-Quijano C, Poggie J, Pitchon A, del Pozo M. 2015. Coastal resource foraging, life satisfaction and well being in Southeastern Puerto Rico. *J J Anthropol Res.* 71: 145-167.

This research for this ethnographic study of quality of life among coastal resource foragers in Puerto Rico was carried out from 2010 to 2013, beginning with 50 ethnographic interviews of CRFs. The authors define CRFs as commercial scale-scale fishing, subsistence fishing, recreational fishing for food, commercial land crabbing, and non-timber coastal forest resource use (ex: mangrove root oyster harvesting). Following the interviews, the authors developed a survey instrument and surveyed 94 foragers and nonforagers, having them rate satisfaction of life, job, and life values questions on Likert scales. CRFs had statistically significant higher satisfaction of life and well-being ratings than nonforagers in several domains. For example, 94% of all CRFs responded “yes” that if they had to live their life again they would choose to earn their living the same way, compared with only 57% of nonforagers who replied “no”. The significant domain differences were: importance of making a lot of money, having a stable income, being your own boss, spending time on the sea, and having good relationships with family. On the first two (stable income and making a lot of money) nonforagers ranked higher. CRFs ranked significantly higher on the last two as values. In other domains, the two groups ranked even (i.e., working to help the community). The researchers note that satisfaction of life is higher for CRFs even though they do not show a higher standard of living.

The authors conclude by cautioning against fisheries policies that promote scale-scale producers to act more like “businessmen” because such shifts could negate the satisfaction of life values that come from the work.

Gentilcore, RL. 1956. The agricultural background of settlement in Eastern Nova Scotia. *Ann Assoc Am Geogr.* 46(4): 378-404.

This article traces the land-use and migration of immigrants from Inverness-Shire and west Highlands, Scotland to Antigonish County, Nova Scotia, within which there is a high concentration of subsistence and part-time farming. Focused on the late 18th century to mid-twentieth century period, Gentilcore provides detailed explanations of the terrain in each of these areas as well as the crops and animals used for subsistence. Some of the major topics discussed are wheat, hay, cows, and sheep, all of which are part of subsistence practices in the areas under study. Gentilcore underscores a few major points about subsistence: first, that over-cultivation of lands in Scotland led to major income issues and ultimately to some steady outmigration that has long been associated with cultural strife; second, that Scottish immigrants to Nova Scotia often arrived with little or no money due to costs of transport and were forced to rely on the land to survive (and in fact succeeded in developing some small commerce through land-use), and that what has also been a longstanding issue for the people who moved from Scotland to Nova Scotia is lack of resources with which to keep up with modern agriculture and husbandry technologies, despite their luck in acquiring fertile lands.

Gibson III H. 1976. Deer hunting clubs in Concordia Parish: a study of man in groups. Department of Geography and Anthropology, Louisiana State University.

Gibson-Graham JK, 2008. Diverse economies: performative practices for ‘other worlds’.
Prog Hum Geogr. 32(5): 613–632.

Author’s abstract: How might academic practices contribute to the exciting proliferation of economic experiments occurring worldwide in the current moment? In this paper we describe the work of a nascent research community of economic geographers and other scholars who are making the choice to bring marginalized, hidden, and alternative economic activities to light in order to make them more real and more credible as objects of policy and activism. The diverse economies research program is, we argue, a performative ontological project that builds upon and draws forth a different kind of academic practice and subjectivity. Using contemporary examples, we illustrate the thinking practices of ontological reframing, re-reading for difference and cultivating creativity and we sketch out some of the productive lines of inquiry that emerge from an experimental, performative and ethical orientation to the world. The paper is accompanied by an electronic bibliography of diverse economies research with over 200 entries. (613)

Gibson-Graham JK. 2006 [1996]. The end of capitalism as we knew it: a feminist critique of political economy. Minneapolis (MN): University of Minnesota Press.

This is a work of political economic theory, not specifically about subsistence, but indexes subsistence as one of the “noncapitalisms” put in the shadows of the modern economy by the totalizing hegemony of capitalist rhetoric and vision: “What if the economy were not single but plural, not homogeneous but heterogeneous, not unified but fragmented? What if capitalism were a set of different practices scattered over the landscape that are (for convenience and in violation of difference) often seen as the same?” (260).

The authors [Katherine Gibson and Julie Graham] argue that, just as evolution was once seen as a ladder of progressive change, the idea of capitalism as lying on a linear progressive from other economic forms is as misleading as the ladder metaphor was for evolution. Rather, they use Stephen Jay Gould’s metaphor of the evolutionary bush, seeing economic systems with branches and interminglings.

The unity, singularity and totality of capitalism—the discourse of capitalism, the idea of “Capitalism,” which Gibson-Graham capitalize to distinguish from actual practices and markets—is not the only lens through which we can see an economy. Viewing noncapitalisms not as remnants but as alternative economies, hybrid economies, allows for capitalism to be breached, and for activities, like subsistence to be seen as normalized rather than marginalized (with respect to the economy).

Goheen M. 1996. Men own the fields, women own the crops: gender and power in the Camaroon grassfields. Madison (WI): University of Wisconsin Press.

Publisher’s abstract: Women’s labor—producing both crops and children—has long been the linchpin of male status and power throughout Africa. This book lucidly interprets the intricate relations of gender to state-building in Africa by looking historically at control over production and reproduction, from the nineteenth century to the present. Goheen examines struggles over power within the Nso chiefdom in the highlands of Western Cameroon, between the chiefdom and the state, and between men and women, as the women increasingly reject traditional marriages.

Based on a decade of fieldwork, this work tracks the negotiations between chiefs and subchiefs and women and men over ritual power, economic power, and administrative power. Though Nso men obviously dominate their society at both the local level and nationally, women have had power of their own by virtue of their status as women. Men may own the land, for example, but women control the crops through their labor. Goheen explains clearly the place of gender in very complex historical processes, such as land tenure systems, title societies, chieftancy, marriage systems, changing ideas of symbolic capital, and internal and external politics.

In examining women's resistance to traditional patterns of marriage, Goheen raises the question of whether such actions truly change the balance of power between the sexes, or whether resistance to marriage is instead fostering the formation of a new elite class, since it is only the better-educated women of wealthier families who can change the dynamic of power and labor within the household.

The issues raised in this book are not unique to Nso but apply throughout the African subcontinent.

Good, MH. 1984. Freedom from want: the failure of United States courts to protect subsistence rights. Hum Rights Q. 6 (3): 335-365.

Good directly connects subsistence with impoverished and under-served people and social welfare programs. Although Good frequently uses the term “subsistence” here, she does not define it, nor does she explicitly differentiate it from the term “social welfare”. As it reads in this paper, subsistence is associated with financial payments from the government to impoverished and under-served people. Although for the immediate purposes of our subsistence project this article does not directly connect, it is included here because it is one of the few pieces explicitly using the term subsistence and offers insight into how some academics and legal constituents conceptualize and apply the term. This helps us further understand how the word “subsistence” is used as we consider alternative approaches to engaging participants along our own broad definition of the term.

In this 1984 review of US state and federal case law pertaining to subsistence and social welfare rights Good’s argument is that the US government has a long history of denying the fact that subsistence and social welfare benefits are basic rights entitled to constitutional protection. Although she acknowledges that there are no specific constitutional laws protecting minimal standards of living or rights to food and shelter, she suggests that state legislatures should not be so heavy-handed in limiting rights to welfare and subsistence benefits. She demonstrates that “American case law and international legal norms provide a principled basis for arguing that meaningful judicial review of legislative decisions depriving people of subsistence benefits is appropriate” (336). Specifically, she reviews cases from the US in which state laws applied very strict rules about welfare benefits that the federal courts upheld despite numerous appeals by parties interested in increasing support for those living in poverty. Building on this, she then incorporates examples from international courts that suggest developing legal protections for subsistence issues is an important component to protecting individual rights, arguing that subsistence is part of what she refers to as foundational importance in society.

Good focuses her work primarily on the Fourteenth Amendment’s “equal protection of the laws” and its use after World War II as a tool for invalidating state laws. Good argues, however, that because of the standards by which the federal courts assess “equal protection”, what frequently happens is that the federal courts uphold state laws even when they appear unfair because the

federal court argues under “rational relation” assessment method that assumes, essentially, that the state knows better than the federal government how to make specific decisions toward the state’s greater good. The other assessment method applied for appeals to change state legislature under the equal protection clause is the “strict scrutiny test” whereby states are required to demonstrate exactly how their laws contribute step-by-step into the larger goals for the common good of the state. Good suggests that although this second method is more thorough in its approach to reviewing the appeals, it is less frequently applied. Because the Supreme Court as of 1984 had no documentation of the constitutional right to public welfare or subsistence, among other things, they are not reviewed under the strict scrutiny assessment. The few welfare and subsistence cases that are held to higher scrutiny, she notes, are those that involve race or national origin, which the Supreme Court considers “suspect criteria” and explores more critically. Factors like age and wealth are not considered suspect criteria.

Good then compares the US’s minimal legislative concern for welfare and subsistence rights with international legislature, which she argues heavily emphasizes the importance of subsistence and holds cases involving subsistence to a higher level of scrutiny. Good also underscores that scrutinizing legal cases involving subsistence is not simply important for developing or primarily agrarian cultures, but also for industrialized countries.

Grinker RR. 1994. Houses in the rainforest: ethnicity and inequality among farmers and foragers in Equatorial Africa. Berkeley (CA): University of California Press.

This book presents research among farmers and foragers of northeastern Zaire (Lese farmers and Efe foragers). Grinker explores complex interrelations among two neighboring ethnic groups, and argues that household units and kinship include both social and cultural systems and provide a social structure for exchange between forager and farmer societies.

Hall-Arber M. 2007. The Community Panels Project: citizens’ groups for social science research and monitoring. NAPA Bulletin [Natl Assoc Pract Anthropol Bull]. 28(1): 148-162.

Author’s abstract: A collaborative project in the Northeast region of the US explored the potential for community-based data collection and analysis to help address the scarcity of social science data on the fishing industry and fishing communities. Community panels were established in six fishing ports in Maine, Massachusetts, and Rhode Island. Each panel comprised 10 to 12 individuals, a cross section of harvesters, processors, shoreside business owners, and other members of the fishing communities. The panels identified issues of concern to their ports, and with the help of coordinators and the principal investigators, gathered data through interviews and focus group meetings, then drafted and reviewed reports. The project was successful in addressing topics of immediate concern in the region such as the impacts of changes in fishery management plans, particularly on fishing industry infrastructure. Although more time consuming than data collection by a sole applied anthropologist, the collaboration between social scientists and community stakeholders led to the incorporation of local knowledge that might otherwise have been missed. Furthermore, participants in the project learned about each other’s values and goals. Such information is significant, an important aspect in negotiating decisions that will affect the future. (148)

Halperin R. 1990. The livelihood of kin: making ends meet “the Kentucky way.” Austin (TX): University of Texas Press.

Publisher's abstract: Rural Appalachians in Kentucky call it "The Kentucky Way"—making a living by doing many kinds of paid and unpaid work and sharing their resources within extended family networks. In fact, these strategies are practiced by rural people in many parts of the world, but they have not been studied extensively in the US. In *The Livelihood of Kin*, Rhoda Halperin undertakes a detailed exploration of this complex, family-oriented economy, showing how it promotes economic well-being and a sense of identity for the people who follow it.

Using actual life and work histories, Halperin shows how people make a living "in between" the cash economy of the city and the agricultural subsistence economy of the country. In regionally based, three-generation kin networks, family members work individually and jointly at many tasks: small-scale agricultural production, food processing and storage, odd jobs, selling used and new goods in marketplaces, and wage labor, much of which is temporary. People can make ends meet even in the face of job layoffs and declining crop subsidies. With these strategies people win a considerable degree of autonomy and control over their lives.

Halperin also examines how such multiple livelihood strategies define individual identity by emphasizing a person's role in the family network over an occupation. She reveals, through psychiatric case histories, what damage can result when individuals leave the family network for wage employment in the cities, as increasing urbanization has forced many people to do.

Halperin R. 2004. Solving the "labour problem": race, work and the state in the sugar industries of Louisiana and Natal, 1870-1910. *J S Afr Stud.* 30(1): 19–40.

Hansis R. 1996. The harvesting of special forest products by Latinos and Southeast Asians in the Pacific Northwest: preliminary observations. *Society & Natural Resources* 9: 611-15.

Hardin R. 2011. Concessionary politics: property, patronage, and political rivalry in Central African forest management. *Curr Anthropol.* 52(S3): S113-S125.

