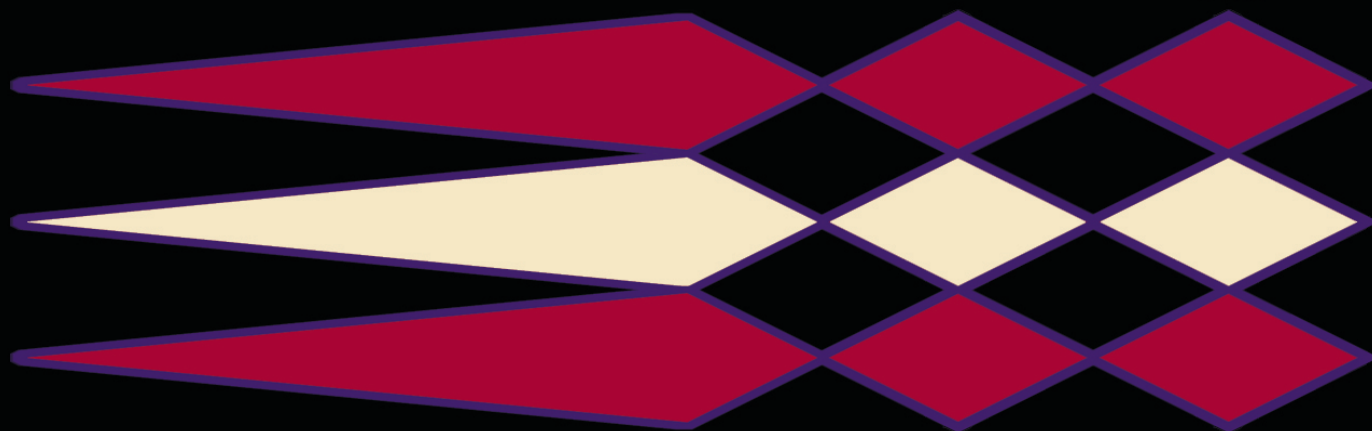


NAIS



Indiana University®

NAIS Newsletter

Issue 9.1

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A Note from the Director

I hope this edition of the Indiana University Native American and Indigenous Studies Newsletter finds you well. I want to take a moment to underscore some of the terrific things going on in Native American and Indigenous Studies at Indiana University.

It was a wonderful fall semester, full of activities and inspiration. The IU First Nations Lunchtime Speaker Series continues to provide interesting and insightful presentations on a range of topics. This semester, IU Ph.D. students Daniel Runnels and Emily Van Alst, and Siobhan Marks discussed their research. Be sure to join us for additional lunchtime speaker series talks at the First Nations Center, 712 E. 8th Street.

The American Indian Studies Research Institute and Anthropology Department also hosted the Symposium in Honor of Raymond J. DeMallie on September 15-16, 2017. It was a wonderful opportunity for the IU community to come together to celebrate the remarkable work and scholarship of our colleague, Ray DeMallie. Thank you, Ray, for your incredible contribution to anthropology, linguistics, folklore, and many other areas, and for your contributions to the study of anthropology at Indiana University.

We are excited for what next year will bring. I know you are proud of NAIS at



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1020 E. Kirkwood Ave
Bloomington, IN, 47405
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IU. As you are able, please help strengthen our work by promoting NAIS to others and financially, as well.

Dr. Brian J. Gilley
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Global Issue: Indigenous Hunting INDIANA UNIVERSITY BLOOMINGTON

This issue of the NAIS Newsletter focuses on indigenous hunting practices around the globe. Drawing on interviews with hunters in Taiwan and the Arctic, the issue considers the significance of hunting practices in indigenous communities, as well as the social and political struggles these communities encounter as they engage in these practices. As Gayatri Spivak reminds us, too often subaltern communities are left voiceless in the process of discussing their issues and practices. Using interviews permits community members to discuss these practices and struggles in their own words. Further, discussions of indigenous practices often neglect to frame these practices in a broader global context. Certain practices, like hunting, while having

significant variation across time and space, span the globe and become shared sites of struggle for many communities. This newsletter issue does not endeavor to offer an exhaustive account of indigenous hunting practices, even for the communities represented here. Rather, more modestly it offers an introduction to indigenous hunting practices through the words of a few hunters in a few communities around the globe in hopes that this discussion opens new doors to understanding and appreciating indigenous hunting issues.

