

**47th Annual Conference of the
Society of Ethnobiology**



Table of Contents

Welcome to Sewanee, TN!	3
Land Acknowledgement.....	3
Conference Theme: Biocultural Diversity of Waterscapes.....	3
About the Conference Logo.....	3
Artist Biography.....	4
Thank You.....	4
A Note From The President	5
About The Society of Ethnobiology	6
Map of Venues.....	7
Hybrid Conference.....	7
Statement on Inclusivity and Diversity.....	7
Social Media Ethics.....	8
Our “Thumbs Up” Icon.....	8
Accommodations, Transportation, and Additional Resources	9
Accommodations.....	9
Transportation.....	9
Air Travel.....	9
Ground Transportation: Airports to Sewanee.....	10
Local Transport.....	10
Parking at The University of the South.....	10
Meal Plan Details.....	11
Local Resources.....	11
Medical Needs.....	11
Grocery Stores.....	11
Awards and Fellowships	12
Distinguished Ethnobiologist Award.....	12
Communities and Ethnobiology Grant.....	12
Undergraduate Ethnobiologist Award.....	13
Citation for Distinguished Service.....	13
Graduate Ethnobiology Research Fellowships.....	15
Justin Nolan Ecological Knowledge Research Fellows.....	15
Urban Ethnobiology Fellow.....	16
Jessica Mae Orozoco Indigenous Ethnobiologist Fellow.....	17
Indigenous Peoples’ Conference Travel Award.....	17
Student Conference Travel Award.....	18
Wednesday Field Trip and Workshops	19
Fungi Fare: A tour of Midway Mushroomery.....	19
Text Analysis for Ethnobiologists in R: Applying the Tidyverse to Qualitative Data.....	19
Seeing Seeds.....	20
Welcome Reception & Communities and Ethnobiology Grant Award Ceremony	20
Silent Auction	20

Thursday Non-Session Events..... 21
 Plenary Lecture: Honoring Longperson:
 The Journey to Acknowledge the Inherent Rights of Nature..... 21
 Sewanee Archaeology Walk..... 21
 Sewanee Owl Prowl.....21

Friday Non-Session Events..... 22
 General Membership Meeting, Awards Ceremony, Distinguished Ethnobiologist Presentation.....22
 Annual Banquet..... 22

Saturday Field Trips..... 23
 Russell Cave National Monument and Red Wolf Conservation..... 23
 Bison and Botany of Lost Cove Farm.....23

List of Sessions..... 24

Timetables..... 25
 DAY 1, WEDNESDAY, 20th MAY..... 25
 DAY 2, THURSDAY, 21st MAY..... 26
 DAY 3, FRIDAY, 22nd MAY..... 27
 DAY 4, SATURDAY, 23rd MAY..... 28

Presentation Schedule..... 29

Presentation Abstracts..... 34

Index of Presentation Authors..... 54

Save the Date for SoE'27!..... 60



Welcome to Sewanee, TN!

Located on the heart of the Cumberland Plateau, the rooftop of the Tennessee River Watershed, Sewanee's 13,000-acre campus was named the "most beautiful college campus in the U.S." by the 2026 Princeton Review. Sewanee is home to abundant and diverse flora and fauna, waterfalls, and 1120 vascular plant species in 15 distinct plant communities across plateau wetlands and upland and cove forests. Sewanee's Integrated Program on the Environment offers one of the premier collections of environmental course offerings in the country with forty faculty, six majors, six minors and a watershed science certificate. We are excited to welcome the Society of Ethnobiology to our campus!

Land Acknowledgement¹

The University of the South is situated on land sacred to numerous Indigenous tribes. Sewanee was part of land cession treaties for both the Chickasaw and Cherokee. As part of its commitment to Truth, Racial Healing, and Transformation, the University, through its Indigenous Engagement Initiative, is reaching out to tribal representatives to build a mutually respectful and sustainable community. Initial efforts have underscored the importance of deep listening and deference to tribes through a mindful and holistic process of exploring shared history and discovering common goals, including how tribes would prefer to be acknowledged. It is the University's goal that specific acknowledgment, in whatever form it takes, will ultimately comprise only a small part of a healing and shared future.

Conference Theme: Biocultural Diversity of Waterscapes

As with all life, the interconnectedness of biological and cultural diversity is mediated through water. Waterscapes, fresh and saline, are the spatial manifestation of relations between humans, other animals and their shared environments. Watery places foster different dialectics in the co-evolution of biology and culture than do landscapes. Sacred watery sites and their landscape contexts are places that inspire spiritual beliefs and practices that can help protect and maintain ecosystems, soil heterogeneity, and stocks of particular flora and fauna. Aquatic Sacred Natural Sites are vital nodes where community practices, identities and beliefs overlap with environmental stewardship. Ethnobiologies enshrined within water traditions and rituals have direct application for One Health initiatives and in planning for socioecological resilience around water security and the climate crisis



About the Conference Logo

The 2026 logo highlights the natural beauty of the Cumberland Plateau and the newly discovered *Phacelia sewaneensis*, a new species of *Phacelia* that clings closely to the Sewanee sandstone and produces a strong purple and white bloom.

¹ <https://new.sewanee.edu/offices/university-offices/tchtampuscentersewanee/iei/land-acknowledgement/>

Artist Biography

The logo was created by Sewanee senior, **George Handley**, a double major in Psychology and Art. Co-founder of Tiger Student Ventures Apparel (TSV), a division of a nonprofit that provides sustainable, custom-designed apparel for university organizations, George is also a certified EMT and a member of the Sewanee Volunteer Fire Department, one of two student-led fire departments in the nation.

Thank You

Gatherings occur through the cooperation, guidance, and creation of many community members. Conference organizers want to highlight the crucial support and work offered by the University of the South, Sewanee staff especially: Technology Specialists Kelly Andy, Alex Price, Adam Hawkins, A.C. Cowan, Jacob McGhee, along with Professor Al Bardi of Sewanee's Indigenous Engagement Initiative. We are also grateful for the sponsorship and support of the Department of Anthropology at the University of the South. Moreover, student volunteers' creativity and labor—both virtually and in-person—are invaluable for the event. These include:

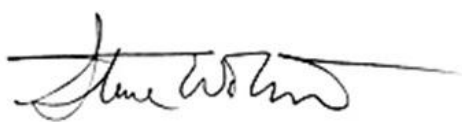
Aubrey Ahmanson
Chelsea Betts
Julia Frost
Jackson Gallagher
Julia Orrit Gonzales
Zac Gossum
Kavya Jeevan
Cerelia Lesko
Maria Lopez Rojas
Luke McLendon
J.T. Michel
Wayland Morris-Flood
Andrea Ryan
Janey Stevens
Kenneth Walker

A Note From The President

Welcome back to Appalachia! Our previous visit to this part of the world was in 2014, to the northeast in Cherokee, North Carolina. Let me open by welcoming each of you to the meeting and by thanking you for your participation and membership in the Society. This year the conference is hosted by colleagues at Sewanee: The University of the South, and there are deep ethnobiological roots here. For instance, one of my favorite books—I used it when I taught a seminar in ethnobiology—is Sewanee Professor David Haskell's, *The Forest Unseen: A Year's Watch in Nature*. We convene on or near the traditional lands of the Shawnee, Cherokee, Chickasaw, and other Indigenous peoples. Thus, there is a rich tradition of ethnobiological knowledge represented in this place. We arrive today at our conference under much different social and political circumstances than when we gathered in 2014 in Cherokee, North Carolina. Just two years after that conference, we entered into an era of adversarial national, state, and local politics in the United States that has shaken the world. There have been negative impacts on the Society. Our ability to host colleagues from outside of the United States has been challenged by the heightened insecurity of travel within and across our borders. The defunding of federal and academic sources of support for research and travel is creating additional challenges for our US colleagues. We are navigating considerable change and uncertainty, yet our finances, publications, and conference remain healthy. Our community and its research has never been more important; the relevance of our scholarship is only increasing in this time when politicians are ignoring environmental and social crises. In addition, we are in a period of significant demographic change; soon there will be a whole new generation of leaders in our Society who will fuel its growth, engagement, and direction. Our interdisciplinarity and cross-cultural engagement will only increase in importance by our next conference and beyond.

We are energized by gathering both in person and virtually at Sewanee thanks to the efforts of many. Our local organizer was Sewanee professor Celeste Ray with assistance from Rich Tate ; we are grateful for the time and energy they put into creating the conference in this beautiful place. Vice President/President-elect Maria Bruno led the Planning Committee, which is a team that plays a big role in making our conference a success. The team includes our Awards Coordinator Kate Farley, our Secretary Ashley Blazina, our Social Media Coordinator Annalee Sekulic, and superstar Denise Glover. Our Engagement Committee of Andrew Flachs, Josh Drew, Scott Heron, Liz Olson, Cissy Fowler, and Maria Bruno have also been busy with the fall and spring webinars (presented by Andrew Gillreath-Brown and Natalie Mueller), publication outreach, and management of our Rapid Assistance Fund. We also thank our awesome team of conference volunteers for their work here this week. Along the way, Mac Marston has offered a steady navigational hand as Treasurer. The person who provides bedrock support for all of our work is our Office Manager, Cheryl Takahashi—thank you! The conference this week is the product of a full year of work by many service-oriented Society members. I must add that Maria Bruno has shouldered much of the leadership load this year. As President, I am grateful.

To conclude, as you walk the grounds of this beautiful campus, acknowledge the deep roots of Indigenous heritage within the places we visit, and share in our community, which is commonly recognized as a unique space for collegiality and friendship, please make your plans to stay engaged for the long run. We have much to do.



Steve Wolverton
President, Society of Ethnobiology

About The Society of Ethnobiology

The Society of Ethnobiology is a nonprofit professional organization dedicated to the interdisciplinary study of the relationships of plants and animals with human cultures worldwide, including past and present relationships between peoples and the environment. Our interests encompass ethnobotany, ethnozoology, linguistics, paleoethnobotany, zooarchaeology, ethnoecology, and other related areas in anthropology and biology. We are committed to scholarly research and to inclusive relationships with communities with whom we work and with colleagues around the world. The Society of Ethnobiology hosts an annual conference with field trips, and offers three peer-reviewed publications: the *Journal of Ethnobiology*, a professional journal with two issues per year, *Contributions in Ethnobiology*, a digital monograph series, and *Ethnobiology Letters*, a digital publication for short contributions. We award excellence in ethno-biological research through our Distinguished Ethnobiologist Award, and Best Poster Award, and also recognize student research excellence through the Barbara Lawrence Award and the Undergraduate Ethnobiologist Award.

Want to know more about the Society? Be sure to come to the **General Membership Meeting** on **Friday, May 22 from 4:00–5:30 pm** in the **Naylor Auditorium in Gailor Hall**.