Author's abstract: The origin of concessionary politics that shape forest use and management in equatorial Africa can be traced to precolonial and colonial practices. Yet these political processes are constantly being reinvented, and their consequences for ecological and social systems reach far into the future. Gleaned from fieldwork among residents of a protected area and logging zone in Central African Republic (CAR), this concept relates village-level analysis of traditional governance to national and international adoptions of legal concessions of land for the management of natural resources. Constituted through specific phases of prospecting, delimiting, and negotiating control over labor and territory, concessions can be characterized by particular cultural practices: negotiation at local or regional levels of concessionary rights that have been formally ceded at a national level; patron-client relationships involving expatriates and/or traditional authorities that mediate or even replace governance by the nationstate; and fields of territorialized identity politics that tend toward relationships of rivalry and alliance across groups for redistribution of wealth through services, gifts, and performances of collective contestation or celebration. Through interpretive analysis of a national holiday celebration in CAR, I explore the legacies and transformations in concessionary politics shaping conservation and logging in that region more broadly and consider their implications for changing environmental governance in equatorial Africa. (S113)

The goal of Hardin's study in the Central African Republic is to explore the complex processes of identity-formation and concessions for the different individuals living and working in the area.

She argues for what she refers to as “code switching” between different forms of community structure: subsistence farming to wage labor, barter economies to money economies, kin-based clan structures to patronage relations with corporate lawyers and legislative processes. This code switching occurs through a web of concessionary politics that include local, informal negotiations between communities, legal forms of land concessions, and the social processes permeating them. In short, Hardin argues that the small, native community’s process of negotiating with corporate, international entities and subsequently expanding its own identity is a constant, reflexive, multivalent process that affects the way people use and govern the land, as well as how it affects the community.

Hardin’s data and conclusions are based in years-long advocacy and ethnographic engagement with the community she discusses, and invoke a number of questions about how a researcher negotiates her own positionality and research framework in light of the very personal (and often political) connections she feels with the community.

One component of particular interest as it pertains to subsistence is Hardin’s discussion of a longstanding, informal, and intricate arrangement among local clans for the rotation and use of fishing and forest areas. Hardin discusses the tradition of trading years to maintain equitable access to fishing areas and forest resources, and critiques the adjustments made to these traditions by outsiders, both well-intentioned and otherwise. She concludes that these interventions ultimately deter from effective fishing practices and friendly relations between clans. These traditional practices changed over time as colonial trading posts, and then plantations, and finally the expanding Central African state each became more deeply embedded in the community. Further, Hardin argues that the tensions between different interest groups in the area (conservationists, corporations, etc.) provide healthy stimulation of new external connections and incoming skills and advancements to the community, and in so doing also contributes to new formations of local identity juxtaposed with outsiders moving in. This provides interesting parallels for the manner in which coastal Louisiana residents consistently negotiate their identities, spaces and practices as the wetlands erode and property becomes more governmentally-regulated, commoditized by persistent oil and construction industries, and touted as an important resource to be defended by varieties of NGOs.

Hardin R, Remiss MJ. 2006. Biological and cultural anthropology of a changing tropical forest: a fruitful collaboration across subfields. *Am Anthropol.* 108(2): 273-285.

Authors’ abstract: In this article, we integrate approaches from biological and cultural anthropology to describe changing relationships between humans and animals in the Dzanga-Ndoki Park and Dzanga-Sangha Dense Forest Reserve, Central African Republic. Recent decades have seen a rapid proliferation of human activities, with striking tensions between logging and conservation economies. Our data suggest that certain animals and humans initially adapted successfully to these forest uses, and that local residents have crafted culturally rich new ways of living in the forest. However, our longitudinal data indicate animal declines and expanding frontiers of increasingly intensive human use. These trends are altering previous territorial arrangements and coming to undermine today’s remarkably rich spectrum of human–animal encounters there. Our combined approach offers an alternative to increasingly distinct method and theory between anthropology’s subfields. We sketch a research agenda for integrated anthropological attention to environmental change, especially to transformations in human–animal interactions and entanglements. (273)

Hawkes K, Hill K, O'Connell JF. 1982. Why hunters gather: optimal foraging and the Aché of Eastern Paraguay. *Am Ethnol.* 9(2) (May): 379-398.

Authors' abstract: The determinants of food choices made by hunter-gatherers have long been a topic of speculation and controversy. In this paper, we analyze the foraging behavior of the Aché of eastern Paraguay and conclude that it is consistent with predictions derived from optimal foraging models. We infer that these very general models will continue to prove useful in explaining variation in hunter-gatherer subsistence patterns throughout time and space. (379)

Heberlein TA. 2002. Saving the herd by risking the hunt: human dimensions of chronic wasting disease in Wisconsin. Lecture presented at: Fort Collins, Colorado Department of Natural Resource Recreation and Tourism, Colorado State University.

Hildebrand J. 1998. Coming home: hunting squirrels and tigers with the Hmong. *Harper's Mag.* October: 72-80

Hilliard SB. 1969. Pork in the Ante-Bellum South: the geography of self-sufficiency. *Ann Assoc Am Geogr.* 59(3): 461-477.

Author's abstract: Traditional interpretation of the Ante-Bellum [sic] southern economy has assumed a widespread and chronic shortage of food, especially pork. Comparison of pork production with estimated consumption, however, reveals that the level of subsistence varied markedly within the South. The major areas whose production was far below their needs were Louisiana and coastal South Carolina. Other areas with lesser shortages were some western Mississippi counties adjacent to the river, the Gulf Coast counties of Alabama and Mississippi, the Black Belt of Alabama, and parts of the Georgia-Carolina Piedmont. Although a number of counties were deficient, the greater part of the area produced pork sufficient for local needs. In fact, the Hill South sent huge surpluses to market in both the East and the South. The pork deficiencies were made up either by shipments of live animals overland from the Hill States or by western pork via the Mississippi waterway. South Carolina and Louisiana were the major markets for extra-regional pork, and they accounted for most of the pork that moved into the region. A number of factors affected the level of subsistence in the deficit areas. Undoubtedly, the presence of an intense commercial crop economy with its associated large labor force placed a strain on local supplies. More important, a remunerative cash crop provided income enough to pay for imported pork. Urban populations, too, were nodes of high consumption. The total population of the twenty-five largest cities in the area approached half a million in 1860 and they could have consumed over half of the pork moving into New Orleans at that time. Finally, the deficient areas were located near established trade routes where extra-regional pork was readily available. On the whole, pork production in relation to consumption was extremely variable in the South. There were a number of "regions" in the area with each fulfilling its meat needs as its situation permitted. (461)

Hilliard's review of pork production and consumption through the nineteenth and early twentieth centuries provides thorough historical background for the relationship between southern states and the use of the Mississippi River in food source mobility. Hilliard addresses misconceptions about the Mississippi Delta region's deficient food supplies (which developed out of the emphasis on new food products moving down the Mississippi). He is specifically interested in what he refers to as the common assumption that high numbers of pork imports to Louisiana were the direct result of the failure of subsistence hog raising in the area. Hilliard tests this

assumption by exploring the production, importation, and local deficiencies or surpluses of pork, a major dietary item in the south, specifically in the eight states he reviews for the project to map the movement of hog raising and buying. He concludes that the areas that import a lot of hogs did not do so because they were unable to raise hogs, but for other reasons. First and foremost was that the Deep South did not have a large meat-packing industry because profits for commercial crops like rice, sugar cane, and cotton were so high and required so much labor that there was no time for hog-raising, but this was all right because the profits from commercial crops allowed more than ample funds to import pork to the areas. Second, the large numbers of imported hogs were mostly headed toward urban areas, which by definition do not have space or construction for hog-raising despite the demand for the meat. Last, Hilliard asserts, the consistent availability of pork from outside sources enabled areas like Louisiana to make concerted decisions to rely on this consistency and establish traditions of pork-import so that farmers could focus on other, higher yield, crops.

This article's discussion of Louisiana's relationship with surrounding states, and the trade moving in and out of New Orleans, provides helpful historical context about pork and, by default, for general information about Louisiana agriculture and how developing trade affected it. This article also contributes to the development of subsistence studies of rural areas in relation to their closest urban centers.

Hilliard SB. 1979. Site characteristics and spatial stability of the Louisiana sugarcane industry. *Agric Hist.* 53(1): 254-269.

Hinrichs CC. 1994. Sideline and lifeline: the cultural economy of maple syrup production. *Rural Sociol.* 63: 507-32.

Author's abstract: Why do people engage in economically minor resource production activities? This field study of Vermont and Quebec maple syrup producers and their households and enterprises examines the diversity of motivations and concerns in contemporary maple syrup production. Farmers, former farmers, and non-farmers all produce maple syrup. The concept of embeddedness provides a framework for understanding how producers understand their involvement with maple syrup, by highlighting the social and cultural context of economic action. An embeddedness perspective emphasizes how other work activities, household relations, the surrounding community, and the resource environment shape the possibilities for and understandings of minor resource production activities. Maple syrup generally only supplemented the household income of the 78 producers interviewed. Producers articulated a cultural economy of syrup production centered on its contribution to overall livelihood, cultural identity, and lifestyle. Reasons included managing risks, making seasonal use of land and labor resources, developing a retirement income, demonstrating a rural, agrarian identity, and strengthening family and community ties. Implications for policy include the place of minor resource production activities in securing rural livelihoods and providing cultural anchors in rural regions experiencing demographic and economic change. (507)

Hitchcock RK, Sapignoli M, Babchuk WA. 2011. What about our rights? settlements, subsistence and livelihood security among Central Kalahari San and Bakgalagadi. *Int J Hum Rights* . 15(1): 62-88.

Authors' abstract: The San of Botswana have had to cope with government policies, including ones aimed at assimilation and sedentarisation which had significant impacts on their subsistence and social security. In response, San and non-government organisations working with them

attempted to draw on the international discourse on indigenous peoples' rights in their efforts to assert their rights. This paper examines the background and implications of a legal case brought by San and Bakgalagadi residents of the Central Kalahari Game Reserve against the government of Botswana for the relocation of people outside of the reserve and the cessation of services and water provision. While the government of Botswana argues that the most effective strategy to deal with rural, disadvantaged peoples is to establish settlements for them to provide services, questions are raised concerning the viability of this approach. (62)

Hollander GM. 2006. 'Subject to control': shifting geographies of race and labour in US sugar agroindustry, 1930–1950. *Cul Geogr.* 13(2): 266–292.

Howe J. 1981. Fox hunting as ritual. *Am Ethnol.* 18(2): 278–300.

Author's abstract: The continuing cultural importance of hunting in modern Western societies, especially to some elites, justifies increased attention from anthropologists. English fox hunting can be seen as a ritual of social class, one dramatizing themes and images about the gentry and aristocracy, and about rural society as a whole. The present analysis stresses the importance of examining the symbolic forms of modern society in a historical perspective, and it raises the possibility that some key symbols may be second-best substitutes or approximations of an ideal. (278)

Relying heavily on Edmund Leach's discussions of fox hunting, the history of linguistic association between terms for animals and terms for certain human behaviors, and definitions of ritual, Howe explores Eighteenth and Nineteenth Century fox hunting in England to unpack symbols for human culture within fox-hunting rituals. Howe's review of the use of language and ritual-specific terms for the hunters, other participants, and the prey that elevate the status of the activity and reinforce social hierarchies both for people participating in the hunt and the outsiders who know of the hunts provides helpful suggestions for exploring the relationship between this project's participants and their language for hunting activities. Further, Howe provides a comprehensive overview of modern anthropology's treatment of animals and hunting as a topic, which is a sounding board for studies of Louisiana hunting and fishing activities. Howe also explores what he refers to as paradoxical aspects of fox hunting rituals with regard to who is able to participate and in what capacities, dissecting social relationships through participants' reporting of activities in archival materials. Emphasizing the focus on nobility and high-class participants in fox rituals, Howe addresses the use of different animals as symbols for reinforcement of social status in addition to discussing some of the more overt social conflicts between classes as it pertains to fox hunting and land use. The symbolic roles of everything from the language, land, and animal breeding are major themes for Howe's article, and he rounds out his focus with an exploration of land development from the Seventeenth to the Nineteenth centuries as physical markers for the changing face of nobility's hunting activities in England.

Huber PB. 1980. The Anggor bowman: ritual and society in Melanesia. *Am Ethnol.* 7(1): 43-57.