In fall 2017, several researchers at Indiana University and other research centers worked together to meet with and interview indigenous hunters in Taiwan and the Arctic. Interviews typically involved multiple members of the tribe and followed a basic outline of questions, modified to fit the interviewees' particular circumstances and context. Ultimately,



Traditional whaling territory in the North Slope Region of the Arctic
Photo credit: Jayne-Leigh Thomas

topics emerged that were not part of the outline and were of particular interest to the interviewees. Accordingly, the interviews included here address different issues as they track the topics and issues introduced by the hunters. Interview answers have been lightly edited for ease of reading.

The NAIS Newsletter staff thanks Dr. Jayne-Leigh Thomas, Flossie Mongoyak, and Dr. Fang Chun-wei for their assistance and support in preparing this issue. The staff also thanks the interviewees for their time and willingness to share an important part of their lives with us.



Traditional indigenous hunting territory in Eastern Taiwan
Photo credit: J. Christopher Upton

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Bunun Tribe TAIWAN



Photo credit: J. Christopher Upton

The Bunun people are located in the central mountain ranges of Taiwan. They number approximately 42,000, making up just over 10% of Taiwan's indigenous population. Like many other indigenous groups in Taiwan, the Bunun people have been subjected to centuries of mistreatment and discrimination by colonial authorities governing Taiwan.

1. Tell us about Bunun hunting practices.

The Bunun people have historically lived in the mountains and we have relied upon hunting, although we also grow vegetables. It is part of our life to go hunting. We go to our traditional territory in the mountains to hunt deer, wild boar, mountain goats, and flying squirrels. The mountain is like our refrigerator.

Originally, we used bows and rifles to go hunting. Hunting is so important. It is not only a way of getting meat, but also a way of building a man's reputation in the community by showing courage, diligence, and generosity. It is so important that a man's gun becomes like his best friend. If a man is a good hunter, he will be respected in the village and have high standing. Now the government only allows us to use homemade muskets, which are very dangerous.

2. What are the customs you follow as you prepare to go out on a hunt?

We have many customs about preparations for the hunt. The hunter must prepare his equipment in secret, outside the view of children and women. If the children or women say something bad about the hunt, then the hunter may experience something bad and he should not go on the hunt.

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Also, if relatives or friends come unexpectedly to visit his house, then the hunter cannot go on the hunt. He will not be able to concentrate on hunting because his heart is still at home with his friends and relatives. The hunter must also have a good dream before hunting, such as dreams of water and green things, which are good omens. If he dreams that the water is dirty or dreams of bad things, then he cannot go on the hunt.

3. How have hunting practices changed in your lifetime?

We used to go hunting in a group of five to six hunters, but today we just go hunting by ourselves. People have to work in the town, so it is harder to get everyone together at the same time to go hunting. Now, you just go hunting by yourself. We also used to use good quality guns, like rifles, but today the law requires us to make our guns at home and there are many injuries because of these guns. They are very dangerous.

4. Are there any rules regarding hunting, e.g., what kinds of animals you can hunt, when and where you can hunt, etc.?

We Bunun hunt deer, boars, goats, and flying squirrels, but we never hunt the bear. Bears are like humans. If you kill a bear, you must go and live by yourself in the

mountain for half a month.

Originally, we used to go hunting on our family's territory, every family had their own hunting ground on the mountain, but this rule has become less strict because people have forgotten where their traditional hunting ground is located.

We also protect the animals on the mountain and the mountain itself. We have very strict rules about hunting. Hunters may not kill pregnant animals or baby animals, nor can they go hunting during the mating season. Hunters will also change their hunting ground to keep the animal numbers equal. If animal numbers are low in an area, they will go to another area and leave the other one alone. Also, by going to the mountain frequently, hunters protect the mountain from illegal logging, which protects the land on the mountain and the animals living on the mountain.

5. What about after the hunt, are there any practices that follow the hunt?

It is very important that no part of the animal go to waste. Everything in the hunt is given by the Sky Father, so nothing can be wasted. Meat is always shared with the community. The person who killed the animal gets most of the meat. If they went hunting with others, they

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share with the rest of the village. If they encounter anyone on their way home, they will share some of the meat, and if others stop by as they prepare the meat, they will share some of the meat. It is a virtue of the Bunun people that they share. We believe that if you are generous, the ancestors will take care of you and give you more animals the next time you go hunting.

6. A Bunun hunter was recently prosecuted for engaging in hunting according to Bunun tradition. Can you tell us about that case?

This is the case of Talum Sohluman (Wang Guang-lu), a Bunun hunter in Taitung. His elderly mother asked him to get her some traditional mountain food, so he went to the mountain and hunted a small deer and a mountain goat for her. He was caught by police with the animals and his gun. It is wrong of the government to prosecute us for hunting and to change our way of life. We are the indigenous people, the first people who lived on this land. God created everything for humans; the government did not do this. If the government forbids us to go hunting, then how can we pass our culture to our children? We cannot go hunting

because we are afraid the government will arrest us, so we cannot pass our culture to our children.