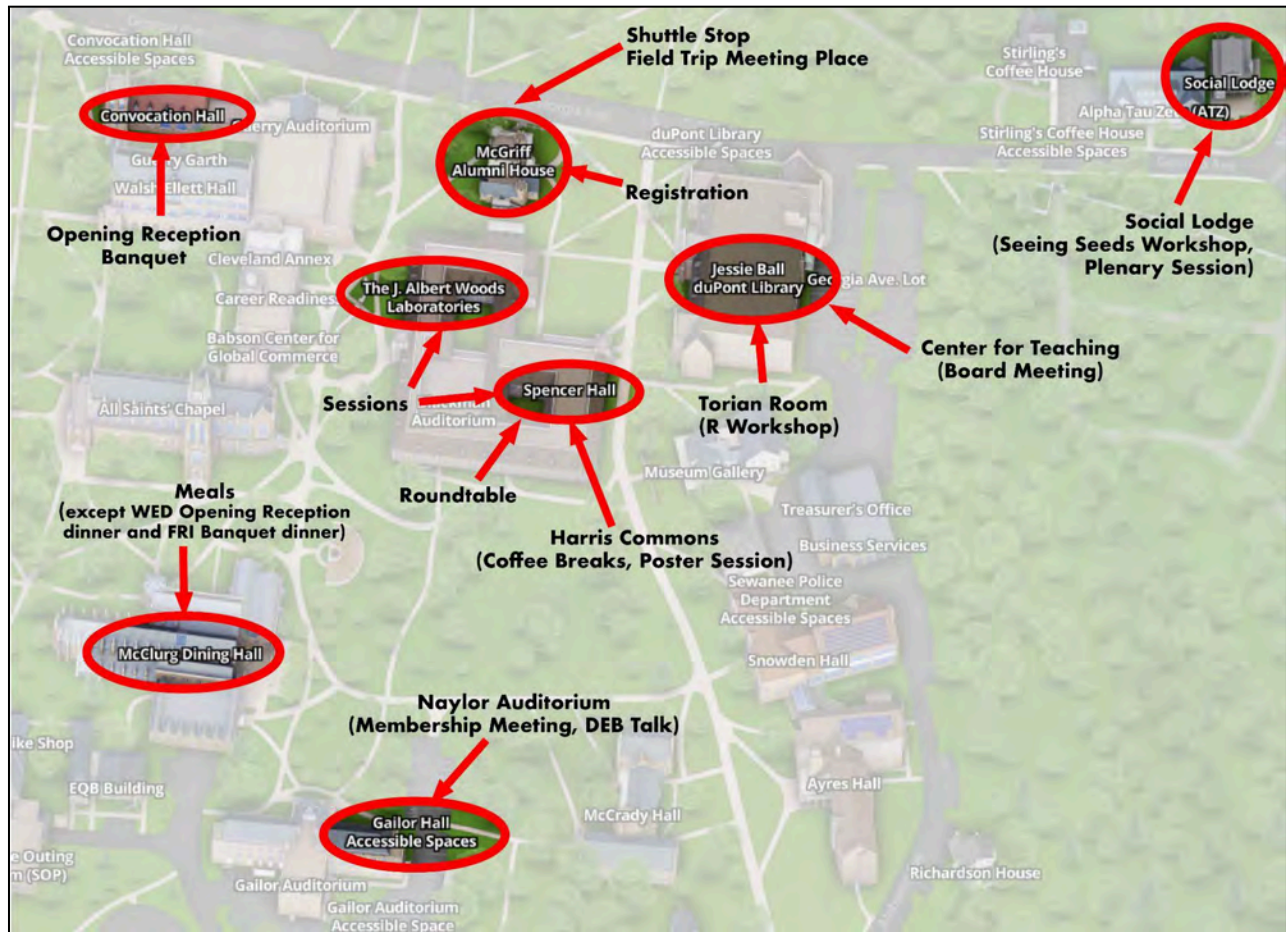
Society Officers

President	Steve Wolverton
President-Elect/VP	Maria C. Bruno
Treasurer	John M. Marston
Treasurer-Elect	Jonathan Dombrosky
Secretary	Ashley Blazina

Conference Coordinators

Local Host Committee	Celeste Ray, Richard Tate
SoE Planning Committee	Maria C. Bruno Ashley Blazina Denise Glover Kate Farley Cheryl Takahashi Annalee Sekulic Steve Wolverton

Map of Venues



Hybrid Conference

The 2026 Annual conference will be hybrid, except for the poster session. All virtual attendees will be able to present and attend conference sessions via Zoom. Off-site events like the banquet and student social will not be telecast or recorded. All times are in the Central Daylight Time Zone (UTC -5:00). To convert to your own time zone, see this [Time Zone Converter](https://www.timeanddate.com/worldclock/converter-classic.html).²

Statement on Inclusivity and Diversity

We strive to create ways to encourage a range of respectful voices at our conference. One way we have done this is by dramatically increasing our waivers and scholarships, especially to encourage international education and exchange.

We recognize that the very gathering of people from distant places is counter to reducing our carbon footprint; we struggle with balancing this fact against the huge value of meeting with our community face-to-face. We also understand the value of small actions, even if they just empower us as individuals to take bigger and bolder actions. We thank Sewanee for its commitment to recycling and composting. We have tried in this conference to reduce excess by doing things like reducing packaging, sourcing local and/or organic foods, using non-disposable or responsibly disposable cutlery and plates and cups, and

² <https://www.timeanddate.com/worldclock/converter-classic.html>

video-recording some talks for people to remotely access them. We encourage all participants to pay careful attention to our recycling stations. We welcome suggestions on how our Society's conferences, and indeed our Society more generally, can be better global stewards.

Social Media Ethics

To encourage this conference being a safe and inviting space for diverse voices and perspectives, we offer the following guidelines for respectful social media conversations:

- Only post content that represents your own thoughts.
- Act in a professional and constructive manner, especially regarding sensitive or meaningful topics.
- Show respect for others' opinions, and their rights to choose to participate or refrain from commenting in online discussions.
- Do not post presenters' ideas or data without the expressed permission of the presenter.



Our "Thumbs Up" Icon

If you see this icon on the title page or poster of a presentation, it means the author(s) have given permission to post images of their presentation online. If you do not see this icon, approach the author and ask permission about posting any information or images associated with the author before you share any information.

When sharing images of presentations, please be sure to include attribution (author's name, affiliation; date).

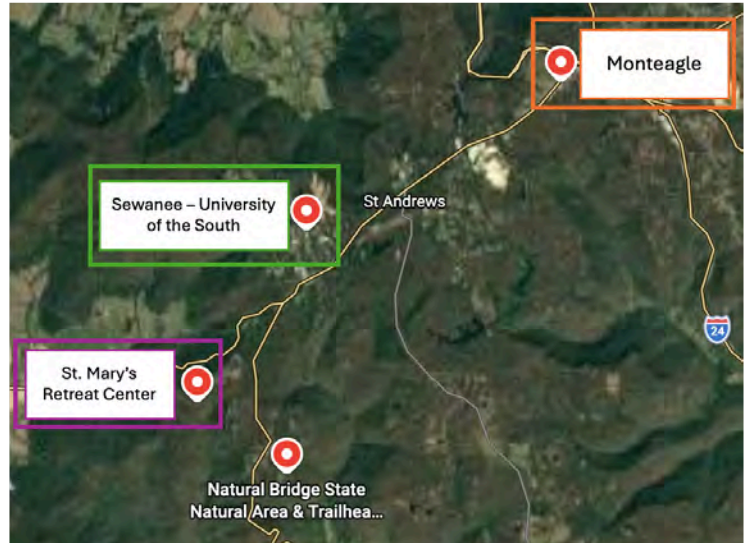
Accommodations, Transportation, and Additional Resources

Accommodations

Bluffside Rooms St. Mary's Retreat Center: Prior reservation only

[St. Mary's Hall Dorm Rooms](#) and [Anna House](#) both are located at St. Mary's Retreat Center, a short ten minute drive southwest of the University of the South. St. Mary's also all check-ins/ check-outs for both buildings will take place in the lobby of St. Mary's Hall. Check in is at 3:00 pm Central Time. Check out is 11:00 am Central Time.

An [SoE shuttle](#) will be servicing between St. Mary's Retreat Center, The University of the South, and The Smokehouse (Monteagle).



Alternative Options

- The Sewanee Inn³
- Retreat Vacations⁴
- Camping Options in and Around Sewanee⁵

Transportation

Air Travel⁶

Sewanee is located within an easy drive of three airports:

- Nashville International Airport (BNA): ~ 1 hr 30 min
- Huntsville International Airport (HSV): ~1 hr 20 min
- Chattanooga Airport (CHA): ~1 hr

BNA is the largest of the nearby airports, offering frequent service to a variety of national and international destinations. HSV and CHA are smaller airports but offer daily connections to major hubs such as Dallas-Ft. Worth, Atlanta, and Chicago-O'Hare. Attendees may explore these flight options and determine what works best for their schedule and budget.

³ www.sewanee-inn.com/

⁴ <https://retreatvacations.com/> -- Properties at Deer Lick Falls (I & II) and Sunset Bluff in Monteagle and those at Water's Edge in Tracy City are about 15 to 20 min drive from campus.

⁵ <https://new.sewanee.edu/offices/university-offices/environmental-stewardship-sustainability/the-domain/recreation/camping-2/>

⁶ Looking for a ride or want to share the cost of private transport between an airport and Sewanee? Can you accommodate additional passengers in your rental car? Connect with other attendees using the [2026 Conference Ride Share Message Board](#) ([login required](#)).

Ground Transportation: Airports to Sewanee

Car Rental: All of the airports noted above offer rental car services. Car rental is especially recommended for attendees flying into Huntsville, as the route between there and Sewanee is quite rural (i.e., no interstate highways).

Uber/Lyft: Rideshare services are available from airports to take you to Sewanee. These average approx. \$70–90 from CHA and \$120–150 from BNA one way, depending on time of day.

Airport Shuttle (BNA only): Groome Transportation⁷ offers a paid shuttle service from Nashville International Airport that drops off at Jim Oliver’s Smokehouse in Monteagle, TN, approximately a 10-minute drive from Sewanee (be sure to select ‘Monteagle’ as your drop off destination when purchasing your shuttle ticket). This shuttle stops in Chattanooga (5712 Ringgold Rd East Ridge, TN 37412) but NOT at CHA. Cost is approximately \$60 each way; note that you can purchase a return shuttle ticket to BNA when you purchase your outgoing ticket.

Local Transport

A free shuttle will be waiting at The Smokehouse Lodge & Cabins to take attendees to Sewanee (see map). A continuous SOE shuttle - provided by the students of Sewanee- will run continuously between the conference venues and accommodations. These times are estimates.

View the complete SoE shuttle schedule via this link: [📅 Shuttle Timetable 2026](#)

Rideshare services such as Lyft and Uber are essentially not available for transport in the local area.

Parking at The University of the South

Free parking is available to conference attendees at lots around campus. Attendees should try to park in spaces marked ‘Visitor’.

More information on campus parking, including maps of lot locations, can be found via this link:

<https://new.sewanee.edu/offices/university-offices/sewanee-police-department/parking-and-transportation/parking-maps/>

⁷ If you will use Groome Shuttle services from the airport, please let us know your date and time of Monteagle arrival/departure using this Google Form:

https://docs.google.com/forms/d/e/1FAIpQLSdILfKIaf07Bpza7zZoOK-6L07fFOWHqiDtObU_t6XvLRK8sQ/viewform?usp=dialog

Meal Plan Details

The Friday dinner is the **Banquet dinner**, and there will be no additional cost to join held at **Convocation Hall**.

Location: All of the meals will be served in **McClurg dining hall**, unless otherwise noted.

Access: All Meal service is available **exclusively to participants who pre-purchased a meal plan**. Please have your conference badge visible when entering the dining area.

Meal Timetable (Thursday thru Saturday)

- **Breakfast**
 - Thursday and Friday: 7:45–8:45
 - Saturday: 7:30-8:30
- **Lunch**
 - Thursday: 12:15–13:30
 - Friday: 12:30–13:45
- **Dinner**
 - Thursday: 18:30–19:45
 - Friday Banquet: 18:30–22:00 (Convocation Hall)

Local Resources

Medical Needs

- [Highpoint Health](#) - Sewanee with Ascension Saint Thomas -1260 University Ave, Sewanee - (931) 967-8200
- [Fast Pace Health Urgent Care](#) -2401 Decherd Blvd, Winchester - (931) 313-1388
- CVS Pharmacy – 340 W Main St, Monteagle – (931) 924-2341

In case of emergency, call 911.