Author's abstract: Throughout Melanesia, the mobilization of communities focuses on productions which may be broadly classed as "ritual events." In a significant sense, such events generate society, and structure it according to the conceptual order in which they are grounded. This point of view is illustrated in the analysis of Anggor pig hunting as a ritual event which structures society in a specifically Anggor way; it suggests a comparative sociology of Melanesia grounded in a comparison of mobilizing events rather than of jural norm. (43)

- Hufford M. 1995. Holding up the mountains: talk as historical discourse. Washington (DC): Library of Congress Digital Collections; Tending the commons: folklife and landscape in Southern West Virginia.** <https://www.loc.gov/collections/folklife-and-landscape-in-southern-west-virginia/articles-and-essays/stalking-the-mother-forest-voices-beneath-the-canopy/holding-up-the-mountains/>
- Hufford M. 2000. Tending the commons: folklife and landscape in Southern West Virginia. [Online collection.] Washington (DC): Library of Congress, American Folklife Center.** <https://www.loc.gov/collections/folklife-and-landscape-in-southern-west-virginia/about-this-collection/>
- Hunn ES. 1999. The value of subsistence for the future of the world. In: Nazarea V, ed. Ethnoecology: situated knowledge/located lives. Tucson (AZ): University of Arizona Press. 23-36.**
- Hurley PT, Halfacre AC. 2011. Dodging alligators, rattlesnakes, and backyard docks: a political ecology of sweetgrass basket-making and conservation in the South Carolina Lowcountry, USA. GeoJournal. 76: 383-399**

Authors' abstract: There is growing recognition among political ecologists of the need to examine shifting natural resource regimes and their effects on livelihoods in "First World" places. This emerging literature has variously examined the "Third World within," the persistence of "subsistence activities" in the "First World," and the "reterritorialization" of land tenure and access. However, much of this work has tended to focus on traditional extractive industries in the American West, indigenous claims to lands and resources in the US and Canada, and non-timber resources on public lands. In contrast, we use a case study of African-American sweetgrass basket-makers, associated with the Gullah culture, in South Carolina's lowcountry to examine the ways in which ongoing amenity-driven residential development is fundamentally reshaping resource access on private lands. Historically, basket-makers harvested the materials (primarily sweetgrass or *Mulenbergia filipes*) needed for their culturally important art form from accessible, rural, and privately held tracts of land in close proximity to their communities, but development pressures and changes in resident interpretation of property rights has decreased access to basket-making resources. The case is particularly illuminating, as it examines the emergence of 'conservation subdivisions' in the region and raises important questions about what "rural uses" and users are being conserved through responses to exurban, suburban, and urban development in formerly rural areas.

1.5 Authors I through J

- Ingles P. 2007. Any port in the storm: the effects of Hurricane Katrina on two fishing communities in Louisiana. NAPA Bull [Natl Assoc Prac Anthropol Bull]. 28(1): 69-86.**

Author's abstract: This article is based on research conducted in two fishing communities in Louisiana that were heavily impacted in 2005 by Hurricane Katrina: Grand Isle and the Empire-Venice area. The authors conducted research in June and August 2006 to better understand the impacts of Hurricane Katrina on these communities. Previous research had been conducted in these communities by the same researchers in 2004. The baseline data obtained in 2004 proved invaluable for understanding the nature of the fishing industry in these communities before Hurricane Katrina struck. The 2006 research focused on changes in the fishing industries, the

individuals, and the communities following the hurricane. It also examined the challenges for recovery and implications for fishing management in these communities. The two coastal communities in this study are heavily involved in the commercial shrimp fishery that before the storm had been overcapitalized for years. The eye of the storm passed over Empire-Venice and, as a result, this area received more damage than Grand Isle. In both areas, homes were destroyed, boats were sunk, and lives were changed forever. A year later, both areas are still struggling to recover from the hurricane. This article focuses on the methods the authors used for research in these communities after the storm: semistructured ethnographic interviews, photography, and mapping. It also reports on some of the findings. The authors conducted interviews with fishermen, people who work in fishing related businesses, and other community members who could provide them with information regarding the impacts of Hurricane Katrina on these communities and the state of the fisheries. (69)

Jacobson D. 1960. The origin of the Koasati community of Louisiana. *Ethnohistory*. 7(2): 97-120.

Jehlička P, Kostelecky T, Smith J. 2008. Food self-provisioning in Czechia: beyond coping strategy of the poor: a response to Alber and Kohler's "informal food production in the enlarged European Union." *Soc Indict Res*. 111: 219–234.

Authors' abstract: Food systems are of increasing interest in both research and policy communities. Surveys of post-socialist countries of Central and Eastern Europe (CEE) show high rates of food self-provisioning. These practices have been explained in terms of being 'coping strategies of the poor'. Alber and Kohler's 'Informal Food Production in the Enlarged European Union' (2008) offers a prominent account of this argument, supported by quantitative data. However, evidence from our case study of food self-provisioning in one CEE state—Czechia—contradicts their findings. Newly commissioned survey data, as well as a fresh look at the data they were working from, demonstrate that rather than being motivated by poverty, these widespread practices serve as a hobby and as a way of accessing 'healthy food'. With food self-provisioning becoming an increasingly prominent subject in advanced industrial countries, in terms of both health and environmental policy, we propose that much greater care is taken in researching and interpreting the reasons for differences in food systems. Our findings are that environmentally sustainable and healthy self-provisioning in Czechia is motivated by a range of reasons, and practised by a significant proportion of the population across all social groups. This conclusion questions linear narratives of progress that figure 'western' practices as advanced or complete or automatically desirable, and contributes in a modest way to a decentring of narratives of progress. (219)

Surveys of post-socialist countries of Central and Eastern Europe (CEE) show high rates of food self-provisioning. Jehlička, Kostelecky, and Smith provide evidence from a nationwide survey to suggest that self-provisioning in the former Soviet republic of Czechia is not a function of increased poverty, but instead is motivated for multiple reasons, including having a hobby and finding healthy food. They find that self-provisioning is more common in Eastern Europe than in Western Europe, but does not correlate with unemployment or other indicators of wealth in simple way. They report that the most relevant predictors of food self-provisioning are (not surprisingly) age—older people tend to be food self-provisioners more frequently than younger people—and the size of municipality—people living in rural settlements and in small to medium sized towns grow their own food more often than people living in large cities because they have access to land. The results of the data analysis suggest that in Czechia food self-provisioning is

an affordable hobby for older members of middle classes living outside large cities rather more than a coping strategy of the poor. Most respondents from the survey listed “hobby” as the primary reason why they self-provisioned.

Jepson M. 2007. Social indicators and measurements of vulnerability for Gulf Coast fishing communities. NAPA Bull [Natl Assoc Prac Anthropol Bull]. (1): 57-68.

Author’s abstract: Social indicators as measures of economic or social well-being have existed since the early 1970s. It is only recently that the use of social indicators have become of some utility to fisheries management. Prior to the revision of the Magnuson-Stevens Act and the addition of National Standard 8, there were only a handful of studies that collected the types of data that could be used to create such indices. However, with the addition of a provision to define and identify fishing communities in the Act (National Standard 8), the ongoing collection of census and other statistical data on fishing communities has been instituted. This article describes the creation of a “vulnerability index” consisting of measures of employment opportunity and community well-being from census and other data sources that was used as part of the social impact discussion. The index provides an indication of which fishing communities might be affected the most by the choice of several management alternatives included in a recent Environmental Impact Statement for the Essential Fish Habitat Amendment for the Gulf of Mexico Fishery Management Council. This article concludes with a discussion of the need for improved data and methods to assist fishery managers with social impacts and the personnel to write and review such assessments, as fishing communities in the Gulf of Mexico are rapidly changing. (57)

Johnson JC, Orbach MK. 1990. A fishery in transition: the impact of urbanization on Florida’s spiny lobster fishery. City Soc. 4(1): 88-104.

Authors’ abstract: Commercial fishermen have been characterized as a homogeneous collection of economically conservative, staunchly independent individuals living in relatively rural, highly integrated communities along the coast. Several factors are presently affecting these traditional communities, changing their character and changing commercial fishing itself. These include consequences of urbanization such as the institution of zoning ordinances, increasing population densities, real estate development, and the growth of tourism and recreation. The attraction of coastal areas for retirees and others seeking a better lifestyle lead to the “gentrification” of commercial fishing. These trends affect the commercial spiny lobster fishermen of Monroe County, Florida (the Florida Keys). (88)

Jong G. 2000. ‘With the aid of God and the F.S.A.’: The Louisiana Farmers’ Union and the African American freedom struggle in the New Deal Era. J Social Hist. 34(1): 105-139.

Jorgensen JG. 1990. Oil age Eskimos. Berkeley (CA): University of California Press.

Publisher’s abstract: Joseph Jorgensen analyzes the impact of Alaskan oil extraction on Eskimo society. The author investigated three communities representing three environments: Gambell (St. Lawrence Island, Bering Sea), Wainwright (North Slope, Chukchi Sea), and Unalakleet (Norton Sound). The Alaska Native Claims Settlement Act of 1971, which facilitated oil operations, dramatically altered the economic, social, and political organization of these villages and others like them. Although they have experienced little direct economic benefit from the oil economy, they have assumed many environmental risks posed by the industry. Jorgensen

provides a detailed reminder that the Native villagers still depend on the harvest of naturally-occurring resources of the land and sea—birds, eggs, fish, plants, land mammals and sea mammals.

1.6 Authors K through L

Kidder TR, Fritz GJ. 1993. Subsistence and social change in the Lower Mississippi Valley: The Reno Brake and Osceola Sites, Louisiana. *J Field Archaeol.* 20(3): 281-297.

Authors' abstract: There are few systematic analyses of late prehistoric subsistence practices in the Lower Mississippi Valley. Nonetheless, traditional scenarios attribute the advent of large-scale social and political complexity during the Coles Creek (ca. A.C. 700–1200) and early Mississippi (ca. A.C. 1200–1500) periods to maize agriculture and a consequent food surplus. Subsistence studies, however, do not substantiate claims for intensive maize cultivation prior to A.C. 1000. The goal of the Osceola Project is to characterize subsistence practices and changes through time and to relate these patterns to innovations in social and political organization during the nearly 1500 years leading up to and including the Mississippi Period. Information from several sites in the Tensas Basin of Louisiana points to a late Middle Woodland and early Late Woodland pattern of reliance on wild local foods, possibly supplemented by limited plant food production. Corn is found first in Late Coles Creek period contexts (ca. A.C. 1000–1200) but was not necessarily an important dietary staple. Data from the Osceola Project suggest that the initial construction of planned sites with large earthen mounds during the Coles Creek period predates the appearance of an intensified food production economy by at least several hundred years. (281)

This archaeological study of two areas in northeast Louisiana along the Mississippi River helps shed light on the history of subsistence development in the state. Applying methods for soil sample gathering that allow study over several thousand years, this article shows that, in lieu of intense corn agriculture, the people in the area were establishing complex habitats and work spaces (existing only as mounds in contemporary Louisiana) alongside lake areas, emphasizing focus on hunting and fishing. Most popular hunting, fishing, and gathering items were deer, acorns, pecans, and freshwater fish from surrounding lakes. Its conclusions support arguments that complex societies developed in the region before the intensive agriculture of products such as corn developed, which, in turn, helps frame the long-term history of people's relationships to hunting and fishing in the lower Mississippi Delta area.

Kniffen F. 1960. The outdoor oven in Louisiana. *Louisiana Hist: J Louisiana Hist Assoc.* 1(1): 25-35.

Kniffen F. 1963. The physiognomy of rural Louisiana. *Louisiana Hist: J Louisiana Hist Assoc.* 4(4): 291-299.

Kollmorgen WM, Harrison RW. 1946. French-speaking farmers of Southern Louisiana. *Econ Geogr.* 22(3): 153-160.

This article explores components of life for French-speaking Louisianans that are not accurately represented in stereotypes associated with Longfellow's poem "Evangeline", and to explore the cultural and physical geography of these settlers to shed light on their economic choices.

Kurtz M. 2006. Ruptures and recuperations of a language of racism in Alaska's rural/urban divide. *Ann Assoc Am Geogr.* 96(3): 601–621.

Lee RB. 1992. Art, science, or politics? the crisis in hunter-gatherer studies. *Am Anthropol.* 94(1): 31-54.

Author's abstract: In the complex history of hunter-gatherer studies, several overlapping and at times antagonistic discourses can be discerned. However, one critique has emerged that would render all hunter-gatherer discourses irrelevant and do away with the concept altogether. The paper explores the poststructuralist roots of this "revisionism" and then argues why the concept of hunter-gatherer continues to be politically relevant and empirically valid. However, if they are to fulfill their promise of illuminating an increasingly fragmented and alienating modernity, hunter-gatherer studies will have to become more attuned to issues of politics, history, context, and reflexivity. (31)

Lee, RB. 2006. Commonalities and diversities in contemporary hunter-gatherers: from settlement archaeology to development ethnography. *Archaeol Pap Am Anthropol Assoc.* 16(1): 157-169.

