

| | |
|---|---|
| Paper ID | 007 |
| Author(s) | Jagdish Lal Dawar |
| Title | Indigenous knowledge systems and human-animal interaction among the indigenous communities of Northeast India |
| Abstract | |
| <p>Northeast India consists of seven states: Assam, Nagaland, Manipur, Mizoram, Meghalaya, Tripura and Arunachal Pradesh. All these regions consist of multilingual, multiscriptural, multicultural and multiethnic communities. Arunachal Pradesh is bounded by Bhutan in the west, China in the North and North-East [Tibet], and Myanmar in the East. There are as many as 26 major tribes and about 110 minor tribes that inhabit in this area. All the indigenous communities of Arunachal Pradesh have rich tradition of their indigenous knowledge systems. An indigenous knowledge system develops over many generations, through traditions, ways of life and in-depth knowledge of their ecosystems by local people. This knowledge is embedded in their local practices, belief systems, myths, sayings, and folktales; the mythological narratives related to the origin of the forests, rivers, land and mountains. And among these tribes, signify affiliation of the human and non-human worlds. Their myths provide us the genealogical accounts of human and non-human world. Genealogies, “serve to integrate, and to reflect the integration of, the human and non-human world.” In genealogical account it is possible to “become animal, without ceasing to be a person. This paper is an attempt to analyse representation human-animal interaction in the oral literature of the Tani group of tribes of Arunachal Pradesh. This proposal is a humble attempt to show how Literary texts oral as well as written texts can be read with a view to exploring their articulation of the animal world and the relationship of humans with that world.</p> | |
| Keywords | Animals and Humans |

| | |
|---|--|
| Paper ID | 021 |
| Author(s) | Sue Shuhui Zhou |
| Title | The Human-Tiger Borderlands in Southwest China: Environmental Knowledge and Modern State-building from the Eighteenth to the Twentieth Century |
| Abstract | |
| <p>Many associate the extinction of wild South China tigers with the ""Four Pests"" campaign in the 1950s under the Communist regime that reduced their population from 4,000 to 200 within two decades. However, the provenance of this campaign traces back to a much more distant past. This paper concerns the specific life experiences of humans and tigers in the borderlands, specifically in the Wuling mountain area in Southwest China, a place historically governed by independent tributary kingdoms (tusi) until annexed by the Qing state in the 1730s. I argue that from the seventeenth century to the twentieth century, an evolving governmentality of the Chinese state, increasingly antagonistic and intolerant towards Armed Non-State Actors (ANSAs), programmed the elimination of non-state spaces in the Southwest Wuling borderlands, consequently obliterating the culture and knowledge of tolerance towards tigers. The expansion of the modern state is not only territorial, administrative, and extractive but also marked by the ascendancy of a state mentality over a borderland mentality. As elusive and perhaps “anti-human” as tigers are, they evade precise documentation, which is a technology of statecraft that did not concern the non-state borderlands. The expansion of a modern state saw the consolidation of a monopoly of violence through knowledge disciplines to manage both humans and animals as populations. Concurrently, the rising primacy of modern science mapped anthropogenic territorial imaginations onto the different tigers globally —Javanese, Balinese, South Chinese, Siberian, Bengali, and Caspian— indigenizing</p> | |

| | |
|--|--|
| species that dispersed across East and Southeast Asia two million years ago. | |
| Keywords | Animals, Land, environmental knowledge |

| | |
|---|---|
| Paper ID | 039 |
| Author(s) | SK MAIDUL RAHAMAN |
| Title | Animal Management and traditional veterinary medical practices in the Indian subcontinent |
| Abstract | |
| <p>Animal Management is a consistent part of Indigenous community development of Indian subcontinent. Domestication of animal retains fascinating aspect of Indigenous community culture of every nation and India no exception to that. South Asia with its varied domesticated animal species support varied community culture that help in developing a pluralistic human society. Traditional community however perform unfurl the trends of animal modernity that strengthen human animal bond to a great extent. Before the arrival of the western veterinary medical system, the indigenous system of medicine was practiced in India since times immemorial. This system of medicine used by various ethnic groups has been termed as ethno-medicine (in the case of human treatment and ethno-veterinary medicine (in the case of animal treatment). The social norms are significantly articulated to adjust this human-animal ties making the society more species centric rather than human centric. This significant pattern is remarkable in elaborating a social pattern where human progress appear more animal dependent and embolden a culture that tries to engulf varied life forms within its ambit. Human values significantly take an accommodative structure that create and develop a socio-cultural pattern that denies resourcing the animals and their consequent extraction. The present paper try to analyze Indigenous animal - community culture of Indian subcontinent. In this process it has try to highlight different patterns involve in human- animal bondage in Indigenous society of Indian subcontinent. Thus, this paper focuses on the indigenous methods of treatment of animal diseases in the Indian subcontinent.</p> | |
| Keywords | Animal, Disease, Indigenous and veterinary |

| | |
|---|---|
| Paper ID | 038 |
| Author(s) | Geetashree Singh |
| Title | Living with the Wild: Indigenous Hunting Practice in Colonial Assam |
| Abstract | |
| <p>Hunting has been practiced since pre-historical period as people were food gatherers and hunters. The life of the tribal people is inseparable from their dependence over natural resources. People of Assam lived in close association with the nature since ancient times. Different tribes and non-tribe people who lived in Assam, depended on natural resources especially flora and fauna for their livelihood prior to the British Occupation. The Assamese across their class position participated in hunting. The peasant and tribes made regular expeditions into jungle to kill animals for various reasons like collection of trophies for exchange, to get meat, to protect their paddy fields and some time to catch elephant or buffalo for domestication. The practice of Hunting was closely related with their culture. The hunting rituals, totems and belief system also helped in revering the wild animals. The 'Haati gaan' i.e. songs on elephants are a proof of how closely the Assamese culture was related to wild animals. The folk tales describe the close relationship between wild animals and people of Assam. The purpose of livelihood was one of the most significant reasons for the killing and capturing of wild animals by tribes and peasants. Indigenous people often hunt to protect the paddy fields, to make extra income and also as leisure</p> | |

activity. Hunting was also culturally acceptable practice among several indigenous communities of Assam. The indigenous hunting never attempted at the total annihilation of wildlife on the other hand it was part of their culture and wildlife was also revered. It can be argued that the indigenous hunting was an attempt at conservation through hunting. This paper is an attempt to understand the practice of hunting by indigenous people and their belief system related to it.

Keywords

wildlife and humans, hunting, indigenous, rituals, totems, elephant