Grocery Stores

- Piggly Wiggly – 754 W Main St, Monteagle
 - Mooney's Market & Emporium -1265 W Main St, Monteagle
 - Dollar General- 915 W Main St, Monteagle
 - Sewanee Market (Convenience store) 28 Lake O'Donnell Rd, Sewanee
-

Awards and Fellowships

Distinguished Ethnobiologist Award

Dr. Robert A. Bye Jr.

2026 Distinguished Ethnobiologist is Dr. Robert A. Bye Jr. As described by his colleagues in his nomination letter, Bob has been a part of the society and its meetings from the beginning. He has served on the Journal of Ethnobiology editorial board, the Board of Trustees, and hosted the SoE's first bilingual, international conference in Mexico.

Dr. Bye completed his B.S. from the College of Forestry and Environmental Sciences at the State University of New York at Syracuse and his Doctorate at Harvard in biology. Before joining the Jardín Botánico del Instituto de Biología of the National Autonomous University of Mexico in 1981, he was a tenured Professor of Biology at the University of Colorado in the US. He has published over 165 peer-reviewed articles and 130 articles for public dissemination, as well as more than 90 book chapters, memoirs, books, and videos, and received numerous awards and distinctions.



As a student of Richard Evans Schultes, the so-called father of ethnobotany, Bob has championed the ethnobotany of the Sierra Tarahumara/Rarámuri Indigenous Peoples but also written of the botanical knowledge of the Southern Paiute, Zuni, and the Yuman Peoples of Northern Mexico to name a few. He, and his life and research partner Edelmira, along with many colleagues, have produced an amazing amount of field data and publications from this research while also always crediting their Indigenous collaborators. Bob's decades of research among the Rarámuri are especially notable in that it reflects the fundamental spirit of ethnobiology. It is fully integrative of biology with ethnography. His decades of intensive research allows a diachronic examination of ethnobiology beyond a simple slice-in-time framework. This is especially important because the Rarámuri are experiencing dramatic changes, much like most indigenous communities throughout the world.

Communities and Ethnobiology Grant

This is a monetary award given to a group involved with an ethnobiology-related project local to that year's annual conference. It is a means through which the Society of Ethnobiology can give back to the community hosting us and support important work being done at the local level. This year the funds are going to support the ongoing work of the **NAIWA Daughters**.⁸ NAIWA Daughters is a youth auxiliary of the North American Indian Women's Association (NAIWA). Our speakers are part of the Eastern Band of Cherokee Chapter. The organization focuses on a range of projects including initiatives that work to advance legal



In January 2026, NAIWA Daughters introduced the country's second rights-of-nature resolution which recognizes the inherent rights of Longperson (790 miles of interconnected water systems). Image used with permission of Kimberly Smith / NAIWA Daughters.

⁸ <https://www.naiwadaughters.org/>

frameworks for the rights of nature, while also empowering young Indigenous women to become environmental advocates.

We especially want to acknowledge the efforts of Kimberly Smith, Culture/Language Resource Director of the tribe, in guiding the initiative to recognize the legal personhood of Longperson waterways of the Southeast and Jasmine Smith (Chairwoman, NAIWA Daughters) and Janée Ropetwister (Project Lead in NAIWA Daughters). We appreciate their dual roles at our conference: offering of the Welcoming Ceremony (Wednesday, 18:30) and the Plenary lecture (Thursday, 11:00-12:00 - Social Lodge). <https://www.facebook.com/naiwadaughterscherokee/>

Undergraduate Ethnobiologist Award

Izzy Lopez (Biology, Ferris State University)



Izzy Lopez is a first-generation college student and senior at Ferris State University studying biology with a focus on ethnobiology, mycology, and integrative health. Her academic work explores the relationships between humans, plants, and fungi, with particular interest in psychoactive species and their potential roles in trauma and PTSD healing. Her current undergraduate research examines the wild-rice smut fungus *Claviceps zizinae*, where she is analyzing its potential medicinal properties by comparing it to the related species *Claviceps purpurea*, historically used in medical contexts due to its bioactive alkaloids, including ergotamine and ergotmetrine. In her free time, Izzy enjoys foraging for wild plants and fungi and using what she gathers to create her own herbal tinctures, salves, and other medicinal preparations. She is a certified wild-foraged mushroom harvester and serves as an officer of the Ferris State Mycology Club, where she promotes fungal education and student engagement. She has also facilitated public mushroom workshops and works as an academic

tutor supporting students in biology and chemistry. Upon graduation, Izzy plans to pursue dual-degree studies at the National University of Natural Medicine, where she will work toward a Doctorate in Naturopathic Medicine and a Master's in Clinical Research. She hopes to integrate ethnobiology, mycology, and holistic care to expand access to compassionate, patient-centered healing.

Citation for Distinguished Service

The Citation for Distinguished Service award recognizes ethnobiologists who have served the Society and its members in indispensable ways over many years. The recognition highlights the contributions of service leaders whose work, often behind the scenes, has been vital to the Society. Members of the Executive Committee may select up to three recipients on an annual basis. Recipients of the Citation for Distinguished Service are recognized at the annual conference.

Nichole Sault

The first SoE conference I attended was in Berkeley, California, in March of 2007, thanks to encouragement by the organizer, Christine Hastorf. She said: "you are so interested in birds—you should present something on birds!" So I gave a paper on bird messengers among the Bribri of Costa Rica. I was delighted by the conference—with the breadth of knowledge of the participants and their passion and compassion for the land and her people. I



realized I had always been interested in the relationship with one's surroundings. What connects my research on birds with the cultural context for kinship, gender, and healing is an embodied perspective that seeks wholeness for people and place through discerning how body, mind, heart and spirit are interwoven into a seamless garment.

SoE maintains the connection to the Indigenous peoples of each place for the meetings, whether Paiute, Washoe, Cherokee, Chumash, or Haudenosaunee. This gives a depth to the conference as we connect to the history of the land. The meetings are also enriched by scholars from around the world, who encourage us to see beyond borders. It is exciting to talk with students and faculty attending the conference for the first time, to learn their interests, and encourage them to return.

Working with various editors and authors contributing to JoE and EBL has been enriching. I am grateful to Dana Lepofsky for sharing her editorial insights as I work with those who are submitting papers, such as for the special issues on birds that I edited. Amadeo Rea and Jan Timbrook have been especially helpful in sharing their avian insights.

The challenge for me in both research and writing has been to go beyond honoring the people and birds who have taught me by engaging with them on the issues they confront. My teachers and friends take great risks in defending the land and water, so when I say good-bye I never know if that will be the last time. Being able to travel and write is a privilege that means my obligation to these peoples and the land grows with each visit. We are each called upon to bear witness, accompany, and advocate for those who have shared with us so generously. The birds and the land teach compassion and cooperation, so if we truly are learning from them, then our actions should bear fruit in justice, peace, and healing.

Jan Timbrook

In the mid-1970s, I began my career at the Santa Barbara Museum of Natural History with colleagues in anthropology, botany, earth sciences, and zoology. By 1980, my research on Chumash Ethnobotany was in its early stages when I saw a flyer announcing an Ethnobiology Conference in Tucson. It looked interesting, so I went. I was delighted to meet so many experts with diverse backgrounds from across the country and beyond, who shared the same interests. The people I met there inspired me and over the years have become my mentors and long-time friends. I immediately felt at home and have attended nearly every Ethnobiology Conference since then.



The 1985 Conference at the Harvard Botanical Museum, unfortunately, attracted very few participants. Due to confusion about the time and meeting location, I arrived conspicuously late at the first session, and was immediately drafted by Richard Ford to be the Society's first Conference Coordinator. I served in that capacity for 10 years. A standard meeting schedule was established and followed ever since. In those early years there were only single sessions, so everyone got to hear everything from all different fields of ethnobiology. In addition to research presentations, the field trips, banquets, and Native participation have always been a major part of what makes Ethnobiology Conferences so compelling.

With increasing participation, the conference program shifted to accommodate two or more specialized concurrent sessions—inevitably resulting in difficult choices between papers being presented at the same time. In 1996, I hosted the Ethnobiology Conference at the Santa Barbara Museum of Natural History, which culminated in a memorable field trip out to Santa Cruz Island off the Santa Barbara coast. After this, Mollie Toll assumed the Conference Coordinator position and did an exemplary job for several years.

The Society of Ethnobiology later held some joint meetings with other societies, requiring larger venues for multiple concurrent sessions at the expense of some close personal connections among participants.

In 2001–2005, I served as the Society’s elected Vice President and President. I stepped in to organize the 2005 Conference in Anchorage after the original local host went incommunicado. Fortunately, the University of Alaska faculty and staff provided invaluable support with facilities, Indigenous participation and field trips. My most recent official role was co-hosting the 2015 Conference with Dr. Amber VanDerwarker at the University of California, Santa Barbara.

The Society of Ethnobiology has been an important part of my life for more than four decades. I am forever grateful for the connections, inspiration, validation, and cherished friendships it has offered me and so many others. Long may it continue!

Graduate Ethnobiology Research Fellowships

Justin Nolan Ecological Knowledge Research Fellows

Alex Robinson, “Autoethnography of Soil Caretaking”

Alexandrya “Alex” Robinson is a Master’s student in the Department of Anthropology at Idaho State University, where their research is situated within the fields of ethnobotany, microbial ecology, and Indigenous land stewardship restoration practices. Working in partnership with the Shoshone-Bannock Tribes Language and Cultural Preservation Department, Alex’s work investigates the human-microbial-plant relationships, with particular attention to traditional management of culturally significant food plants to support their overall passion for food sovereignty. This research integrates



laboratory-based approaches in microbiology, molecular ecology, and biogeochemistry to examine how cultural harvesting practices influence belowground microbial community structure and function respond and act upon the human counterparts. Previous foundational work was laid by their mentor who was Kānaka Maoli (Native Hawaiian) utilizing Indigenous Traditional Ecological Knowledge to guide research. This was done at the Frank Lab at the University of Hawai‘i at Mānoa, where they employed environmental DNA (eDNA) methodologies to investigate the microbial community responses within lo‘i systems (an irrigated planting area to grow species such as Kalo) to different human management practices. Their work now, with that foundation, utilizes similar methodologies of eDNA sequencing techniques to quantify how soils within Camas Prairie Centennial Marsh, a historically owned and stewarded area of the Shoshone-Bannock Tribes, respond to traditional gathering of the cultural keystone species of Camas (*Camassia quamash*). A defining component of this work is the integration of community-engaged and culturally responsive research practices to ensure that information co-created with their partners at the Shoshone-Bannock Tribes is not just extracted and published within a vacuum. Methodologically, the project incorporates elements of the multispecies ethnography to conceptualize microbial communities as active participants in these ecological systems and help resolve the complex biogeochemical cycling within a framework that is more easily accessible as chemical conversations and relations between beings. This will alongside an autoethnographic component that critically reflects on the researcher’s positionality and the process of bridging Western scientific methodologies with Indigenous

Traditional Ecological Knowledge. This image is Alex at the Camas Prairie Centennial Marsh holding a Camas bulb, excited to be starting their research with the Language and Cultural Preservation Department.

Catalina Rico Lenta, “Local Ecological Knowledge and Adaptive Agrobiodiversity Management in Family Farming Systems of Northern Patagonia”

Catalina Rico Lenta is an Argentine biologist (University of Buenos Aires) and PhD candidate at the Ethnobiology Group of the Institute for Research in Biodiversity and the Environment (CONICET – National University of Comahue), based in Bariloche, Patagonia. She holds a Master’s degree in Biocultural Diversity from the National Museum of Natural History in Paris. Her master’s thesis examined diversity management practices among shepherds raising three endangered local sheep breeds in southern France.