Author's abstract: This chapter presents an overview of 40 years of research on hunter-gatherers and attempts to situate Susan Kent's oeuvre within this larger body of work. Some of the main contours of the economic, social, and political life and core ideologies of foraging peoples are outlined. Then the key debates around questions of the historical autonomy of hunter-gatherers are explored along with Kent's position on these issues. All hunter-gatherer groups have undergone a series of changes under the impact of states and markets and the processes of incorporation into the global system. While none have escaped the devastating effects of these impacts, strong evidence exists for the persistence of core values and institutions. Susan Kent's research, with her unique positioning in archaeology and development studies, influenced these debates in important ways. (157)

Lee RB, DeVore I, eds. 1968. *Man the hunter*. Chicago (IL): Aldine Publishing Company.

This often-cited edited volume is a combination of academic papers and transcripts of discussions initially presented during the 1966 symposium entitled "Man the Hunter," [sic] which was sponsored by the Wenner-Gren Foundation for Anthropological Research. The purpose of this symposium was to coalesce a variety of historical constructions based from ethnographic data, ongoing debates in anthropology about engaging the concepts of descent, filiation, residence, and group structure, and current trends in archaeology toward interest in excavating early living floors. One of the key factors for the stimulation of this symposium, assert the editors, was also that hunting and gathering as a way of life (as they perceived it) was quickly disappearing and there was much more to be learned from these last hunting and gathering cultures.

The volume has eight sections: Introduction, Ecology and Economics, Social and Territorial Organization, Marriage and Models in Australia, Demography and Population Ecology, Prehistoric Hunter-Gatherers, Hunting and Human Evolution, and The Concept of Primitiveness. Six contain a combination of academic papers discussing indigenous cultures from across the globe and transcribed debates that emerged among attendees as a result of the papers presented in each section. The Introduction from the editors and the last section (the Concept of Primitiveness, an afterward by Claude Levi-Strauss), contain summary remarks.

In the Introduction, the editors emphasize that many questions and concepts, ranging from how to define "hunter" to the psychology of hunting and social organization, were subject to intense

debate and no formal definitions or conclusions were made, save for each participant underscoring the importance of engaging hunter-gatherer groups. Specific themes that emerged through the piece, as outlined by the editors, include the following: challenges and potential methodological repercussions in defining hunters and designating terms such as “hunting” and “fishing” to the procurement of different animals, how representative the living hunter-gatherer cultures are of the past, how accurate ethnographic reconstructions of hunter-gatherer societies are, how to understand a wide paradigm of subsistence practices in light of hunter-gatherer societies, the relationship between hunting and gathering, and challenges in understanding social organization and the patrilocal band (as laid out by Radcliffe-Brown). The editors assert the following assumptions about hunters and gatherers in light of the material presented in the symposium: they live in small groups and the move around a lot. Within these two assumptions five baseline assumptions about social organization come into play: these groups keep little personal property (so they have less to move around with them), the nature of the food supply keeps these groups small, the groups, in their local spaces, do not retain exclusive rights to resources, food surpluses are not prominent, and frequent visits between spaces where resources are available keeps any one group from becoming attached to any single area.

The challenges, and, perhaps more important, the assumptions about hunter-gatherer societies made in this book provide excellent resources against which to explore and engage subsistence practices in coastal Louisiana, perhaps largely because, on the face of the two main assumptions put forward by the editors (and associated discussions of indigenous and remote cultures), coastal Louisiana residents do not fit into the definition of a hunter-gatherer society. When exploring the discussions put forth in this book about soon-to-be-extinct cultures living in remote areas, we have the opportunity to redefine how we study hunting, gathering and fishing in an industrialized, mediated world where these practices are overlapping decided “developed” cultural practices.

Lorimer H. 2000. Guns, game and the grandee: the cultural politics of deerstalking in the Scottish Highlands. *Cult Geogr.* 7(4): 403 -431.

Author’s abstract: This paper considers how the concentrated pattern of private landownership in the Scottish Highlands can be understood in relation to the field sport of deerstalking. Focusing on developments during the interwar years, it demonstrates how a series of connected representational practices, embodied rituals and political strategies were deployed by the sporting and landed community in defence of this elite leisure activity. These power-laden strategies coalesced into a distinctive culture of nature, which, although in part a continuation of tendencies set in train during the nineteenth century, also embraced new rhetorics of nationhood, ecological thought and landscape preservation. The paper demonstrates how humans, animals, technologies, science, localized history and popular memory were all drawn into deerstalking’s unequally weighted networks of association. Ultimately it asserts that the motif of custodianship and tradition commonly associated with modern sporting landownership in the Highlands was, and still is, used as an effective means to retain hegemonic control of the land resource. (403)

Lovrich FM. 1967. The Dalmatian Yugoslavs in Louisiana. *Louisiana Hist: J Louisiana Hist Assoc.* 8(2): 149-164.

1.7 Authors M through N

Marchak P, Guppy N, McMullan J, eds. 1987. *Uncommon property: the fishing and fish-processing industries in British Columbia*. Toronto (CA): Methuen.

Publisher's abstract: *Uncommon Property* describes Canadian West Coast fisheries in the 1980s, focusing on the social and economic structure of the industry. It is the product of a three-year research project conducted by the Department of Sociology and Anthropology at the University of British Columbia.

Part 1 is concerned with the history of the industry, the role of the federal and provincial governments, international markets, significant differences in raw fish markets and their importance for the fish processing sector, and the international context for British Columbia fisheries. Part 2 considers the labor process. This includes chapters on shoreworkers and fishers, with descriptions of their characteristics and working conditions. It also examines their history of organization, the special place of native Indians in the fishery, and the perspective of history by the Union of Fishermen and Allied Workers' Union Newspaper. Part 3 considers fishing communities: their viability when they are dependent on a diminishing resource and their responses to resource depletion.

Marks B. 2012. The political economy of household commodity production in the Louisiana shrimp fishery. *J Agrar Change*. 12(2-3): 227-251.

The Louisiana shrimp fishery is marked by the ownership and operation of vessels by familial households, an open-access management regime, and socially embedded inter-firm relationships among shrimpers, docks and processors. These elements of the contemporary fishery were constituted through historically and geographically specific processes of change in harvesting and processing technology, the social organization of labour processes and market exchanges, and the politics of fishery management in the state. These processes shaped producers' responses to a severe socio-economic crisis in the 2000s, a cost-price squeeze of collapsing shrimp prices and mounting production expenses. Shrimpers' households kept boats operating in the short term at the expense of living standards and intergenerational continuity, rising fuel prices and falling shrimp prices slashed shrimpers' income from harvesting wild shrimp, and business relations grew more distant, tenuous and conflictual as enterprises each sought their share of a much smaller surplus.

Although this article does not mention subsistence, it provides a valuable history of household economies and uses a concept of socially embedded economic behavior, and a discussion of the role of unpaid labor on family-owned shrimp boats, and in the growing importance of direct sales. Scholars have used this concept of embeddedness to great effect in understanding the nuances of subsistence activities, including that of maple syrup along the east coast and wild huckleberries in the Pacific Northwest of the US.

Intra-household stress and conflict are discussed as the result of falling shrimp prices, rising fuel costs, and the squeezing of household economies in shrimping families. In his conclusion, Marks writes: "The cost-price crisis in Louisiana manifested as a socio-economic crisis within shrimpers' household economies. This has come about not by alienating producers from the means of production or through the circuits of finance capital, but through intra-household circuits of simple reproduction articulated with market exchange" (247).

Marks S. 1990. *Southern hunting in black and white: nature, history, and ritual in a Carolina community*. Princeton (NJ): Princeton University Press.

Marks' *Southern Hunting* offers tight organization and a variety of methods to trace the close-knit relationship between hunting practices in Scotland County, North Carolina and the race, class and gender relations that these practices embody, both in a contemporary context and historically. Marks' two-part organizational structure allows him to first review specific historic hunting practices (along with the social interactions and statuses they reflect), and second to underscore specific practices still occurring during his late 1970s-early 1980s fieldwork.

Published in 1991, the contemporary practices in Part Two break into chapters based on the animals involved in hunting, in some cases the hunters' animals and in others the hunters' quarry. Additionally, each chapter underscores a different qualitative source for Marks' fieldwork; these sources range from newspaper archives and private memoirs, to surveys outside hunting stores, to formal interviews with participants from a broad range of social strata in the county. Marks uses different animals, and the information provided about them by research participants and other sources, to explore the dynamics of power and interaction between races, genders, and classes. He also discusses the north-south dynamics in the US.

Marks offers a variety of important insights to the subsistence study. First, he successfully organizes a variety of different methods and topics. The book reads, in many ways, like a series of related but distinct articles, each of which ties in the major themes of race, class, and gender. In a historic chapter, for example, he incorporates individual memoirs, news clippings, and academic historical information about hunting in general to set the scene for interpersonal relationships and their larger social sphere. In another chapter for Part Two's contemporary context he relies heavily on interview data with participants to underscore the themes he grounded in the historic section. Further, in Part Two, Marks breaks down chapters into content topics like fox-hunting, buck-hunting, rabbit-hunting, etc. In so doing, he communicates the social distinctions within each specific hunting ritual (the hierarchies of fox-hunting, the gender relationships that play out during it, etc.), and also underscores the larger social dynamics differentiating between each specific ritual (who hunts fox, duck, raccoon, etc.)

Marvin G. 2000. *The problem of foxes: legitimate and illegitimate killing in the English Countryside*. In: Knight J, ed. *Natural enemies: people-wildlife conflicts in anthropological perspective*. London (GB): Routledge: 189-211.

Mason DA. 1990. *Vermont's other economy: the economic and socio-cultural values of hunting, fishing, and trapping for rural households* [thesis]. Burlington (VT): University of Vermont.

Matsutake Worlds Research Group. 2009. *A new form of collaboration in cultural anthropology*. *Am Ethnol*. 36(2): 380-403.

This article, co-authored by several members of the Matsutake Worlds Research Group, includes portions written by Anna Tsing, Mogu Mogu (Timothy Choy and Shiho Satsuka), Lieba Faier, Michael Hathaway, and Miyako Inoue. They consider collaborative experiments in researching matsutake mushrooms as a way to study "scalemaking, global connection, and human-nonhuman relations," in particular because the mushroom cannot be farmed and must be eaten while it is fresh (380). The matsutake harvest is interesting in part because it cuts across presumed boundaries between "foraging and globalization" (382). The piece looks specifically at the

challenges of collaborative research in fields (or institutional settings) where this intellectual approach may not be valued or may be misunderstood. They note this is especially challenging for junior scholars who wish to participate in innovative collaborative efforts.

McGoodwin, JR. 1990. Crisis in the world's fisheries: people, problems, and policies. Stanford (CA): Stanford University Press.

Publisher's abstract: For over twenty years, an alarming trend has emerged in the world's fisheries: there are too many fishers chasing too few fish. This book provides a broad overview and fundamental reassessment of fisheries management policies around the world.

McLain RJ, MacFarland K, Brody L, Hebert J, Hurley P, Poe M, Buttolph LP, Gabriel N, Dzuna M, Emery MR, Charnley S. 2012. Gathering in the city: an annotated bibliography and review of the literature about human-plant interactions in urban ecosystems. 107 p. Portland (OR): US Forest Service, Pacific Northwest Research Station. Report No. PNW-GTR-849. 107 p.

Authors' abstract: The past decade has seen resurgence in interest in gathering wild plants and fungi in cities. In addition to gathering by individuals, dozens of groups have emerged in U.S., Canadian, and European cities to facilitate access to nontimber forest products (NTFPs), particularly fruits and nuts, in public and private spaces. Recent efforts within cities to encourage public orchards and food forests, and to incorporate more fruit and nut trees into street tree planting programs indicate a growing recognition among planners that gathering is an important urban activity. Yet the academic literature has little to say about urban gathering practices or the people who engage in them. This annotated bibliography and literature review is a step toward filling the gap in knowledge about the socioecological roles of NTFPs in urban ecosystems in the United States. Our objectives are to demonstrate that gathering—the collecting of food and raw materials—is a type of human-plant interaction that warrants greater attention in urban green space management, and to provide an overview of the literature on human-plant interactions—including gathering—in urban environments. Our review found that very few studies of urban gathering have been done. Consequently, we included gathering field guides, Web sites, and articles from the popular media in our search. These sources, together with the small number of scientific studies of urban gathering, indicated that people derive numerous benefits from gathering plants and fungi in U.S. cities. Gathering provides useful products, encourages physical activity, offers opportunities to connect with and learn about nature, helps strengthen social ties and cultural identities, and, in some contexts, can serve as a strategic tool for ecological restoration. These benefits parallel those identified in environmental psychology and cultural ecology studies of the effects of gardening and being in nature. The literature on human-plant interactions also emphasizes that humans need to be treated as endogenous factors in dynamic, socially and spatially heterogeneous urban ecosystems. Spatially explicit analyses of human-plant interactions show that the distribution of wealth and power within societies affects the composition, species distribution, and structure of urban ecologies. Our review also indicates that tensions exist between NTFP gatherers and land managers, as well as between gatherers and other citizens over gathering, particularly in public spaces. This tension likely is related to perceptions about the impact these practices have on cherished species and spaces. We conclude that gathering is an important urban activity and deserves a greater role in urban management given its social and potential ecological benefits. Research on urban gathering will require sensitivity to existing power imbalances and the use of theoretical frameworks and

methodologies that assume humans are integral and not always negative components of ecosystems. (1)

McLain RJ, Hurley PT, Emery MR, Poe MR. 2014. Gathering “wild” food in the city: rethinking the role of foraging in urban ecosystem planning and management. *Local Environ.* 19(2): 220–240.