EDITOR'S NOTE: Talum Sohluman's case has drawn the attention of international news agencies and academic associations, including members of the American Anthropological Association. Presently, the Taiwan Constitutional Court is reviewing Talum Sohluman's case. For more information on this case, see Simon, S. 2015. "Hunting as an Indigenous Right on Taiwan: A Call to Action." *Savage Minds*. Dec. 14. <https://savageminds.org/2015/12/14/hunting-as-an-indigenous-right-on-taiwan-a-call-to-action/>.

Our thanks to the Bunun hunter interviewees for their time and thoughtful answers to these questions.

For more information on the Bunun community and its hunting practices, please contact J. Christopher Upton, Ph.D. Candidate, jcupton@indiana.edu.

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Barrow Iñupiat NORTH SLOPE REGION IN ALASKA



Photo credit: Jayne-Leigh Thomas

The Native Village of Barrow Iñupiat Traditional Government is located in the North Slope Region in Alaska, 350 miles north of the Arctic Circle. The population of the village is approximately 4,000 people, making it the largest village in the North Slope Borough in Alaska. Archaeological evidence shows that the village area has been occupied since approximately AD 500.

1. Tell us about Barrow Iñupiat hunting practices.

Hunting has been with Alaska Natives in the North Slope Region for thousands of years. We have taught it to younger generations so they can be successful hunters and provide for the community.

Our Barrow Iñupiat community has

traditionally hunted a variety of animals, including bowhead whales, caribou, seal, and walrus, and fished for salmon and Arctic char, as well as hunted birds. We hunt bowhead whales because of their significance to the Nalukataq, the celebration of the spring harvest that is held in the middle of summer.

The traditional hunting areas for bowhead whales are in the Chukchi Sea in the Arctic Ocean. For us, hunting bowhead whales is seasonal. Barrow Iñupiat is the only community allowed to hunt whales twice a year because of the whale migration patterns. The whaling season in the spring for Barrow, Point Hope, Point Lay, and Wainwright is April to May as the whales make their way north towards Prudhoe Bay and Canada for the summer. In the fall, the whaling season for Barrow, Nuiqsut, and Barter Island (and sometimes Wainwright) is October when the whales return south.

2. How is Barrow Iñupiat whaling regulated?

The International Whaling Commission sets the number of whales that may be hunted, which is given to the Alaskan Eskimo Whaling Commission (AEWC). The AEWC then divides the quota among the villages after meeting with the whaling captains. The AEWC meets with

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whaling captains each year or quarterly. The Utqiavikmiut Agviksiuqtit Agnanitch (UAA-Barrow Whalers Women) also holds meetings. When a village cannot use the quota given to them, they will transfer their quota to Utqiagvic (Barrow) after Utqiagvic has exhausted their quota.

3. What practices do hunters follow prior to going on a whaling hunt?

Before a whale hunt, Barrow Iñupiat whalers will gather at the Presbyterian Church for prayers for a safe and successful hunt.

4. What about after a hunt, are there any practices that follow a hunt?

Each whaling captain in Barrow Iñupiat has a flag created to represent a successful hunt, which is placed on top of their house. This tells our community that they will be serving at that location.

Whaling crews and community members voluntarily get together to butcher the whale. Those helping with the butchering get their share of meat. The whale, the muktak [traditional meal of frozen whale skin and blubber] and meat, is taken to the whaling captain's home where women are waiting and cooking donuts and fruit to provide along with cooked muktak and meat the following day or days of the hunt. Today, they announce this to the community via

social media like Facebook.

The rest of the whale is reserved for Naluqataq in the summer and for Thanksgiving and Christmas. During these times, our community gathers together in the church to share the rest of the whale.

EDITOR'S NOTE: Our thanks to Flossie Mongoyak of Barrow Iñupiat for her time and thoughtful answers to these questions.

For more information about the Barrow Iñupiat community and its whaling practices, please contact Dr. Jayne-Leigh Thomas, thomajay@indiana.edu.

Upcoming Events

- **American Studies Department:** Dr. Elizabeth Hoover will discuss her new book *The River is in Us: Fighting Toxics in a Mohawk Community*. January 30, 2018
- Please visit the links below for more upcoming NAIS events.

Links

- [IU First Nations Educational and Cultural Center](#)
- [Past NAIS Newsletters](#)
- [The American Indian Studies Research Institute](#)
- [Mathers Museum of World Cultures](#)
- [The Glenn A. Black Laboratory of Archaeology](#)

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