Her doctoral research, supervised by Dr. Ana Ladio, focuses on family farming in Northern Patagonia, exploring local perceptions of socio-environmental change and the adaptive management of agrobiodiversity. Through ethnographic, participatory, and quantitative approaches, her work examines how local ecological knowledge contributes to food sovereignty, resilience, and the conservation of biocultural diversity in contexts of global change.

She has coordinated participatory workshops and outreach activities on wild edible plants and adaptation to socio-environmental change, aimed at strengthening knowledge dialogue and supporting rural communities. Her research has received national and international recognition, including the Schultes Research Award from the Society for Ethnobotany, and the Young Researchers Grant from the Argentine Society of Agroecology.

Urban Ethnobiology Fellow

Christina Youngpeter, “Feeding an Indigenous City: Considering Water Availability in Growing the Sleeping Crops of Eastern North America”

Christina is a PhD candidate in Anthropology at Washington University in St. Louis where she is part of the Paleoethnobotany Lab and the Laboratory for the Analysis of Early Food-Webs (LAEF). Christina’s research interests include traditional agriculture, historical ecology, growth experiments, and human adaptation to climate change. Before her graduate studies, Christina worked in public archaeology and CRM archaeology. Christina is passionate about the importance of working with Indigenous groups while researching and interpreting their heritage. Using the Urban Ethnobiology Fellowship, Christina will be studying the agricultural practices through time of the farmers that fed the Indigenous city of Cahokia. She will combine growth experiments, paleoethnobotanical analyses, and isotopic research with the sleeping crops of the Eastern Agricultural Complex.



Jessica Mae Orozoco Indigenous Ethnobiologist Fellow

Bobette Haskett, “My Indigenous Perspective: How Tribal Cultural Practices Can Perpetuate Healing Mentally, Physically and Spiritually ”

“Egi Davaiye, Ne Tsaan Neesungahka” (Shoshone Language), “This day I feel good”. Hello, my name is Bobette K. Haskett, I am a Shoshone-Bannock Tribal member, from the Fort Hall Indian Reservation. I am in the Anthropology and Languages Graduate Program at Idaho State University, in Pocatello, Idaho. I am working to finish my research thesis, investigating how traditional Tribal and cultural ways can play a critical role in the healing of intergenerational historical trauma within and for my own Tribe. Traditional cultural methods like making tools, hunting and fishing, gathering plants for food and medicine, social gatherings, and spiritual ceremonies, have been taught to generations of Shoshone and Bannock people for millennia. Long ago, their existence was dependent on this cultural knowledge to help them survive and carry on through the most challenging times in their history. Today, I believe these cultural practices can still save and heal Indigenous people. My research methods include autoethnography and ethnography, gathering stories and experiences from Tribal members through focus groups and interviews, all discussing how traditional practices may have helped them to heal. Teaching and sharing Tribal cultural ways to my people, both young and old, is a priority for me and I have taught cultural history, traditional arts/crafts and weaving for close to twenty years. I am a wife, mother, and grandmother, who absolutely adores her grandchildren. My hobbies include beadwork, buckskin hide tanning, weaving, mountain biking, traveling and spending time with family camping, hiking, and fishing. My hope is that my research study will help influence the use of practicing cultural ways to heal from historic trauma and foster a rejuvenation in Indigenous cultural therapeutic healing to help cope with traumatic experiences mentally, physically, and spiritually. I desire my Tribal people to heal, feel peace and have a sense of reconciliation in their lives.



Indigenous Peoples’ Conference Travel Award

Amy June Breesman

Amy June is an Eastern Shawnee artist, farmer, and seed keeper. Born and raised in the mid-Atlantic, she has made her home in Lawrence, KS for the past three years. Her interest in ethnobotany arose when working with plant breeders interested in deeper understanding of how crop wild relatives and wild utilized plants have been in relationship to humans over time. Amy June serves as Outreach Coordinator with Local Contexts, bridging the data gap between Indigenous Peoples and their material, biocultural, and intangible heritage and the institutions and researchers which hold them.



Justin Knott

Justin's research focuses on ecological engineering and restoration, integrating wastewater gardens with pollinator habitat design. His work explores how wastewater reuse systems can support pollinators while establishing living seed banks for culturally significant native plants, contributing to biodiversity restoration and tribal conservation initiatives.



Deandra Jones

Deandra Jones is Diné (Navajo) and was raised on the Navajo Nation. She is a PhD candidate in Wildlife Conservation and Management at the University of Arizona. Her work focuses on black bears and their relationships with the Navajo people, supporting community-informed wildlife management in partnership with the Navajo Nation Department of Fish and Wildlife. She is also a National Geographic Explorer and is committed to supporting and strengthening Indigenous-led conservation and the next generation of Native scientists.



Student Conference Travel Award

Zi-Qi Chew

Zi-Qi Chew is a PhD candidate in the Department of Anthropology at University of California, San Diego. She earned her B.A. in Anthropology from National Taiwan University.

By integrating marine sediment core records with zooarchaeological analyses, she works to reconstruct coastal paleolandscapes and long-term human-fish interactions in Taiwan. Her current work focuses on traditional ecological knowledge (TEK) of past coastal fishing societies, examining how knowledge on local ecosystems and resources use strategies is generated, practiced, and transformed over time. Ongoing work includes standardizing and compiling an open-access TEK database of Taiwan, aimed at synthesizing ethnobiological data to make long-term, place-based knowledge systems more accessible and comparable across regions.



Wednesday Field Trip and Workshops

Fungi Fare: A tour of Midway Mushroomery

Date and Time: Wednesday, 20 May - 13:00 to 15:00

Primary Organizer: Celeste Ray

Additional Organizers: Pledger Schaefer, owner of Midway Mushrooms

<https://www.midwaymushrooms.com/>

A quick hop from Sewanee's central campus, Midway Mushrooms grows several varieties of oyster, shitake, and lion's mane mushrooms in addition to specialty cultivars and also supplying wild-foraged mushrooms. At the 3,200 square foot facility, mycophile growers oversee the production process from substrate supplementation and sterilization to culture inoculation, mycelial incubation and painstakingly calibrated fruitbody initiation. Featured on the Food Network, this mushroomery also offers mushroom extracts. Our guide will explain production at the facility. Meet in front of Registration (McGriff Alumni House).

Text Analysis for Ethnobiologists in R: Applying the Tidyverse to Qualitative Data

Date and Time: Wednesday, 20 May - 13:00 to 17:00

Location: Torian Room

Organizer: Jonathan Dombrosky

Ethnobiologists frequently work with qualitative and textual data, from interview transcripts and field notes to open-ended survey responses and archival materials. Turning these texts into structured, analyzable data presents unique challenges, but recent advances in R make this easier than ever. This workshop introduces participants to tools for text analysis using the tidyverse, focusing on reproducible and intuitive workflows for cleaning, tokenizing, and visualizing textual data.

Building on the foundation of the tidyverse ecosystem, participants will learn how to use tidytext, stringr, dplyr, and tidyr to prepare and explore text, and ggplot2 to visualize results. We will also briefly touch on how tidymodels can extend these methods into simple classification or sentiment modeling. The workshop is designed to demystify text analysis by showing how linguistic patterns and meaning are examined using the same principles that guide open-source quantitative data analysis in R.

This four-hour, hands-on session will combine short lectures with guided exercises. No prior programming experience is required, though some familiarity with R and RStudio is helpful. Participants must bring a laptop with the latest versions of R and RStudio installed.

Outcomes

Participants will:

- Review the basics of RStudio and tidyverse syntax
- Import and clean textual datasets
- Manipulate and structure text using dplyr, tidyr, and stringr
- Analyze word frequency, co-occurrence, and sentiment using tidytext
- Visualize text data and trends with ggplot2
- Explore introductory modeling with tidymodels

Seeing Seeds

Date and Time: Wednesday, 20 May - 15:30 to 17:30

Location: Social Lodge

Organizer: Sharon Bladholm

A hands on drawing and watercolor workshop that will focus on the importance of seeds, while making art, we will be discussing issues regarding loss of seed diversity and control of seeds, seed structure, dispersal and seed banks, both natural and manmade and their importance in ecological restoration.

Participants will have a chance to see some species of seeds sculpted in ceramic. much larger than life..These seeds were created for "Seed Rain :Seed Bank", a large ceramic installation that was presented at Peggy Notebaert Nature Museum as part of an exhibition entitled, Soils, Seeds and Sprouts, Tropical and Temperate. The piece was inspired by restoration biologist Karen Holl's lecture where she mentioned the term Seed Rain, which to me sounded both poetic and extremely important. I will show a short PowerPoint presentation about the creation of this installation and some of the expeditions and artists residencies in the Peruvian Amazon that inspired the tropical seeds. Also collaboration with the Chicago Botanic Garden for temperate seeds.

In the workshop participants will draw from my extensive collection of actual seeds, both tropical and temperate, subsequently adding watercolor washes. Participants are also invited to bring seeds of their own to work from. During the workshop I will share seed stories such as Methuselah, a 2000 year old extinct date palm that is considered the oldest seed to ever sprout found in Fort Masada, Israel. Also Native American seed stories and related TEK, Traditional Ecological Knowledge. With this year's water theme, we will also discuss plants that inhabit aquatic ecosystems such as Mangroves, Papyrus, Water lilies, and Lotuses.

Welcome Reception & Communities and Ethnobiology Grant Award Ceremony

Date: Wednesday, 20 May - 18:00 to 21:00

Location: Convocation Hall

Join us and your fellow Conference attendees after workshops and before the conference sessions begin! Food and drink will support mingling

Silent Auction

Dates: Thursday, 21 May, 2026–Friday, 22 May, 2026

Location: McGruff Alumni House

This fundraiser has become a staple of our annual conference because funds raised through the silent auction support future scholarships for Indigenous scholars and students to attend our conferences.

Thursday Non-Session Events

Plenary Lecture: Honoring Longperson: The Journey to Acknowledge the Inherent Rights of Nature

Date and Time: Thursday, May 21, 2026 11:00–12:00)

Location: Social Lodge

Speakers: Kimberly Smith, Mentor/Operations director
Jasmine Smith, Chairwoman NAIWA Daughters
Janée Ropetwister, Project Lead NAIWA Daughters



This talk discusses the significance of water and waterways from a Cherokee perspective. NAIWA Daughters is a youth-led organization that empowers young Indigenous women through leadership, advocacy and community engagement. Members of the Cherokee Chapter discuss their efforts to protect waterways of the Southeast as the Longperson with its head resting in the mountains and feet touching the sea. NAIWA Daughters discuss their successful introduction and passing of the first all-female, second youth-led rights of nature resolution in January 2026 and what they're doing now.

Link to resolution: <https://naiwadaughters.org/projects/rights-of-nature>

Sewanee Archaeology Walk

Date and Time: Thursday, 21 May - 16:30 to 18:00

Organizer: Emily Sharp and Brian McCray

Join us for a guided walk to several archaeological sites on Sewanee's Domain. This excursion will highlight the area's long history of human occupation, from early Indigenous groups to the 19th century. The walk offers a chance to engage with a landscape shaped by many generations. Meet in front of Registration (McGriff Alumni House).

Sewanee Owl Prowl

Date and Time: Thursday, 21 May - 20:30 to 22:30

Organizers: Richard Tate and Jason Reynolds

NOTE: This will be an evening field trip offering on Thurs., May 21st. It will be within walking distance of on-campus housing options.

The mysterious and magical ways of owls have captivated humanity throughout history. Living in our cities today, we are a bit more removed from how our ancestors lived and interacted with the natural world. Despite this, the owl still holds a powerful mystique in our minds. Join us on a mini-expedition through campus to find our nocturnal neighbors and get a glimpse into their interesting lives.

We may be walking a short distance on uneven terrain so bring appropriate footwear. Flashlights are provided but if you have a red flashlight you are encouraged to bring one. Meet in front of Registration (McGriff Alumni House).