Menzies CR. 1994. Stories from home: first nations, land claims, and Euro-Canadians. *Am Ethnol.* 21(4): 776-791.

Author’s abstract: This article discusses the opposition of Euro-Canadian fishers to First Nations’ land claims in British Columbia, Canada. The author draws on his personal experience growing up in a fishing family from northern British Columbia to draw out the complexities of this conflict. The object of the article is not to convince the reader of the rightness or wrongness of Euro-Canadian opposition to First Nations’ land claims but rather to create a space in which their fear of and their reactions to land claims can be better understood. (776)

Drawing on his personal connection with fishing in Prince Rupert, British Columbia, this author’s goal was to study interactions between First Nations and Euro-Canadians, respectively, specifically as it pertained to the politics of First Nations’ land claims in the area and how this played a role in the fishing industry. Menzies first traces the history of the fishing industry in British Columbia, underscoring the political and socioeconomic aspects of land control and the way this restricted many working-class Euro-Canadian fishermen from specific areas and profit-sharing. Tracing declining salmon numbers and changes from canned salmon to fresh and frozen, Menzies underscores the fears that Euro-Canadian fishermen, who are largely working-class, have about losing their access to fishable lands as a result of potential increases in accessibility for First Nations, who are already guaranteed 50% of the fishable area due to legislature in the 1970s. In the same section, Menzies also traces the development of legislature to protect First Nations and First Nations’ fight to retain these protections while new legislature continues to be introduced. By sharing these concurrent, but divergent histories Menzies underscores the complexities associated with competing cultural identities and their connection to land as their heritage. Tracing the tensions between the current tight market, which Menzies identifies as oligopsonistic versus the potential for privatization of land use almost exclusively for First Nations reflects many of the debates not only surrounding the seafood industry in southern Louisiana but also the wide spectrum of highly interconnected economies across industrial and demographic matrices.

Menzies’ methods are ethnographic and highly personal, and can be helpful to the subsistence study because he addresses a topic that is both publicly controversial (First Nations’ land and use rights compared to Euro-Canadian land and use rights) and imbued with personal meaning in the everyday activities of Menzies’ family. Menzies’ role as an insider who grew up fishing, coupled with his training as an anthropologist, can provide helpful insight as we connect with community partners and work together to navigate potentially controversial topics in our backyards. Further, the fact that he did not identify and affiliate with one group of people over the other (yet definitely struggled to negotiate his own personal and political opinions), combined with his candid notes about the day to day challenges of his field work (such as being so busy working on the boat that he was not able to explore as fully as he wanted the other activities or conversations beyond his job on the boat) can provide useful tools for reflection on our own challenges for this project. The fact that he framed this article around Euro-Canadians’ fears and concerns about the

changing land claims and how this might affect them offers a vignette into the complex community dynamics at work and expands the conversation beyond the more popularly known narrative, that of the First Nations' justified fight for recognition and land use.

One specific point of interest connected to subsistence economies is Menzies' discussion of two transactions on a fishing trip: one between the Euro-Canadian skipper and First Nations bait salesman, and the other between a First Nations boat crewmember and the First Nations bait salesman. The first conversation, noted Menzies, centered on formal cash transactions of money for bait, what Menzies called a "commodity exchange." The second conversation centered on informal verbal exchanges and the informal sharing of candy from the bait salesman to the crew member, which to Menzies underscores the influence of ethnic identifications during informal sharing. Menzies referred to this as a nonmonetary system of exchange based on circulated knowledge of symbols for shared ethnic identity. Menzies includes this vignette to underscore the lines between ethnic identifiers, but also to underscore the lack of agency that the Euro-Canadian crewmembers experienced in both exchanges, since in the first instance the skipper had complete control over the boat's bait decisions and in the second instance the First Nations' men spoke in languages the Euro-Canadian crew did not understand. For our purposes, this vignette illuminates potential considerations along both ethnic and economic lines as we engage Cajuns, Houma, Vietnamese, African-Americans, and other ethnic groups in southern Louisiana.

Menzies CR. 2001. The stories people tell: gendered stories of social class in the Bigouden Region, France. J Soc Anthropol Eur. 1(2): 10-15.

Author's abstract: This paper explores the social dissonance between the stories told by women from fishing families and those told about them in the Bigouden region of Brittany, France. In this paper I draw upon stories told by and about women collected in the course of ethnographic research in the fishing communities of this region since 1992. Women from local fishing households tell stories that emphasize the importance of women in the local economy and that highlight their strength of character and abilities. These stories document the daily activities of women in the maintenance of family fishing enterprises and in the running of their households. However, these stories are not the only tales told about Bigouden women from fishing households. A counterpoising thread of stories are also told by non-fishing folk. Whereas the stories told by fisherfolk are complementary, those told by non-fisherfolk are not. Ultimately the argument is advanced that the stories told by non-fisherfolk are part of an attempt to maintain local class distinctions between the fisherfolk and the local professional and propertied classes. (10)

Menzies CR. 2010. Dm sibilhaa'nm da laxyuubm Gitxaala: picking abalone in Gitxaala country. Hum Organ, 69(3): 213-220.

In the face of aggressive overfishing of *bilhaa* (abalone) by non-Indigenous commercial fishermen, the Canadian Department of Fisheries and Oceans closed all forms of harvesting of *bilhaa*. This paper describes the longstanding ecologically appropriate harvesting practices of Gitxaala, an indigenous nation on the northwest coast of North America. The paper documents the antiquity of Gitxaala fisheries practices and concludes by arguing for a return to a Gitxaala controlled *bilhaa* fishery.

This article is significant as a concise example of the criminalization of subsistence fishery in recent history due to commercial over-harvesting. A cultural anthropologist and member of the Gitxaala nation, Menzies considers the traditional system of abalone (*bilhaa*) harvesting.

Abalone is described as a “slow growing single shelled snail.” Menzies outlines indigenous norms supporting sustainability and the uneven enforcement of a ban on abalone harvesting that criminalizes traditional harvest practices of Gitxaala people, who harvest abalone only at low-tide, while failing to fine non-indigenous commercial harvesters who use scuba gear to dive for abalone and are thus harder to catch red-handed. Bilhaa was harvested to near-extinction by the non-aboriginal commercial fishery in the 1970s and 1980s.

Menzies argues that abalone is a cultural keystone species, quoting Garibaldi and Turner (2004:1), writing: “Cultural keystone species are species that “play a unique role in shaping and characterizing the identity of the people who rely on them. . . . These are species that become embedded in a people’s cultural traditions and narratives, their ceremonies, dances, songs, and discourse.” Abalone was important both as food and as a trade item and source of adornment in regalia. Before 1972, the harvest was traditional or recreational. The commercial harvest quickly depleted the resource. The fishery was closed in 1990 by Canada’s DFO (Department of Fisheries and Oceans), which has made no effort to accommodate Native subsistence practice regarding abalone. For Gitxaala people seeking to harvest abalone for personal use, DFO surveillance takes the shape of ethno-racial harassment and policing. Menzies talked with a DFO official, who told him frankly that they enforced the law when the tide was low and local people were harvesting, but that they did not have the resources to address underwater, commercial harvesting (218).

Millet DJ. 1970. Some aspects of agricultural retardation in southwest Louisiana, 1865-1900. Louisiana Hist: J Louisiana Hist Assoc. 11 (1): 37-61.

Mills GB. 1974. The Chauvin brothers: early colonists of Louisiana. Louisiana Hist: J Louisiana Hist Assoc. 15 (2): 117-131.

Morgan G, Rocha C, Poynting S. 2005. Grafting cultures: longing and belonging in immigrants’ gardens and backyards in Fairfield. J Intercult Stud. 26(1-2): 93-105.

Mullin MH. 1999. Mirrors and windows: sociocultural studies of human-animal relationships. Ann Rev Anthropol. 28:210-224.

Muth RM, Jamison WV. 2000. On the destiny of deer camps and duck blinds: the rise of the animal rights movement and the future of wildlife conservation. Wildl Soc Bull. 28(4): 841-851.

MQVN [Mary Queen of Viet Nam] Community Development Corporation. 2010. Loss of subsistence use claim framework and template for Louisiana Vietnamese American fisherfolk & other Louisiana fisherfolks. Impact Claim Project White Paper. New Orleans.

This white paper, authored by a group of attorneys and consultants, on behalf of the United Louisiana Vietnamese American Fisherfolks by MQVN [Mary Queen of Viet Nam] Community Development Corporation Inc., Coastal Communities Consulting, and Adjusters International, proposes a process for compensating fishermen for loss of subsistence in the aftermath of the BP/ *Deepwater Horizon* oil spill. The paper addresses the denial or indefinite review of subsistence use claims: at the time of writing, only one such claim (of 16,000) had been paid. Looking to define “subsistence” from previous studies in Alaskan communities and from US Department of Wildlife and Fisheries’ laws and regulations, the authors consider two primary categories, bartering and customary trade, and detail common uses.

Murton J, Bavington D, Dokis C. 2016. Subsistence under capital: nature and economy in historical and contemporary perspectives. Montreal (CA): McGill-Queen's University Press.

This edited collection of papers about subsistence has three parts. The major goal of the editors is to show how capitalism caused the destruction of direct access to subsistence in order to establish a market economy—although they admit that this premise is complicated by the fact that subsistence practices persist and coexist “alongside and in complex relation to the market” (2). In their definition of subsistence they note that many traditional definitions that focus on the use of subsistence materials are too narrow and ignore a history of exchange. The definition they develop is a “collective, locally based activity that rested on a bundle of individual and collective rights of access to particular parts of nature” (5).

Part I offers essays on how capitalist markets were made by pushing subsistence “into the shadows.” Part II offers case studies of current subsistence practices. The editors note in their introduction to this section that all of the case studies have three things in common: 1) that the practices are not just material but always connected to wider ideological and political processes including assertions of sovereignty, human rights and dignity and ideas about how persons ought to dwell in relation to nature and to others; 2) that the practices are intrinsically connected to place “with distinct interlockings of particular histories and state-society relationships;” and 3) that these practices “challenge the idea that the market is or should be everywhere as well as the idea of a ‘natural’ or inevitable transition from subsistence to capitalism and from ‘isolation’ to modernity” (66).

Part III offers a view from people who are themselves practicing subsistence lifeways and chapters on ways to conceptualize subsistence. Samuel, in his chapter In Defense of Vernacular Ways, argues for the use of the word “vernacular” to describe this bundle of practices. He specifically says that subsistence has “connotations [that] are narrow and uncouth” (p. 408). His argument follows the theory of Ivan Illich (*The Waning of the Vernacular, Second Thoughts* Vol. 1 May 1978). In Illich’s usage, the vernacular refers to the homebred, homespun, homegrown or homemade. Both Samuel and Johnson and Robert (in Part II of this volume) argue that using the term *vernacular* restores a dignity to the activities and refocuses on use-value rather than exchange-value, although exchange is allowed.

Nelson MK, Smith J. 1999. Working hard and making do: surviving in small town America. Berkeley (CA): University of California Press.