Friday Non-Session Events

General Membership Meeting, Awards Ceremony, Distinguished Ethnobiologist Presentation

Date and Time: Friday, 22 May, 2025 - 16:00–17:30

Location: Naylor Auditorium in Gailor Hall

Annual Banquet

Date and Time: Friday, May 22 - 18:30–22:00

Location: Convocation Hall

Cost: Included in Friday Meal Plan or \$50 Banquet only

Join your fellow SoE conference attendees for an evening of community and keynote address. The buffet will offer salmon, chicken and vegetarian options, followed with a sweet treat.

Guest Speaker: Jan F. Simek, President Emeritus and Distinguished Professor Emeritus, University of Tennessee, "Precontact Indigenous Sacred Landscapes and Rock Art in the American Southeast"

Some 7000 years ago, Indigenous Native Americans in southeastern North America began to alter their natural environments with symbolic markings of a deeply religious character. These symbols, which include abstract and representational images (including humans, plants, and animals), were positioned in the open air (where they could be viewed by all) and deep in caves (where visitation was constrained). The rock art was produced with various techniques—engraving bare rock, painting with mineral pigments, impressing into plastic mud surfaces. Modification of the natural landscape continued into the historic period, when it included written religious inscriptions produced in Cherokee Syllabary.



Saturday Field Trips

Russell Cave National Monument and Red Wolf Conservation

Date and Time: Saturday, 23 May - 09:00 to 17:00

Organizers: Celeste Ray and Brian McCray

The tour will begin with a guided visit to Russell Cave National Monument (a rock shelter with archaeological evidence spanning 10,000 years across the Archaic, Paleo, Woodland and Mississippian periods). Leaving Bridgeport, Alabama, we will drive to Chattanooga for a walking tour of the 300 acre campus of conservation body "Reflection Riding." This group is known for its native plant nursery and endangered Red Wolf breeding program. They also rehabilitate opossums, bob cats, and birds of prey.

A box lunch is included in the trip cost. Participants can opt to be dropped off at the Chattanooga Airport or downtown Chattanooga (which is in the Eastern Daylight Time Zone; close to the Read House Hotel). Time will be allotted for dinner in downtown Chattanooga for those opting to return to Sewanee for the night, which is expected to be ~8:30 pm Sewanee time (Central Daylight Time).

Bison and Botany of Lost Cove Farm

Date and Time: Saturday, 23 May - 13:00 to 16:00

Organizer: Richard Tate

Join us for a half-day excursion to a working farm in the historic Lost Cove, just outside Sewanee, where participants will explore the rich ecosystems of the Cumberland Plateau. This immersive field trip offers a rare blend of ecology, history, and natural beauty, perfect for nature lovers and anyone curious about the land that surrounds Sewanee.

Highlights include:

- Up-close encounter with a managed bison herd: Attendees will stand safely inside a viewing enclosure while the bison roam freely, just meters away, in the surrounding pasture. This is an extraordinary opportunity to observe these majestic animals at close range in a picturesque woodland environment.
- Agricultural insights from local landowners: Lizzie and Emmitt will share stories of their experience in sustainable farming and the historical, ecological, and cultural significance of bison in the region.
- Wildflower botanizing and birding: Enjoy ample opportunities to observe native flora and fauna throughout the scenic, biodiverse landscape.

Please note: This field trip takes place on private property that is not open to the general public. Access is granted exclusively for this event, offering a rare opportunity to explore a site that is typically off-limits. The hike to Big Sink is via an unimproved trail; participants should expect a hike of ~1.5 hours roundtrip to the Sink and back (this will be time permitting). Participants should wear sturdy shoes, and may want to bring a sunhat. Sunscreen and bug repellent will be provided. Lunch is not included, be sure to pack water and snacks (if desired).

List of Sessions

- I. Ethics and Collaborations in Ethnobiology
- II. Water bodies in Sacred groves of India
- III. Traditional Ecological Knowledge and Ethnobotany
- IV. Plenary: Honoring Longperson: The Journey to Acknowledge the Inherent Rights of Nature
- V. Community-based Conservation
- VI. Archaeology and Ethnobiology: Long-Term Perspectives on Biocultural Diversity
- VII. Ecocultural Relationality and Creative Collaboration
- VIII. Ethnobiology of Sacred Waterscapes
- IX. Mapping and Modeling of Biocultural Landscapes
- X. Food Systems and Agrobiodiversity
- XI. Cultural Landscapes and Biocultural Heritage
- XII. From Conference Paper to Publication: Writing your first peer-reviewed publication
- XIII. Many voices, One Health
- XIV. Poster Session

Timetables

DAY 1, WEDNESDAY, 20th MAY

Time (start)	Social Lodge	Torian Room	CFT	McGriff Alumni House		Convocation Hall		
10:00			Board meeting (10:00–12:00)					
10:30								
11:00								
11:30								
12:00				Registration (12:00–16:00)				
12:30								
13:00		Text Analysis for Ethnobiologists in R: Applying the Tidyverse to Qualitative Data (13:00–17:00)				Fungi Fare (13:00–15:00)		
13:30								
14:00								
14:30								
15:00								
15:30	Seeing Seeds Workshop (15:30–17:30)							
16:00								
16:30								
17:00								
17:30							Registration (17:30–20:00)	
18:00					Welcome Reception, Communities and Ethnobiology Grant Award Ceremony (18:00–21:00)			
18:30								
19:00								
19:30								
20:00								
20:30								
21:00								

DAY 2, THURSDAY, 21st MAY

Time (start)	Spencer 172	Woods 113	Woods 121	McGriff Alum Hs
8:00				Registration (8:00–16:30)
8:20				
8:40				
9:00	Ethics and Collaboration in Ethnobiology (9:00–10:40)	Water bodies in Sacred groves of India (9:00–10:20)	Traditional Ecological Knowledge and Ethnobotany (9:00–10:40)	
9:20				
9:40				
10:00				
10:20				
10:40	Coffee Break (Harris Commons, 10:40–11:00)			
11:00	Plenary: Honoring Longperson: The Journey to Acknowledge the Inherent Rights of Nature (Social Lodge, 11:00–12:00)			
11:30				
11:40				
12:00	Lunch (McClurg Dining Hall, 12:15–13:30)			
12:20				
12:40				
13:00				
13:20				
13:40	Community-based Conservation (13:40–16:00)	Archaeology and Ethnobiology (13:40–16:20)	Ecocultural Relationality and Creative Collaboration (13:40–16:00)	
14:00				
14:20				
14:40				
15:00	Coffee Break (Harris Commons, 15:00–15:20)			
15:20	Community-based Conservation	Archaeology and Ethnobiology	Ecocultural Relationality and Creative Collaboration	
15:40				
16:00				
16:20				
16:40				Archaeology Walk (16:30–18:00)
17:00				
17:20				
17:40				
18:00				
18:30–19:45	Dinner (McClurg Dining Hall, 18:30–19:45)			
20:30–22:30				Owl Prowl (20:30–22:30)

DAY 3, FRIDAY, 22nd MAY

Time (start)	Spencer 164	Spencer 172	Woods 113	Woods 121	McGriff Alum Hs
8:00					Registration (8:00–14:00)
8:20					
8:40					
9:00		Mapping and Modeling of Biocultural Landscapes (9:00–10:20)	Ethnobiology of Sacred Waterscapes (9:00–11:40)	Food Systems and Agrobiodiversity (9:00–12:00)	
9:20					
9:40					
10:00					
10:20	Coffee Break (Harris Commons, 10:20–10:40)				
10:40		Cultural Landscapes and Biocultural Heritage (10:40–12:20)	Ethnobiology of Sacred Waterscapes	Food Systems and Agrobiodiversity	
11:00					
11:20					
11:40					
12:00					
12:20		Lunch (McClurg Dining Hall, 12:30–13:45)			
12:40	Roundtable: From Conference Paper to Publication (12:40–13:40)				
13:00					
13:20					
13:40					
14:00			OneHealth (14:00-15:00)	Poster Session (Harris Commons, 14:00-15:50)	
14:20					
14:40					
15:00					
15:20					
15:40	Coffee Break (Harris Commons, 15:40–16:00)				
16:00	Membership meeting, Awards Ceremony, DEB talk (Naylor Auditorium in Gailor Hall, 16:00-17:30)				
16:20					
16:40					
17:00					
17:30					
18:30–22:00	Banquet (Convocation Hall, 18:30–22:00)				

DAY 4, SATURDAY, 23rd MAY

Time (start)	All Field Trip participants meet in front of McGriff Alumni House	
9:00		Russell Cave National Monument and Red Wolf Conservation (9:00–17:00)
9:30		
10:00		
10:30		
11:00		
11:30		
12:00		
12:30		
13:00	Bison and Botany of Lost Cove Farm (13:00–16:00)	
13:30		
14:00		
14:30		
15:00		
15:30		
16:00		
16:30		
17:00		

Presentation Schedule

*Presentations with an asterisk are being considered for the Barbara Lawrence Award.

Presenting authors in ***bold italics***.

DAY 2, Thursday, 21 May, 2026

I. Ethics and Collaborations in Ethnobiology (09:00–10:40, Room: *Spencer 172*)

9:00	<i>Bruno, Maria</i> ; <i>Christine Hastorf, José Capriles Flores, Ruth Fontenla Alvarez</i> From Collaboration to Communication: Sharing Ethnobiological History and Knowledge on the Taraco Peninsula, Bolivia
9:20	<i>Medinaceli, Armando</i> ; <i>Leah Dorum</i> Mammals of La Chinantla: An Epistemological Comparison of Studying Mammals in Oaxaca, Mexico
9:40	<i>Wolverton, Steve</i> ; <i>Jonathan Dombrosky</i> Ethical Sufficiency Planning for Projects and Programs
10:00	<i>Breesman, Amy June</i> Activating the Local Contexts tools to uphold Indigenous Peoples' rights in biocultural data sharing
10:20 (Virtual)	<i>Zent, Eglee</i> Abya Yala: Collaborative Action Research through Corazonar

II. Water bodies in Sacred groves of India (09:00–10:20, Room: Woods 113)

9:00 (Virtual)	<i>Kopparambil, Sreelekha</i> Water conservation in sacred groves: Case of two sacred groves in Kerala
9:20 (Virtual)	<i>Jeevan, Kavya</i> ; <i>Muthukumar Muthuchamy</i> Sacred groves as Community-based management of natural vegetation: Role of waterbodies in their conservation
9:40 (Virtual)	<i>A. R. , Amritesh</i> Water Bodies within Sacred Groves: Biocultural Waterscapes and Community Water Security in India
10:00 (Virtual)	<i>Sehgal, Anju Batta</i> Sacred Lakes and Folk Faiths: The Biocultural Diversity of Renuka, Rewalsar and Nako Waterscapes Himachal Pradesh

III. Traditional Ecological Knowledge and Ethnobotany (09:00–10:40, Room: Woods 121)

9:00	<i>Bye, Robert</i> ; <i>Edelmira Linares</i> Tobacco Ethnobotanical Complex of Northern America: contributions of Dr. Edward Palmer
9:20 (Virtual)	<i>Fejzullahu, Fahrije</i> ; <i>Avni Hajdari; Bledar Pulaj; Behxhet Mustafa</i> Traditional Plant Utilisation in Three Municipalities of Southern Serbia
9:40	<i>Ojascastro, James</i> From cloth to codices: connecting and conserving two endangered fiber arts traditions in Mexico
10:00 (Virtual)	<i>Blake, A.L.</i> Cultural transmission of Indigenous plant identification methods of the Abui people of Eastern Indonesia
10:20	<i>Izzy Lopez</i> ; <i>Herron, Scott</i> Lessons from a toxic, medicinal smut fungus of wild rice, <i>Claviceps zizaniae</i>