Publisher’s abstract: The economic recovery of the 1990s brought with it a surge of new jobs, but the prospects for most working Americans improved little. Family income rose only slightly and the period witnessed a significant degradation of the quality of work as well as in what people could expect from their waged employment. In this book, Margaret K. Nelson and Joan Smith take a look inside the households of working-class Americans to consider how they are coping with large-scale structural changes in the economy, specifically how the downgrading of jobs has affected survival strategies, gender dynamics, and political attitudes. Drawing on both randomly distributed telephone surveys and in-depth interviews, Nelson and Smith explore the differences in the survival strategies of two groups of working-class households in a rural county: those in which at least one family member has been able to hold on to good work (a year-round, full-time job that carries benefits) and those in which nobody has been able to secure

or retain steady employment. They find that households with good jobs are able to effectively use all of their labor power—they rely on two workers; they engage in on-the-side businesses; and they barter with friends and neighbors. In contrast, those living in families without at least one good job find themselves considerably less capable of deploying a complex, multi-faceted survival strategy. The authors further demonstrate that this difference between the two sets of households is accompanied by differences in the gender division of labor within the household and the manner in which individuals make sense of, and respond to, their employment. The book has a short discussion of hunting and gardening as survival strategies.

Newton Jr MB, Raphael CN. 1971. Relic roads of East Feliciana Parish, Louisiana. *Geogr Rev.* 61 (2): 250-264.

Norton W. 2011. Frontier agriculture: subsistence or commercial? *Ann Assoc Am Geogr.* 67(3): 463–464.

Noss AJ, Hewlett BS. 2001. The contexts of female hunting in Central Africa. *Am Anthropol.* 103(4): 1024-1040.

Authors' abstract: This article examines female hunting among a group of Aka forest foragers ("pygmies") of the Central African Republic where women net-hunt more frequently than men. The study aims to understand the contexts of female hunting and allay the paucity of descriptive and systematic studies of women hunters and gender task allocation among foragers. Contexts predicted from human behavioral ecology and cultural anthropology are considered and evaluated. Most of the contexts for female hunting predicted by the evolutionary and cultural theoretical orientations occurred among this group of Aka: game were relatively abundant, and women received relatively high caloric returns from hunting; game animals were acquired synchronously; hunting took place with other adults; Aka women had access to the means/technology of efficient hunting; Aka male ideological/political control of women was minimal; and cultural precedents existed that enabled women to obtain knowledge of and experience in hunting. Modifications to both evolutionary and cultural theories that deal with female hunting and gender task allocation among foragers are suggested, and an integrated approach is described. (1024)

Nadasdy P. 2007. The Gift in the animal: the ontology of hunting and human–animal sociality. *Am Ethnol.* 34(1): 25-43.

Author's abstract: Many hunting peoples conceive of hunting as a process of reciprocal exchange between hunters and other-than-human persons, and anthropologists have tended to view such accounts as purely symbolic or metaphorical. To the extent that our theories deny the validity of northern hunters' conceptions of animals and the ontological assumptions on which they are based, however, we legitimize agents of the state when they dismiss the possibility that aboriginal knowledge and practices might serve as the factual basis for making wildlife management policy. In this article, I argue that our refusal to consider aboriginal accounts of hunting as perhaps literally as well as metaphorically valid has both contributed to the marginalization of aboriginal peoples and foreclosed important avenues of inquiry into hunting societies and the nature of human–animal relations. I focus on human–animal relations as a form of reciprocal exchange and argue that the development of a theoretical framework that can accommodate northern hunters' ontological assumptions is warranted theoretically as well as politically. (25)

1.8 Authors O through P

Ohnuki-Tierney E. 1976. Regional variations in Ainu culture. *Am Ethnol.* 3(2): 297-329.

Author's abstract: This is a comparison of regional cultural variations between two groups of Ainu. One group represents a more typical hunting-gathering population; the other has a larger sedentary population which is also based on hunting and gathering. Some of the significant cultural variations may be explained in terms of differences in basic ecological factors. (297)

Padgett HR. 1969. Physical and cultural associations on the Louisiana Coast. *Ann Assoc Am Geogr.* 59(3): 481-493.

Pálsson G, Durrenberger EP. 1983. Icelandic foremen and skippers: the structure and evolution of a folk model. *Am Ethnol.* 10(3): 511-528.

Authors' abstract: There are two folk models to explain differential fishing success in Iceland. One applies to the short term and is based on material factors; the other refers to the long term of seasons and careers and centers on the personal qualities of skippers, or the skipper effect. We show first that the skipper effect cannot account for differential fishing success. We then develop a sociological explanation for the ideology of the skipper effect and show how the ideology developed in response to historical changes in the social relations of production in fishing from the 19th Century as labor and fish both became commodities, as Iceland gained independence from Denmark, and as new fishing technology developed. Finally, we describe the earlier conceptual scheme of fishing, which entailed foremen rather than skippers, and show how the role of skipper became elaborated as fishing developed into an autonomous economic field separate from other aspects of peasant production. (511)

Pálsson G, Helgason A. 1998. Schooling and skipperhood: the development of dexterity. *Am Anthropol.* 100(4): 908-923.

Authors' abstract: Our ethnographic and statistical analyses indicate that, contrary to the prevailing assumption of many educators, skippers' performance in marine school has little direct relation to success in fishing. We conclude that while schooling serves important other purposes, critical abilities required for locating and catching fish are largely developed in the course of everyday practice. Our findings substantiate much recent theorizing on embodied knowledge and schooling, emphasizing the embeddedness of learning and cognition. There are good grounds, we argue, for placing practical knowledge, situated activities, and communities of practice at the center of the theoretical and environmental agenda. (908)

Peña DG. 1999. Cultural landscapes and biodiversity: the ethnoecology of an Upper Rio Grande Watershed Commons. In: Nazarea VD, ed. *Ethnoecology: situated knowledge/located lives*. Tucson (AZ): University of Arizona Press. p. 107-132.

Penn J. 1989. The geographical variation of unionism in Louisiana: a study of the Southern claims data. *Louisiana Hist: J Louisiana Hist Assoc.* 30(4): 399-418.

Pinkerton E, ed. 1989. Cooperative management of local fisheries: new directions for improved management and community development. Vancouver (CA): University of British Columbia.

Poe MR, McLain RJ, Emery M, Hurley PT. 2013. Urban forest justice and the right to wild foods, medicines, and materials in the city. *Human Ecol.* 41: 409-422.

Authors' abstract: Urban forests are multifunctional socio-ecological landscapes, yet some of their social benefits remain poorly understood. This paper draws on ethnographic evidence from Seattle, Washington to demonstrate that urban forests contain nontimber forest products that contribute a variety of wild foods, medicines, and materials for the wellbeing of urban residents. We show that gathering wild plants and fungi in urban forests is a persistent subsistence and livelihood practice that provides sociocultural and material benefits to city residents, and creates opportunities for connecting with nature and enhancing social ties. We suggest that an orientation toward human-nature interactions in cities that conceptualizes the gathering of forest products as a legitimate social benefit may support and expand urban forest justice. Urban forest justice recognizes the rights of local people to have control over their own culturally appropriate wild food and health systems, including access to natural resources and to the decision-making processes affecting them. (409)

Poe et al suggest that the urban forest managers tend to see harvesting as a “cost” rather than a “benefit” and that their discouragement of NTFP’s (Non-Timber Forest Products) raises important questions about the social justice of urban forests. They suggest that currently decision-making about urban forests privileges certain users of those forests and marginalizes or ignores others. They propose an “urban forest justice,” a food justice framework which they define in this way: access to, decision-making about, and respect of cultural significance of these forest resources for local populations (410).

The authors use the phrase “community of practice” to describe those who participate in foraging in Seattle’s urban forest. They also report that foraged foods “are part of an economic strategy to bridge food needs and extend budgets. For example, one single mother derived 25 % of her food from urban foraged goods” (416). Significantly, many reported sharing foraged foods with others, and several supplement their household incomes through formal and informal selling.

Poe MR, Levin PS, Tolimieri N, Norman K. 2015. Subsistence fishing in a 21st century capitalist society: from commodity to gift. *Ecol Econ.* 116: 241-250.

The authors of this paper wanted to test the link between retention of subsistence portions of catch and the market. They examined instance of where market value of a particular fish rose to see if portions of catch held back changed, which would show that the primary motivation for the fishers was to maximize earnings. They examined 26 fish-price relationships over 20 years and found no correlation between the market price of the fish and the amount of subsistence catch retained, with the exception of one species. They conclude that subsistence behavior cannot be predicted by profit maximization; therefore, other motives must be considered.

The authors call this an example of a “more-than-capitalist economic system” (242) and explore what this means in terms of a larger trend: “Subsistence exists in tandem with, and at times counter-to, the market-capitalist logics of commercial fisheries, constituting what Gibson-Graham (2008) describe as ‘diverse economies.’ ... Commercial fishing operators are engaged in making a living, but their “living” includes the values of social relationship and food and cultural traditions” (248). Poe et al conclude that subsistence and share systems serve to improve human

wellbeing and strengthen community food security and food knowledge systems. These means allow people to engage in a quality of life practice, and support social networks.

Pollnac RB, Poggie Jr JJ. 1988. The structure of job satisfaction among New England fishermen and its application to fisheries management policy. *Am Anthropol.* 90(4): 888-901.

Authors' abstract: This article examines the structure of job satisfaction among New England fishermen using three different measures. The various measures of job satisfaction were found to be complexly related to other sociocultural variables such as age, education, years of fishing experience, type of fishing, ethnicity, and home port. The policy implications of these findings are discussed as they relate to fishery development and management. (888)

Potter AE. 2011. Transnational spaces and communal land tenure in a Caribbean Place [dissertation]. Baton Rouge (LA): Louisiana State University.

Price R. 1966. Caribbean fishing and fishermen: a historical sketch. *Am Anthropol.* 68(6): 1363-1383.

Author's abstract: Fishermen occupy a unique position in modern Caribbean social structure. Research in the history of fishing technology discloses a great deal about the manner in which their specialized way of life came into being and persisted to the present, Caribbean fishing slaves—at first Amerindians and then Africans—were from the beginning a privileged subgroup within the plantation system, and their unusual socioeconomic role permitted a particularly smooth transformation to a life as free fishermen. The potential of studies of technology for tracing culture change and the importance of further studies of Caribbean subcultures as historical products are suggested. (1363)

Price CR, Price JE. 1981. Investigation of settlement and subsistence systems in the Ozark Border Region of Southeast Missouri during the first half of the 19th century: The Widow Harris Cabin Project. *Ethnohist.* 28(3): 237-258.

1.9 Authors R

Raish C. 2000. Environmentalism, the Forest Service, and the Hispano communities of Northern New Mexico. *Soc Nat Res.* 13: 489-508.

Rantala O, Valtonen A, Markuksela V. 2011. Materializing tourist weather: ethnography on weather-wise wilderness guiding practices. *J Mater Cult.* 16(3): 285–300.

Authors' abstract: This study examines the hitherto under-explored relationships between weather, human action and the natural environment from a practice-based perspective. Using an ethnographic study on wilderness guiding in Finnish Lapland, the article first examines the integral role of weather when conceptualizing tourist activities taking place outdoors. The authors identify three types of weather-related practices: anticipating and coping with the weather, as well as discursive practices related to weather. They therefore demonstrate how weather manipulates human practices by narrowing down or extending the possibilities for outdoor activities. Second, by materializing weather, the study provides a more nuanced understanding of the diverse ways in which weather—a material entity in itself—is involved in the enactment of various socio-material practices; here the authors make the case for a specific

repertoire of weather-wise skills. The study concludes that weather holds agency as it exerts a significant power in directing and redirecting human nature-based activities. (285)

Robbins P, Emery M, Rice J. 2008. Gathering in Thoreau's back yard: nontimber forest product harvesting as practice. *Area*. 40(2): 265-277.

Authors' abstract: Understanding of the gathering of nontimber forest products (NTFPs) in woodlands has focused heavily on politics surrounding public lands and harvester communities. Yet forest gathering may be far more universal. This paper reports the results of a survey of residents in New England, querying whether people gather wild things and for what purposes. The results suggest that gathering in New England, and elsewhere in the developed world, is not restricted to a unique type of community or economy, but instead is a form of practice. Those analytical approaches to NTFPs that seek to produce 'alternatives to the dominant economy may therefore ironically work to reinforce a capitalocentric view of daily life. (265)

In this article, the authors argue for gathering to be considered a practice as opposed to a community or economy distinct from the mainstream. They show how the differing backgrounds and purposes of the people involved in gathering in particular deny a clearly defined structure. In addition, they argue, by maintaining that gathering is antithetical to capitalism, scholars can exacerbate a sense that capitalism is the immutable defining force of society. This approach disregards the various other ways that people exist within a society.

As with many of the sources explored in this literature review, the article also calls into focus the inconsistency of logic and approaches in the formalization of policy regarding access to natural resources. The authors conclude, "the pressing research task is to explore the uncatalogued engagements of diverse populations, who are constantly re-imagining and remaking the socio-environments around them, in the face of very real hegemonic forces that might have them do otherwise" (274).

Robinson CJ. 2005. Buffalo hunting and the feral frontier of Australia's Northern Territory. *Soc Cult Geogr*. 6(6): 885-901.

Russell S. 2005. Intermarriage and intermingling: constructing the planter class in Louisiana's sugar parishes, 1803-1850. *Louisiana Hist: J Louisiana Hist Assoc*. 46(4): 407-434.

1.10 Authors S through T

Sahlins MD. 1957. Land use and the extended family in Moala, Fiji. *Am Anthropol*. 59(3): 449-462.

Sahlins M. 1973. *Stone Age economics*. Chicago (IL): Aldine Press.

Publisher's abstract: *Stone Age Economics* is a classic study of anthropological economics, first published in 1974. As Marshall Sahlins stated in the first edition, "It has been inspired by the possibility of 'anthropological economics,' a perspective indebted rather to the nature of the primitive economies than to the categories of a bourgeois science." Ambitiously tackling the nature of economic life and how to study it comparatively, the book includes six studies which reflect the author's ideas on revising traditional views of the hunter-gatherer and so-called primitive societies, revealing them to be the original affluent society. The book examines notions of production, distribution and exchange in early communities and examines the link between

economics and cultural and social factors. It consists of a set of detailed and closely related studies of tribal economies, of domestic production for livelihood, and of the submission of domestic production to the material and political demands of society at large.

Sahlins M. 1978. Culture and practical reason. Chicago (IL): University Chicago Press.

Sassaman KE. 1998. Crafting cultural identity in hunter-gatherer economies. Archaeol Pap Am Anthropol Assoc. 8(1): 93–107.

Schumann S, Macinko S. 2007. Subsistence in coastal fisheries policy: what's in a word? Mar Policy. 31:706-718.

The authors call subsistence “hard to monitor and easy to ignore” (706) and argue that different definitions of subsistence are needed to address specific local contexts. Through the organization of four sub-definitions to subsistence, Schumann and Macinko attempt to develop a framework through which officials can develop policy. These definitions are quoted directly from throughout the text as follows:

1. Subsistence defined in terms of economic activities or systems sustaining a basic level of livelihood, not profit. (706)
2. Subsistence defined in terms of economies based on sharing, not selling. (707)
3. Subsistence defined in terms of social and cultural institutions supported by an economy of non-market distribution. (709)
4. Subsistence defined in terms of culturally significant food-producing and distributing activities. (710)

Schumann and Macinko expand this definition by comparing subsistence to three related concepts: informal economy, mixed and/or hybrid economy, and survival. Subsistence differs from an informal economy because the former is driven by lifestyle and the latter is motivated by market conditions, and while the linked concept of survival has long lent a sense of significance and urgency to subsistence, this understanding is not accurate. In the end, the authors find the concept of a mixed economy most applicable, wherein “wage labor signifies an investment in, not a rejection of, subsistence” (710).

Broad interpretations and ambiguities inherent in such a multi-faceted definition could create difficulties for policymakers in writing and enforcing regulations. Various factors come into play in these decisions, but the authors argue that the primary purpose of policy should be to empower and aid coastal communities in need.

An important insight for our study emphasizes one of the potential costs of having subsistence activities left in the gray area: de facto criminalization of some activities (practice does not fit regulations) especially for residents of coastal areas who might need wild harvested foods (and exchanges of subsistence networks) to get by on social security, or to get through a period of unemployment, or who are impacted by environmental disasters. “Living off the land” is not possible, legally, in Louisiana within the framework of existing regulations.

Scott RJ. 1994. Defining the boundaries of freedom in the world of cane: Cuba, Brazil, and Louisiana after Emancipation. Am Hist Rev. 99 (1): 70-102.

Scott RV. 1959. Farmers' institutes in Louisiana, 1897-1906. J Southern Hist. 25(1): 73–90.

Sexton RL. 2006. Rice country revisited: the socioeconomic transformation of a French Louisiana subregion. Louisiana Hist: J Louisiana Hist Assoc. 47 (3): 309-332.

Building on geographer Lauren Post's 1940 identification of southwest Louisiana as a multicultural space connected through rice agriculture, or "rice country," Sexton reviews a brief history of the development of rice agriculture and its relationship to different white and African American ethnic groups by exploring demographic patterns of post-1880 and post-1940 Louisiana. Sexton engages census and other public domain archives that became available only in the early 2000s, because of the 72-year embargo law on certain government documents, in order to further illuminate connections between cultural communities and the development of different crops in the region.

Sexton traces quantitative measures from population data, such as the number of farmers in one specific part of the parish reporting cotton or cattle, to paint a portrait of the changes that migration of different French-speaking ethnicities and other ethnicities, the development of a viable irrigation system to support the rice as a yield crop, and the concurrent expansion of cattle, corn, and potato into more eastern sections of the state. Sexton also discusses the development of cotton sharecropping in the late nineteenth century. Innovations such as the railroad, and corporations invested in developing the land in the southwest region of the state, led to an influx and change in the demographics of the area. Although some companies tried to coax immigration from many white, more northern parts of the state and country, there is also a lot of evidence for intrastate migration by French-speaking whites and African Americans, English-speaking whites and African Americans, and Germans, among others. Newcomers to the state adapted their agricultural approaches and crops to the increasing rice culture, and Sexton cites this growth in industry in large part to the introduction of the thresher to the area and experimenting with new approaches in irrigation and production. Shortages of water were a major challenge for the growth and continuation of rice in the area. Within his discussion of developments in rice, Sexton also notes the important role of cattle, corn, potato and cotton in the area, and how farmers adapted their crops to different seasonal challenges such as drought.

Most of the rice industry was run by Anglo-Americans, followed by Germans and then Cajun French. Although the area was predominantly white, according to Sexton, there was a large number of English-speaking and French-speaking African-Americans there. Sexton breaks down the social status of rice and tenant farmers in juxtaposition to workers in cotton in the eastern part of the state, and explores social and financial networks of rice and cotton production as they relate to different ethnic enclaves and newcomers to the area.

For our purposes in this subsistence study, Sexton's piece not only provides detailed background on the history and development of rice, corn, potato, and cotton in southwest Louisiana, but also traced the cultural networks and community connections in the area as they related to the development of these crops.

Sharp HS. 1977. The Chipewyan hunting unit. *Am Ethnol.* 4(2): 377-393.

Author's abstract: Canadian Athapaskan societies have proved difficult to analyze and classify because of the apparent lack of corporate features in the band. This apparent lack of band corporateness is in fact an accurate assessment of the ethnographic reality. Within Canadian Athapaskan society a restricted cognatic descent group, here called the hunting unit, exists that functions as a corporate group. The social boundaries of hunting units are not coextensive with those of the band, and what appear to be bands are simply residential aggregations of unallied hunting units. (377)

Slack T. 2007. The contours and correlates of informal work in rural Pennsylvania. *Rural Sociol.* 72(1): 69–89.

This article provides an example of how informal economic activities are not diminished with the development of capitalism, as many economists and other scholars previously thought. Instead, these economies continue even in formal market economies.

Smith TL. 1938. Depopulation of Louisiana's sugar bowl. *J Farm Econ.* 20(2): 503–509.

Snyder S. 2007. New streams of religion: fly fishing as a lived, religion of nature. *J Am Acad Relig.* 75(4): 896–922.

Author's abstract: Fly fishers around the world frequently use terms such as religious, spiritual, sacred, divine, ritual, meditation, and conversion to describe their personal angling experiences. Further, drawing upon religious terminology, anglers will refer to rivers as their church and to nature as sacred. Often these latter pronouncements drive a concern for the conservation of these sacred spaces as evidenced by participation in both local and national conservation organizations. Informed by theoretical perspectives offered by religious studies, particularly "lived religion" and "religion and nature," I shall trace a few of the historical, material, and everyday elements of fly fishers and their subcultures, demonstrating along the way the insights that come by understanding fly fishing as a religious practice, which can, at times, drive an ethic of environmental conservation.(896)

Sobelman SS. 1985. The economics of wild resource use in Shishmaref, Alaska: a research design. 33 p. Fairbanks (AK): Alaska Department of Fish and Game, Division of Subsistence. Report No.: SP-1983-112.

St. Martin K. 2005. Mapping economic diversity in the first world: the case of fisheries. *Environ Plann A.* 37(6): 959–979.

Author's abstract: Fishing economies are typically represented as pre-capitalist and as a barrier to capital accumulation rather than as an alternative economy with its own potentials. Privatization (and capitalism) appears logical and inevitable because "there is no alternative" described or given. The class analysis presented here focuses on questions of property and subjectivity and describes fishing as a non-capitalist and community-based economy consonant with both a tradition of common property and an image of "fishermen" as independent and interested in fairness and equity. While the latter is associated with a neoliberal subject aligned with the capitalist economy, a class analysis of fishing repositions "fishermen" as community subjects aligned with a community economy. (959)

St Martin, K. 2007. The difference that class makes: neoliberalization and non-capitalism in the fishing industry of New England. *Antipode.* 39(3): 527–549.

Author's abstract: Fishing economies are typically represented as pre-capitalist and as a barrier to capital accumulation rather than as an alternative economy with its own potentials. Privatization (and capitalism) appears logical and inevitable because "there is no alternative" described or given. The class analysis presented here focuses on questions of property and subjectivity and describes fishing as a non-capitalist and community-based economy consonant with both a tradition of common property and an image of "fishermen" as independent and interested in fairness and equity. While the latter is associated with a neoliberal subject aligned with the capitalist economy, a class analysis of fishing repositions "fishermen" as community subjects aligned with a community economy. (527)

Stoler AL. 1977. Rice harvesting in Kali Loro: a study of class and labor relations in rural Java. *Am Ethnol.* 4(4): 678-698.

Author's abstract: The labor-intensive rice harvesting practices of rural Java are commonly hailed as a system of equity and a prime example of "shared poverty." Closer examination, however, reveals a delicately balanced set of production and exchange relationships that determines both differential access and returns to harvesting opportunities. The paper describes methods of harvesting-labor recruitment and payment in the context of village economy and presents quantitative data on harvesting practices. It concludes with a discussion of the historical developments in labor relations for the research site (Kali Loro) and Java in general and relates changes in the dominance of certain labor arrangements to recent and widespread changes in harvesting practices today. (678)

Suarez RA. 1966. Bargains, bills, and bankruptcies: business activity in rural antebellum Louisiana. *Louisiana Hist: J Louisiana Hist Assoc.* 7(3): 189-206.

Sullivan KM. 1999. Fishing in the media: mainstream print news and the commercial fishing industry in Texas. *Cult Agric.* 21 (3): 31-43.

Author's abstract: To better understand widespread perceptions of commercial fisheries production we might first inquire: What kinds of representations do mainstream presses contribute to the mass media saturated public forum in which contemporary environmental governance regimes are debated and shaped? But in order to accurately evaluate these available texts, we must take a further step and relate these mass media representations to the economic, environmental, and political relationships that structure both fisheries production and the social material conditions of production for fishers. Using the empirical case of commercial fisheries harvesters working in the Galveston Bay region of Texas, I examine the narratives, images, and cultural themes about commercial fishers found in the regional mainstream print press. And I take that analysis one step further by situating these representations in the material and ideological context of both fisheries production and local, state, and national conflicts over marine fisheries resources. As does Weeks in this issue, I contend that better understanding of the role of mass media in environmental conflicts requires systematic examination of the meanings available in the public forum while critically attending to the goals of the meaning makers. (31)

Sutter P, Manganiello C, eds. 2009. *Environmental history and the American South: a reader.* Athens (GA): University of Georgia Press.

Publisher's abstract: This reader gathers fifteen of the most important essays written in the field of southern environmental history over the past decade. Ideal for course use, the volume provides a convenient entrée into the recent literature on the region as it indicates the variety of directions in which the field is growing. As coeditor Paul S. Sutter writes in his introduction, "recent trends in environmental historiography—a renewed emphasis on agricultural landscapes and their hybridity, attention to the social and racial histories of environmental thought and practice, and connections between health and the environment among them—have made the South newly attractive terrain. This volume suggests, then, that southern environmental history has not only arrived but also that it may prove an important space for the growth of the larger environmental history enterprise."

The writings, which range in setting from the Texas plains to the Carolina Lowcountry, address a multiplicity of topics, such as husbandry practices in the Chesapeake colonies and the aftermath of Hurricane Andrew. The contributors' varied disciplinary perspectives--including agricultural history, geography, the history of science, the history of technology, military history, colonial American history, urban and regional planning history, and ethnohistory--also point to the field's vitality. Conveying the breadth, diversity, and liveliness of this maturing area of study, *Environmental History and the American South* affirms the critical importance of human-environmental interactions to the history and culture of the region.