IV. Plenary (11:00–12:00, Room: Social Lodge)

11:00-12:00	Smith, Kimberly, Jasmine Smith, Janée Ropetwister Honoring Longperson: The Journey to Acknowledge the Inherent Rights of Nature
-------------	---

V. Community-based Conservation (13:40–16:00, Room: Spencer 172)

13:40 (Virtual)	Shebitz, Daniela; <i>Steve Wolverton, Jonathan Dombrosky, John Evangelista</i> Creating Cultural Keystone Places: Microforests in Urban Communities
14:00 (Virtual)	Salvador Lucero, Noemi (Mimi) Our Memory is Seed: Integrating Bio-Cultural Knowledge and Ethnobotanical Approaches for Invasive Species Management in the Galápagos Islands
14:20 (Virtual)	Blazina, Ashley Encapsulating the Many Definitions of Forest Health and Resilience: Reflections on the Collaborative Development of the Western Washington Forest Health Strategic Plan
14:40	MacNaughton, Kay Decentering Colonial Land Ethics: Approaching Biodiversity Conservation through Kinship in Michi Saagiig Territory
15:00-15:20	Coffee break
15:20	Anderson, Eugene Reconsidering Cantonese Fish Nomenclature

VI. Archaeology and Ethnobiology: Long-Term Perspectives on Biocultural Diversity

(13:40–16:20, Room: Woods 113)

13:40	Janzen, Anneke; <i>Clement Bataille, Petrus Le Roux, Patrick Roberts</i> Ancient wildebeest distributions and migrations in Holocene Kenya in the context of pastoral expansion
14:00	Chew, Zi-Qi; <i>Ellen Hsieh, Chien-Hsiang Lin</i> Small Fish, Big Implications: Otolith Evidence for Sustainable Indigenous Fisheries in Late Neolithic (2800–3300 BP) Taiwan
14:20	Welker, Martin; <i>Ryan Breslawski, Sarah Noe, Isabelle Holland-Lulewicz, Kieran Caddy, Tatiana Nomokonova, Robert Losey, Jack Ives</i> Osteometric Identification of Leporids in Archaeological and Paleontological Deposits
14:40	Dombrosky, Jonathan; <i>Reuven Sinensky</i> Diversity, Scale, and Inference: Reassessing Plant and Animal Evidence in the Central Mesa Verde Region
15:00-15:20	Coffee break
15:20	Ford, Anabel; <i>Elijah Chuc, Narciso Torres, Alfonso Tzul, Rodolfo Tzib</i> Housing the Ancient Maya: The El Pilar Example
15:40	Hollenbach, Kandace; <i>Catherine Herring</i> Becoming Farmers: Comparing Patterns of Plant Use and Land Use in East Tennessee and Western North Carolina during the Archaic-Woodland Transition
16:00	Santana, Kelly; <i>Alison Damick, Sally Horn</i> Phytoliths and Fire: An Analysis of Cupola Pond

VII. Ecocultural Relationality and Creative Collaboration (13:40–16:00, Room: Woods 121)

13:40	Drew, Joshua Joy as an act of resistance
14:00	Jones, Deandra Stories, Science, and Bears: Research Responsibility on Navajo Nation
14:20	Wall, Jeffrey; Elif Başak Aksoy, Edibe Erdem Utma, Özge Çakmak, Abderrahim Ouarghidi, Lore Va Praag Global Weirding, In-Situ Diaspora Communities and a Place Detachment Systematics
14:40	Veana, Natalia Human health in benthic fisheries A study of the Punta Baja fishing camp, Baja California.
15:00-15:20	Coffee break
15:20	Knott, Justin Integrating Wastewater Reuse and Pollinator Habitat Restoration to Support Seed Banking of Culturally Significant Native Plants*
15:40	Delgado, Claudia Ecosystem service space: bridging the gap between biological niche and socio-economic systems*

DAY 3, Friday, 22 May, 2026

VIII. Mapping and Modeling of Biocultural Landscapes (9:00–10:20, Room: Spencer 172)

9:00	Tate, Richard W.; JT Michel, Mary-Ella Lee, Oakley Griffin More Than a List: The Sewanee Domain Ethnoflora as a Model for Regional Biocultural Conservati
9:20 (Virtual)	Beebe, Laura Mapping Biocultural Landscapes: Using GIS as a Predictive Tool for Identifying Potential Cultural Keystone Places in the Mogollon Highlands
9:40	Woodard, Jacob; Nanci Ross, Hank Stevens Ethnobotanical Diversity in the Riverine Corridors of the Eastern Deciduous Forest*
10:00 (Virtual)	Orrit-González, Júlia Cultural keystone species reveal a global mismatch between biological and cultural vulnerability*

IX. Ethnobiology of Sacred Waterscapes (09-00–11:40; Room: Woods 113)

9:00	Rouhier-Willoughby, Jeanmarie Ecology and Gulag Springs in Western Siberia
9:20	Garibay Toussaint, Isabel Water as Territory: Kumiai Waterscapes and Biocultural Loss in Northwestern Mexico
9:40	Michel, J.T. Alternative Motivators of Preferential Spring Water Consumption: A Case Study on the Southern Cumberland Plateau
10:00 (Virtual)	Nair, Sreekishen Waterscapes in the Codex Mictlan (Laud)
10:20-10:40	Coffee break
10:40	Stringer, David Survivance of sacred landscapes in diaspora

11:00 (Virtual)	Birkhauser, Liz Reflections on Yaku Mama: Interfluvial Dimensions of Health Across Field Sites in Northwest Amazonia
11:20	Ray, Celeste Biocultural Diversity and Climate Vulnerabilities at Ireland's Holy Wells

X. Food Systems and Agrobiodiversity (9:00–12:00, Room: Woods 121)

9:00	Mucioki, Megan; <i>Bronwen Powell, Helen Aderman, Erica Smithwick, Davin Holen, Casey Hamilton, Guangqing Chi</i> Mindfulness, gratitude and sharing are central to berry harvesting practice, sustainability and adaptation in rural Alaska
9:20	Penn, Jim Indigenous homegardens and agroforestry systems in northern Nicaragua: Mayangna plant use and cultivation amid increasing socioeconomic change.
9:40 (Virtual)	Walshaw, Sarah Cookbooks as Historical Sources: Reviewing cookbooks in the food history classroom
10:00	Landis, Catherine Don't Say Brewerton: Indigenous Food Systems along the Oneida River
10:20- 10:40	Coffee break
10:40	Cardoso, Maria Emanuelle Guedes The Role of the Species Knowledge Exchange Network in the Adaptive Responses of the Vazanteiros of Quilombo da Lapinha in the Face of Socioecological Adversities*
11:00	Puga, Dominga Cultivating Agrobiodiversity: Native Potatoes, Conservation, and Campesino Knowledge in Chiloé, Chile*
11:20 (Virtual)	Yang, Madeline Exploring Indigenous Agriculture Practices for a Healthier Society and Planet

XI. Cultural Landscapes and Biocultural Heritage (10:40–12:20, Room: Spencer 172)

10:40	Cannon, Carrie Lost but not Forgotten: Hualapai Ancestral Seed Harvesting Sites
11:00	Francis, Merlin Franco Cultural Landscapes—memories and meanings shaping community identity in internal migrant communities
11:20	Mundhenk, Norm Thinking in millennia
11:40 (Virtual)	LaTosky, Shauna; <i>Adinew Shelow</i> Biocultural Adaptations in Dryland Waterscapes: Milk Preservation Practices among Hamar and Mursi Agro-Pastoralists, South Omo, Ethiopia
12:00 (Virtual)	Istikomayanti, Yuswa; <i>Jati Batoro, Amin Setyo Leksono, Zulfaidah Penata Gama</i> Nature, Ritual, and Identity: A Biocultural Analysis of Ruwatan in the Agrarian Landscape of Bulukerto

XII. Many voices, One Health (14:00-15:00, Room: Woods 113)

14:00	Gavenus, Erika Interruptions and Renewals of Indigenous Fisheries as Relational Food Systems
14:20	Maxwell, Sara Sussing out the Stateside Fallout of a European "Green Fuel"
14:40	Morgan, Ashley Runoff Responsibility: Rethinking Stewardship in Connected Systems

XIII. Roundtable (12:40–13:40, Room: Spencer 164)

12:40- 13:40	Bruno, Maria; Cynthia Fowler From Conference Paper to Publication: Writing your first peer-reviewed publication
-----------------	---

XIV. Poster Session (14:00–15:50, Room: Harris Commons)

Betts, Chelsea; Jonathan Dombrosky, Steve Wolverton Detection of Harvest Pressure in the Archaeological Record through Body Size Comparison of Mule Deer and White-Tailed Deer
Frost, Julia R.; Sydney A. Hunter, Joy McCorriston Grass to Glass: An Experimental Approach to Glassy Nodules as Indicators of Firing Temperature
Sekulic, Annalee; Ivan Rajković Ecologies of Care: Grafting, Pruning, and the Making of a Wild Olive Forest
Bye, Robert; Nayeli González, Myrna Mendoza, Delia Castro, Joel Rodríguez, JuanCarlos Ramírez, LuzMaría Mera, Patricia Severiano, Edelmira Linares <i>Revaluating aquatic native greens (quelites) in Mexico City's wetlands, the chinampas</i>
Lopez Rojas, Maria Herbarium specimens and reference collections in archaeobotany*
Garibay Toussaint, Isabel More than smudge: Kumeyaay ethnobotany and the biocultural stewardship of White Sage (<i>Salvia apiana</i>)*
Silverstone, Ben; Kaheetah Barnoskie, Kelly Kindscher Restoring with Culturally Significant Plants for People and Pollinators
Morris-Flood, Wayland Organic Farming Practices and Resilience to Ecological Threats in Yorkín, Costa Rica*

Presentation Abstracts

A. R. , Amritesh. ***Water Bodies within Sacred Groves: Biocultural Waterscapes and Community Water Security in India*** (II. Water bodies in Sacred groves of India)

In India, rivers, mountains, forests, and water bodies are understood as sacred within living cultural traditions. Drawing on data from 405 sacred groves in Kerala, this paper explores the central role of ponds, wells, streams, and river edges within grove ecosystems. Most sacred groves are connected to at least one water source, forming integrated biocultural waterscapes. These water bodies are socially categorized. Some ponds are reserved exclusively for ritual occasions, others are protected as habitats for snakes, turtles, and aquatic species, and certain water sources remain completely untouched. Such customary norms function as traditional water governance systems that regulate access and sustain ecological balance. Grove water bodies contribute to groundwater recharge, soil moisture retention, and biodiversity conservation, while also providing clean water access to neighboring communities. The study highlights how sacred grove waterscapes embody culturally embedded conservation practices that enhance ecosystem services and strengthen socioecological resilience in the context of water insecurity and climate change.

Anderson, Eugene. ***Reconsidering Cantonese Fish Nomenclature*** (V. Community-based Conservation)

In 1965-66 and again in 1974-75, I lived with Cantonese fishing people at Castle Peak Bay, Hong Kong. The bay is now filled in, the fishery is destroyed by overfishing and pollution, and the boat-dwelling lifeway of the fishers is barely a memory. I recorded several hundred names for oceanic life forms, at all levels and of all types. I recorded uses and local knowledge. I link it here to needs for conservation of fish and of local knowledge, in light of the losses.

Beebe, Laura. ***Mapping Biocultural Landscapes: Using GIS as a Predictive Tool for Identifying Potential Cultural Keystone Places in the Mogollon Highlands*** (VIII. Mapping and Modeling of Biocultural Landscapes)

What are the potential applications of GIS in identifying Cultural Keystone Places (CKPs)? Given the rising interest in the CKP concept, the popularity of Geographic Information Sciences (GIS) technologies, and increasing public access to spatial datasets, I explore GIS spatial analysis as a formative tool in locating ecosystems of high cultural value through 'hot spot' mapping. Using the Mogollon Highlands of central Arizona, a relatively understudied yet ecologically and culturally diverse region, as a case study, I test the efficacy of GIS applications in classifying clusters of statistical biocultural importance. By synthesizing and overlaying datasets of Juniper distribution, Pinyon Pine endemism, herpetological (snake) diversity, and archaeological surveys, I evaluate whether GIS can serve as one effective predictive tool to be used in tandem with local expert knowledge prior to 'ground-truthing' the presence of Cultural Keystone Places in the field.

Betts, Chelsea; Jonathan Dombrosky, Steve Wolverton. ***Detection of Harvest Pressure in the Archaeological Record through Body Size Comparison of Mule Deer and White-Tailed Deer*** (XIV. Poster Session)

Resource depression is difficult to detect archaeologically. Zooarchaeological analyses distinguish human and environmental impacts on historical landscapes, but modern proxy data strengthen interpretations of past resource use. Method and theory evaluating the impact of hunting pressure on archaeological white-tailed deer (*Odocoileus virginianus*) populations using body size analyses are well-developed. This

research requires location, sex, and management strategy data from modern individuals, but this has not been extensively collected for mule deer (*Odocoileus hemionus*). Mule deer have long been significant to Indigenous communities. Mule deer decrease in abundance from Pueblo I to Pueblo III (750–1350 CE) in the central Mesa Verde region. Several well-supported case studies hypothesize that overhunting could explain this decline. A lack of comparative data limits further evaluation of this hypothesis. We develop a modern mule deer database and a white-tailed deer body size correction factor to better interpret hunting pressure impacts on archaeological mule deer.

Birkhauser, Liz. ***Reflections on Yaku Mama: Interfluvial Dimensions of Health Across Field Sites in Northwest Amazonia*** (IX. Ethnobiology of Sacred Waterscapes)

This presentation examines rivers as living entities and determinants of planetary health across field sites in the Napo-Pastaza Region, Ecuador, and the Tres Fronteras Region, Colombia. Drawing on Kichwa and decolonial feminist concepts of yaku mama (water mother) and cuerpo-territorio (body-territory), I explore how the Napo and Amazon rivers serve as knowledge corridors, facilitators of movements, sustainers of life, and stakeholders in health. Recent ethnobotanical fieldwork on human-plant-environment relationships and health-seeking behaviors, revealed how riverine systems constitute critical actors in the circulation of plant knowledge and health practices across communities. An interfluvial lens reveals how health materializes from relationalities between watersheds, as rivers are dynamic archives of ecological transformation, bearing witness to histories of stewardship, extraction, devastation, and resilience. Cuerpo-territorio applies to entanglements of human and riverine health - what affects the river affects the body - offering insights for planetary health frameworks, recognizing the wellbeing of bodies and rivers as unified.

Blake, A.L. ***Cultural transmission of Indigenous plant identification methods of the Abui people of Eastern Indonesia*** (III. Traditional Ecological Knowledge and Ethnobotany)

Although traditional knowledge holders are often highly skilled in identifying numerous biological organisms, Indigenous means of identification are rarely studied (Berlin et al. 1974; Jernigan 2006; Siukand & Kalle 2010). To reduce this gap, I analyze interactions between Abui plant knowledge holders, their apprentices, and the plants themselves recorded on forest walks on Alor Island, Indonesia. I employ a cognitive framework comprising three components: detection (recognizing individual organisms? boundaries), matching (linking organisms to mental representations), and labeling (recalling taxon names). I find that in this community, similar to others in Eastern Indonesia (cf. Ellen 2023), plant identification proceeds in an iterative, collaborative, multi-sensory manner. Furthermore, Abui knowledge holders generally assume that detection and matching are "obvious?"; they emphasize teaching of plant names, and ecological and use information, over explicit instruction of physical characteristics. This research indicates that Indigenous identification methods themselves may be a form of endangered knowledge requiring attention.

Blazina, Ashley. ***Encapsulating the Many Definitions of Forest Health and Resilience: Reflections on the Collaborative Development of the Western Washington Forest Health Strategic Plan*** (V. Community-based Conservation)

Western Washington is a diverse landscape: the lands in Washington state west of the Cascade Mountain Range includes nine major interconnected ecoregions, as well as 2/3 of the state's population—all within 1/3 of the state's land mass. Within this western Washington population are 24 of the reservations (and concentrated populations) of the state's 29 federally recognized Tribal nations, as well as a growing diversity of residents -- approximately 1/5 of the western Washington households speak a language other than English at home. The recent development of the Western Washington Forest Health Strategic

Plan was a collaborative process that worked to encapsulate the many definitions, goals, wants, needs, and rights that Western Washington forests have for our residents. This presentation will share the results of this process and its outcomes, as well as reflect on the lessons learned and our continued collective work in this effort.

Breesman, Amy June. ***Activating the Local Contexts tools to uphold Indigenous Peoples' rights in biocultural data sharing*** (I. Ethics and Collaborations in Ethnobiology)

As ethnobotanists and biologists work increasingly with historic and contemporary data collected about and with Indigenous Peoples, what are the necessary actions to ensure outcomes are aligned with the FAIR and CARE principles? In this session, participants will gain an understanding of the Local Contexts tools for Indigenous Data Sovereignty and Governance: the Notices, the Labels, and the Hub that enables and deploys them in digital environments. Local Contexts is a global nonprofit that supports Indigenous communities to reassert authority in heritage collections and data. Focusing on Indigenous Cultural and Intellectual Property, the tools repatriate knowledge and gain control over how data is collected, managed, displayed, accessed, and used in the future. With a focus on examples with Notices and Labels utilized in aquatic research, we will navigate how practitioners can build data infrastructure allowing communities of origin to relate to and assert protocols for data generated by outsider researchers.

Bruno, Maria; Christine Hastorf, José Capriles Flores, Ruth Fontenla Alvarez. ***From Collaboration to Communication: Sharing Ethnobiological History and Knowledge on the Taraco Peninsula, Bolivia*** (I. Ethics and Collaborations in Ethnobiology)

Since 1992, the Taraco Archaeological Project has endeavored to be a space for collaboration between archaeologists, anthropologists, and Indigenous Aymara community members of the Taraco Peninsula, Bolivia. With the overarching goal of understanding the many aspects of the long-term history of Indigenous livelihoods on the peninsula, the project has always been oriented around ethnobiological queries of human-plant-animal interactions across the landscape. This has presented important opportunities for collaborations around current and historical plant and animal focused activities on the peninsula, with the local Aymara experts as guides for the archaeological and anthropological researchers who hope to understand these activities in the past. Here, we hope to critical explore the ways in which these collaborations can be communicated to broader publics through local museum, tours, and multimedia to not only help preserve and share the learned knowledge but allow it to play a role in supporting the local economy.

Bye, Robert; Edelmira Linares. ***Tobacco Ethnobotanical Complex of Northern America: contributions of Dr. Edward Palmer*** (III. Traditional Ecological Knowledge and Ethnobotany)

Tobaccos were major smoking ingredients for Native Americans in precolonial times that were employed for ceremonial, spiritual, medicinal and recreational purposes. Of the 15 species of *Nicotiana* growing in Northern America today, 9 are native. Three species migrated northward and eastward with human assistance. Eight of the species have been identified as being of ethnobotanical importance as since the 1900s (Moerman 1999) while ambiguous "tobaccos" were reported earlier. Based on field notes, herbarium collections and ethnobotanical specimens collected by Edward Palmer (1829–1911), the taxonomic documentation of ethnobotanically important species has been extended back to the mid-19th century. In addition, Palmer's specimens were the basis for the taxonomic descriptions of three of "newly discovered" species. He documented the substitution of native species by the commercial *N. tabacum* during this period. This example illustrates the importance of voucher specimens and archival sources in historical ethnobotanical studies.

Bye, Robert; Nayeli González, Myrna Mendoza, Delia Castro, Joel Rodríguez, JuanCarlos Ramírez, LuzMaría Mera, Patricia Severiano, Edelmira Linares. **Revaluating aquatic native greens (quelites) in Mexico City's wetlands, the chinampas** (XIV. Poster Session)

The **chinampa** agroecosystem reflects a precolonial agricultural practice that persists in the wetlands of Xochimilco and contributes to the sustainability of urban wetlands and Mexico City. Due to habitat degradation and current disuse, aquatic **quelites** (native edible greens), our project focuses on collaboration among farmers, local residents, community organizations, as well as national and local public authorities to rescue traditional knowledge of the management and consumption of : *Hydrocotyle ranunculoides* (malacotl), *Jaegeria bellidiflora* (acacapacuítl), *Berula erecta* (tzayanalquilitl), and *Nasturtium officinale* (berro). Participative research includes: in situ and ex situ propagation, enhancement of cultivation practices, documentation of sensorial and nutritional properties, revalorization and enrichment of traditional cuisine.

Cannon, Carrie. **Lost but not Forgotten: Hualapai Ancestral Seed Harvesting Sites** (XI. Cultural Landscapes and Biocultural Heritage)

The Hualapai Indian Tribe of Northwestern Arizona is located amid the Eastern extent of the Mojave Desert within the Basin and Range Geological Province.† The valleys that sit within adjacent mountain ranges contain a rich history of Hualapai Tribal seed harvesting practices that became forever changed by colonial pressures.† The disastrous effects of cattle grazing on Hualapai Tribal seed gathering sites was recognized by Anglo-Americans by the late 1800's after less than a decade of ranching. An excerpt from a local newspaper in 1882 reported: "Even the grass that once furnished an abundance of seeds, which were used as food, is now closely cropped by the white man's stock, and this source of a food supply was well nigh exhausted." This presentation will explore the ethnobotanical story of Hualapai traditional seed harvesting knowledge examining ethnographic sources, archaeological evidence, and contemporary ethnohistories.

Cardoso, Maria Emanuelle Guedes. **The Role of the Species Knowledge Exchange Network in the Adaptive Responses of the Vazanteiros of Quilombo da Lapinha in the Face of Socioecological Adversities*** (X. Food Systems and Agrobiodiversity)

Socioecological networks act as mechanisms for the circulation of knowledge and propagules in traditional communities, playing a central role in coping with environmental adversities in agricultural systems. This study investigates the adaptive responses of the vazanteiros of Quilombo da Lapinha, in Brazil, in the face of climate and socioenvironmental changes. It is based on the hypothesis that centrality in exchange networks, richness of managed species, and pluriactivity favor permanence in the territory. Through participant observation, interviews, and guided tours with 30 vazanteiros, seven vulnerability scenarios were presented, involving territorial conflicts, scarcity of natural and agricultural resources, and changes in water availability. The hypotheses were corroborated. A strong adherence to pluriactivity was identified, with an average management of 25.7 species, predominance of creole seeds, and strategies of rotation and on farm conservation. The majority 80 percent indicated permanence, highlighting hydrodependence, ancestry, and collectivity as foundations of resistance, climate justice, and the fight against environmental racism.

Chew, Zi-Qi; Ellen Hsieh, Chien-Hsiang Lin. **Small Fish, Big Implications: Otolith Evidence for Sustainable Indigenous Fisheries in Late Neolithic (2800–3300 BP) Taiwan** (VI.