Sylvest TA. 2008. Collard greens: growing up on a sandhill subsistence farm in Louisiana during the Great Depression. Bloomington (IN): AuthorHouse.

Publisher's abstract: Written by a man who grew up in the poverty-stricken hills of Louisiana during the 1930s depression, this is a book which will tempt you to ask whether it is real or fiction. From cooking to recreation, from transportation to music, from schooling to simple every day duties, this book realistically shares the joys and pains, as well as the rewards and consequences of performing all those activities at a time when the words "challenging" and "difficult" definitely took on new meanings. Discovering what had to be done in order to survive, without electricity, without antibiotics, without a family vehicle, without running water, and without cash.

Teitlebaum S, Beckley T. 2006. Harvested, hunted, and home grown: the prevalence of self-provisioning in rural Canada. J Rural Community Dev. 1 (2006): 114-130.

Authors' abstract: This research examines self-provisioning activities in rural Canada and describes their prevalence both in terms of participation and the degree to which they make material contributions to households. Self-provisioning is correlated with a number of household characteristics, such as employment, income, and length of residency. Results show that self-provisioning activities are still common in rural Canada, particularly those requiring low capital investments such as gardening and wildcrafting. However, the analysis reveals weak associations between socio-economic variables and self-provisioning, providing further evidence that, in aggregate, rural households have complex motivations for participating in self-provisioning activities and that economic need is not always the main driver. The data demonstrate a low level of participation amongst the very poorest households, implying structural barriers to participation for some of these activities. (114)

This article is a report on results from a surveying project of the New Rural Economy initiative of the Canadian Rural Revitalization Foundation. Researchers at 12 institutions surveyed 1,995 people located in 32 rural sites across Canada. Sites varied from small towns to villages and "open areas," all identified through census tracts as representative of Canada as a whole. Participants, chosen randomly, were asked if they participated in one of five subsistence activities: raising fruit or vegetables, raising meat, foraging for fruits or vegetables, hunting for meat, or foraging for firewood. They were also asked if they received these items or if they shared them.

- 82% participated in at least one self-provisioning activity, meaning 4 in 5 households in rural Canada participate in some subsistence activity.
- 47% participated in 2 or more activities
- 19% participated in 3 or more activities
- 62% received or grew fruits or vegetables

- 42% grew fruits or vegetables
- 44 received or hunted wild game
- 25% hunted wild game

Participants were asked about income levels, and the regression analysis did not reveal any significant relationship between income and participation in self-provisioning. The only clear trend was the people earning less than \$10,000 a year (Canadian dollars) were less likely to participate in any of the categories. The survey did not ask about ethnicity. However, the researchers did ask people how long they had lived in the area. People who had lived in the area for more than 20 years had higher rates of participation, but rates were not statistically significant: “. . . participation in self-provisioning cannot be predicted based upon a series of simple characteristics such as economic status or employment” (128).

Tentchoff D. 1980. Ethnic survival under Anglo-American hegemony: the Louisiana Cajuns. *Anthropol Q.* (4): 229–241.

This article provides a definition of subsistence as “subsistence horticulture, the production of small cash crops and the exploitation of natural resources on a family basis were characteristic frontier enterprises” (231), and explores the tensions between different heritage communities in Louisiana.

Toth Jr. JF, Brown RB. 1997. Racial and gender meanings of why people participate in recreational fishing. *Leisure Sci*, 19: 129–46.

Townsend-Gault C. 2011. Sea-lion Whiskers and spray-crete: the affect of indigenous status in contemporary British Columbia. *J Material Cult.* 16 (4): 416–428.

Author’s abstract: Two materials, disparate by some reckonings, are considered for the ways in which both are imbricated in contemporary status display. It is suggested that the role of status hierarchies in the public address of the Indigenous societies in British Columbia has been overlooked and that, due to the affective response they invoke, materials that represent these hierarchies are implicated in the contradictory tensions between display and disguise that characterize current status relations. (416)

This article discusses material culture as evidence of conflicting cultural identities, power struggles between the two, and what this means for the way Canadian communities are changing between indigenous and non-indigenous communities, particularly how commerce development plays a role in this.

Treuer D. 2014. Off the land: what subsistence really looks like. *Harper’s Mag.* (November): 52-58

In this essay, Treuer writes about what he terms “subsistence” in Minnesota where he grew up. He tells the story of Bobby, a man whose parents were both half Ojibwe and were sent to missionary schools and forced to speak English. Bobby earns his living by harvesting natural resources around Leech Lake Indian Reservation. He harvests pine cone, acorns, and wild rice to sell. Treuer says he is writing because “living off the land” is a way of survival for many of the Ojibwe of the reservation, many of whom live below the poverty line and do not have access to higher paying jobs. Treuer says that subsistence never disappeared but his essay is an attempt to show that such work is not revivalist, artisanal work, but rather gritty and rough, part of a tradition and could offer more work if promoted by tribal governments. “Subsistence, as

practiced by people like Bobby, isn't a philosophy of quiet, inward-turning wonder about how we relate to the land. It's a mad, violent pragmatism intent on extracting calories and advantage."

Turner B. 2011. Embodied connections: sustainability, food systems and community gardens. *Local Environ.* 16(6): 509–522.

Author's abstract: Community gardens have been identified as providing a model for promoting sustainable urban living. They can also contribute to individual and community reconnection to the socio-cultural importance of food, thus helping facilitate broader engagement with the food system. Such processes may offer pathways to developing a deep engagement and long-term commitment to sustainable living practices predicated on the development of new forms of environmental or ecological citizenship. However, little attention has been paid to how this can be adequately harnessed. Based on an ethnographic study of community gardeners in the Australian Capital Territory, this article argues that fostering an embodied form of sustainability, which accounts for individual embodied engagement in these collective spaces, may play a critical role in achieving these outcomes. (509)

1.11 Authors V through W

Vandal G. 1997. Property offenses, social tension and racial antagonism in post-Civil War rural Louisiana. *J Social Hist.* 31 (1): 127–153.

Volkman TA. 1994. Our garden is the sea: contingency and improvisation in Mandar women's work. *Am Ethnol.* 21(3): 564-585.

Author's abstract: In the late 1980s, women in fishing communities on the southwest coast of Sulawesi, Indonesia, began to leave the looms on which they had woven fine silk sarongs. The alternative work they sought was fish-trading, on a scale that gave them considerably more mobility (and income) than women had enjoyed in the past. This article explores these changes in terms of discourses and practices of gender, emphasizing complementarity and competing state visions of domesticated women and national development. It argues that cultural flexibility, including willingness to abandon older ideals linking womanhood and weaving, enabled some women to improvise at a moment of rapid technological and commercial change. (564)

Waguespack NM. 2005. The organization of male and female labor in foraging societies: implications for Early Paleoindian archaeology. *Am Anthropol.* 107 (4): 666-676.

Author's abstract: I use cross-cultural ethnographic data to explore the relationship between male and female subsistence labor among hunter-gatherer populations by examining data regarding resource procurement, time allocation, and task differentiation between the sexes relative to dependence on hunted foods. The findings indicate that female foragers generally perform a variety of nonsubsistence collection activities and preferentially procure high-return resources in hunting-based economies. I develop ideas about predictable relationships concerning the amount of time female foragers expend on subsistence and technological tasks relative to the dietary contribution of meat. I then use ethnographic trends to evaluate archaeological assumptions regarding the sexual division of labor in prehistoric foraging contexts, focusing on the dichotomous views of Clovis labor organization. I argue that archaeological interpretations of prehistoric labor roles in hunting-based foraging societies are commonly polarized between stereotypical views of male and female subsistence behaviors. I develop an interpretation of Early Paleoindian labor organization, emphasizing female labor in the production of material

goods and the procurement of low-risk plant and animal resources based on global economic trends among foragers. (666)

Wehi PM, Wehi WL. 2009. Traditional plant harvesting in contemporary fragmented and urban landscapes. *Conserv Biol.* 24(2): 594–604.

Westphal LM, Longoni M, LeBlanc C, Wali A. 2008. Anglers' appraisals of the risks of eating sport-caught fish from industrial areas: lessons from Chicago's Calumet region. *Hum Ecol Rev.* 15(1): 46–62.

Authors' abstract: We conducted a participant observation study of recreational fishing in the industrialized Calumet region of northwest Indiana and southeast Chicago to gauge the extent of fishing for consumption and to learn about perceptions of the risks of eating contaminated fish. Of the 97 study participants who provided definitive information about their fish consumption habits, 70% reported ever eating fish from Calumet waters. When assessing pollution, anglers relied mainly on their senses, personal experiences, judgment, and/or information from friends, family, and other anglers rather than on written fishing guides, local officials, or the media. When considering consumption risks, they focused on four primary factors: the general environment, water quality, fish characteristics, and observable human health. Different anglers used different risk assessment cues. There were also differences in risk perceptions and fish consumption patterns across racial-ethnic lines. Finally, we consider the challenges of disseminating risk information to diverse urban populations.

White R. 1989. The roots of dependency: subsistence, environment, and 1983 social change among the Choctaws, Pawnees, and Navajos. Lincoln (NE): University of Nebraska Press.

Wilkie DS, Curran B, Tshombe R, Morelli GA. 1998. Modeling the sustainability of subsistence farming and hunting in the Ituri Forest of Zaire. *Conserv Biol.* 12(1): 137–147.

The authors use an empirical data model to track the long-term sustainability of agricultural forest clearing and bushmeat hunting in a reserve in Zaire. By combining aerial scans of forest areas, census data, and estimated meat consumption, the authors found that slash-and-burn agriculture would be sustainable over the next forty years, but hunting would not. Their findings suggest that the consumption of bushmeat, especially small antelope species, is not sustainable past a couple decades if it continues at the rate estimated at the authors' time of writing.

Although the model used provides researchers with valuable quantitative data, a sense of local and global contexts for the reserve would also inform this understanding. The article lacks a consideration of economics and culture.

Wilson ML. 1934. A new land-use program: the place of subsistence homesteads. *J Land Public Util Econ.* 10(1) (February 1): 1–12.

Winders J. 2001. "On the outside of 'in':" Power, participation, and representation in oral histories. *Hist Geog.* 29: 44–52.

Winders' 2001 offering for a special methods issue of *Historical Geography* addresses a number of the challenges associated with qualitative work and how potential participants engage with the project. Specifically, Winders discusses interactions with potential participants who do not sign consent forms for oral histories, but rather communicate through informal conversations their

critiques of her research scope and questions. Winders' discussion of these challenges underscores the necessarily reflexive perspective of the researcher, specifically as it pertains to power dynamics and boundaries, for engaging a project and incorporating input from people who do not expressly choose to participate in the project at hand. Winders calls for a more thorough review of the multiple contexts (the researchers' backgrounds, the foundational work engaged with community members, and community members' own bias and experiences) when coalescing research associated with oral histories. Due to the multi-modal nature of the subsistence project, this article succinctly articulates many of the challenges researchers engage when working with community partners, potential participants, and the numerous ways community members can choose, or actively not choose, to engage with the project.

Wolf E. 2010. Europe and the people without history. 2nd ed. Berkeley (CA): University of California Press. 536 p.

Wolf distinguishes between three modes of production—capitalist, tributary, and kin ordered—and does not view them as evolutionary sequence. His work emphasizes the people living in places that have long been assumed to be outside of history until the arrival of Europeans.

Reviewers of Wolf's work have pointed to how the people not given a voice in western histories and on how they were active participants in the creation of new cultural and social forms emerging in a newly commercial world. By understanding labels like "nation" and "culture" as bundles of relationships, Wolf deepens the understanding of those concepts.

Wolfe RJ. 1984. Subsistence-based socioeconomic systems in Alaska: an introduction. 31 p. Juneau (AK): Alaska Department of Fish and Game, Subsistence Division. Special Publication No. SP1984-001.



The Department of the Interior Mission

As the Nation's principal conservation agency, the Department of the Interior has responsibility for most of our nationally owned public lands and natural resources. This includes fostering the sound use of our land and water resources; protecting our fish, wildlife, and biological diversity; preserving the environmental and cultural values of our national parks and historical places; and providing for the enjoyment of life through outdoor recreation. The Department assesses our energy and mineral resources and works to ensure that their development is in the best interests of all our people by encouraging stewardship and citizen participation in their care. The Department also has a major responsibility for American Indian reservation communities and for people who live in island communities.

The Bureau of Ocean Energy Management Mission

The Bureau of Ocean Energy Management (BOEM) works to manage the exploration and development of the nation's offshore resources in a way that appropriately balances economic development, energy independence, and environmental protection through oil and gas leases, renewable energy development and environmental reviews and studies.