Archaeology and Ethnobiology: Long-Term Perspectives on Biocultural Diversity)

Small-bodied fish (<15 cm TL) play key ecological and cultural roles in Taiwan today, most visibly through their whitebait fishery. Yet their contribution to prehistoric subsistence has remained largely

invisible in zooarchaeological research. This study addresses this gap by integrating a novel fine-recovery zooarchaeological method with a systematic compilation of archived ethnographic records on small-fish use. Analysis of archaeological sediments from the Hepingdao B site in northern Taiwan recovered a highly diverse assemblage of 47 taxa dominated by small-bodied species. Ethnographic archival research documented 77 small-bodied taxa exploited across three Indigenous groups. Comparative analysis shows strong overlap between the Late Neolithic assemblage (2800–3300 BP) and contemporary Indigenous fisheries, indicating deep historical roots of specialized, broad-spectrum fishing centered on small-bodied taxa. These findings challenge long-held assumptions that Austronesian fisheries prioritized larger-bodied species and highlight enduring traditions of sustainable, multispecies coastal subsistence.

Delgado, Claudia. ***Ecosystem service space: bridging the gap between biological niche and socio-economic systems**** (VII. Ecocultural Relationality and Creative Collaboration)

The concept of Ecosystem Services—the environmental products and processes that benefit humans—has been a major organizing component of conservation and a framework for understanding ethnobiological relationships among peoples and nature. Ecosystem services have environmental, cultural, and health components that are interrelated in an ecological web. Looking at colonialism as a key player in the truncation of fundamental to realized niche allows us to view declines in ecosystem service space from both biological (ie. biodiversity) and social (ie. economics, culture) viewpoints. This paper first defines “Ecosystem Service Space (ESS)” as an n-dimensional hypervolume consisting of variables that facilitate relationships among humans and their non-human kin through an ethnobiological lens. I then discuss how historical and ongoing colonialism truncates realized ecosystem service space, and finally, showcase ESS as a distinct, interdisciplinary tool for anti-colonial science to illuminate the reciprocal relationship between peoples and nature as an extension of themselves.

Dombrosky, Jonathan; Reuven Sinensky. ***Diversity, Scale, and Inference: Reassessing Plant and Animal Evidence in the Central Mesa Verde Region*** (VI. Archaeology and Ethnobiology: Long-Term Perspectives on Biocultural Diversity)

Inferences about how the environment factors into past migrations in the northern U.S. Southwest have variously relied on diversity metrics from disintegrated plant and animal datasets. However, there are long-standing issues of how to interpret such metrics given different sampling protocols and scales of analysis. In this paper, we reassess these interpretations by examining how multiple measures of plant and animal diversity structure archaeological inferences about human-environment relationships in the Mesa Verde region. Using a large, multisite database curated by the Crow Canyon Archaeological Center, we evaluate patterns in taxonomic richness, evenness, and assemblage composition across the region and through time. Rather than treating individual taxa as direct environmental proxies, we focus on relationships among diversity estimates and how analytical decisions shape perceived environmental change. Our results highlight the need for relational, biocultural approaches to environmental archaeology that move beyond deterministic narratives of decline and migration.

Drew, Joshua. ***Joy as an act of resistance*** (VII. Ecocultural Relationality and Creative Collaboration)

Many ethnobiologists, indigenous community members, and communities of poor, dispossessed and disenfranchised peoples are facing multifaceted challenges that seek to undermine their knowledges, their rights, and their personhood. Together these challenges can be exhausting. And while formal protests, rallies and participation in the democratic processes are important, they can situate resistance as oppositional to joy. In this talk I draw upon resistances in Puerto Rico, the American Midwest and Upstate New York to show how joy can be used as a restorative form of resistance. Acts of joy such as being in community, singing, dancing, and planting of gardens can serve to restore interconnection

between siloed groups, facilitating intercultural advocacy for the rights of human and more-than-human kin.

Fejzullahu, Fahrije; Avni Hajdari, Bledar Pulaj, Behxhet Mustafa. ***Traditional Plant Utilisation in Three Municipalities of Southern Serbia*** (III. Traditional Ecological Knowledge and Ethnobotany)

The municipalities of Preševo (Albanian: Preshevë), Bujanovac (Bujanocë), and Medveđa (Medvegjë) in southern Serbia, bordering Kosovo and North Macedonia, show considerable biological and cultural diversity. The present study documents traditional ecological knowledge (TEK) and compares plant-use practices between Albanian and Serbian communities. TEK were collected using semi-structured interviews with 203 informants (126 Albanians and 77 Serbs). A total of 135 plant taxa were documented: 59 used by both communities, 41 unique to Albanians, and 35 to Serbs. The most frequently cited species were *Urtica dioica*, *Hypericum perforatum*, *Plantago major*, *Matricaria chamomilla*, and *Tilia cordata*, which play central roles in healthcare for anti-inflammatory, respiratory, gastrointestinal, and general health purposes. While some medicinal plant uses overlap, differences in species selection, preparation, and plant uses reflect specific cultural and historical backgrounds. This study highlights the rich TEK of southeastern Europe and the importance of preserving it for healthcare and cultural sustainability.

Ford, Anabel; Elijah Chuc, Narciso Torres, Alfonso Tzul, Rodulfo Tzib. ***Housing the Ancient Maya: The El Pilar Example*** (VI. Archaeology and Ethnobiology: Long-Term Perspectives on Biocultural Diversity)

Questions about the sustainability of ancient Maya subsistence focus on the expansion of fields at the expense of the forest. Working with Master Forest Gardeners and leveraging their Traditional Ecological Knowledge (TEK) of Maya house construction, we use LIDAR data and GIS to assess the capacity of the landscape of the ancient city of El Pilar to provide subsistence and housing materials—trees required for posts, beams, and rafters—for 1,925 domestic structures occupied in the Late Classic (600–900 CE). Assessing the El Pilar cropscape in collaboration with Master Forest Gardeners, the 20-year milpa-forest-garden cycle shows that the regenerative milpa system provides not only sufficient land for subsistence, but yields enough trees to construct and maintain all of the structures at El Pilar. Benefitting from TEK, we promote a new ecological narrative that demonstrates the sustainable balance of forests and fields of the ancient Maya.

Francis, Merlin Franco. ***Cultural Landscapes—memories and meanings shaping community identity in internal migrant communities*** (XI. Cultural Landscapes and Biocultural Heritage)

In the 1960s, the Puak Belait community abandoned their swamp-dominated cultural landscape in Kuala Balai, Brunei Darussalam, and migrated locally to the Seria town pursuing economic opportunities provided by the oil and gas boom. Their erstwhile homeland, shaped by their cultural practices, is being reclaimed by the swamp forests. However, the cultural influence of the community on the landscape remains indelible, just like the continuing reverence for the latter in the community's collective memory. Drawing insights from an ongoing collaborative project, I propose to characterize Kuala Balai as a cultural landscape. I will then discuss the selective memories of the cultural landscape and vegetation that continue to shape landscape meanings, fostering community identity. Finally, I will summarize the factors challenging community efforts to renew their physical ties with their home landscape, which is essential for the very survival of the cultural landscape.

Frost, Julia R.; Sydney A. Hunter, Joy McCorriston. ***Grass to Glass: An Experimental Approach to Glassy Nodules as Indicators of Firing Temperature*** (XIV. Poster Session)

Glassy nodules are inorganic ecofacts produced within thermal features and often found within archaeological contexts in the Middle East. They are formed as a result of high firing temperatures that melt amorphous silica and phytoliths within plants. Grasses are particularly high producers of phytoliths and, therefore, contexts containing significant amounts of burned grassy fuels (e.g. dung with processed dried grass or cereal processing waste) are likely to produce these nodules. Here, we test whether glassy nodules are the result of melted phytoliths combining into larger bodies, and we predict that higher firing temperatures will lead to larger sized nodules. We experimentally burned emmer wheat (*Triticum dicoccom*) at a range of temperatures and documented the amount and size of glassy nodules produced. We found there is a relationship between firing temperature and the size and number of glassy nodules.

Garibay Toussaint, Isabel. ***Water as Territory: Kumiai Waterscapes and Biocultural Loss in Northwestern Mexico*** (IX. Ethnobiology of Sacred Waterscapes)

Among the Kumeyaay of northwestern Baja California (Mexico), water is not merely a resource it is territory. Springs, ephemeral streams, and coastal access points anchor kinship, mobility, subsistence, and ceremonial life. Waterscapes are lived spaces where ecological knowledge and cultural identity are formed together. Drawing on ethnographic fieldwork (2022–2025), including participant observation, interviews, and collaborative mapping, this paper examines how territorial dispossession has reshaped Kumeyaay relations with water. Restricted access to ancestral lands has meant the loss of springs, gathering areas, and marine zones, generating both material water insecurity and the erosion of hydrosocial knowledge. As territory fragments, so do the spaces where ecological memory is practiced and transmitted. By reframing waterscapes as biocultural territory rather than ecological units, this paper highlights how water security, cultural survival, and environmental justice are inseparable in Indigenous borderlands.

Garibay Toussaint, Isabel. ***More than smudge: Kumeyaay ethnobotany and the biocultural stewardship of White Sage (*Salvia apiana*)**** (XIV. Poster Session)

White sage (*Salvia apiana*) is marketed globally for spiritual and commercial use, yet for the Kumeyaay of northwestern Baja California it remains a living relative embedded in ceremonial practice, territorial memory, and ecological responsibility. This research examines white sage as a culturally significant plant sustained through relational harvesting practices and intergenerational knowledge transmission. Based on ethnographic fieldwork (2021–2023), including participant observation, semi-structured interviews, and landscape walks with Kumeyaay knowledge holders, this study documents local criteria for plant health, seasonal gathering protocols, and ethical guidelines governing harvest. Findings demonstrate that traditional practices emphasize selective cutting, spatial rotation, and spiritual accountability, fostering plant regeneration and landscape continuity. As global demand and restricted territorial access intensify, these stewardship systems face growing strain. Centering Kumeyaay ethnobotanical knowledge highlights Indigenous biocultural stewardship as essential to sustaining culturally significant flora worldwide.

Gavenus, Erika. ***Interruptions and Renewals of Indigenous Fisheries as Relational Food Systems*** (XIII. Many voices, One Health)

Indigenous peoples living along the eastern Pacific Coast hold longstanding and deep relationships with the fish who share their territorial waters. Relationships forged and maintained through practices of stewardship, harvest, and reciprocity guided by teachings, songs, stories, protocols, and Indigenous laws. Taken together these peoples, practices, waters, and guiding principles constitute relational food

systems. In the case of Indigenous fisheries along the Pacific Coast, the processes of settler-colonialism stand as looming interruptions, sometimes intentionally, to these relationships. This presentation highlights ongoing interruptions to the relationships among people, fish, and water as food injustices. Concurrently, shifts in the political seascape that have been building since colonization as an undercurrent to the dominant fisheries governance regimes are beginning to break, with notable reassertions of Indigenous governance authority over their fisheries. This work considers reassertions of governance authority as renewals of interrupted relationships and examines the diverse forms they are taking.

Hollenbach, Kandace; Catherine Herring. ***Becoming Farmers: Comparing Patterns of Plant Use and Land Use in East Tennessee and Western North Carolina during the Archaic-Woodland Transition*** (VI. Archaeology and Ethnobiology: Long-Term Perspectives on Biocultural Diversity)

During the Late Archaic (6000–3000 years before present [BP]) and Early Woodland (3000–2200 years BP) periods, communities on either side of the Southern Appalachians clearly interacted with each other, as attested by the recovery of soapstone vessels in East Tennessee that were sourced in western North Carolina, and similarities in stone tool and ceramic styles between both groups. Yet groups in East Tennessee appear to have cultivated native crops earlier than their neighbors, with greater recovery of seed crops from Late Archaic sites. Here we compare changes in plant use and land use in both regions during these two periods to tease out nuances in groups' decisions to invest in native crops in the Ridge and Valley versus the Blue Ridge Mountain region, and the roles that waterways played in this process.

Istikomayanti, Yuswa; Jati Batoro, Amin Setyo Leksono, Zulfaidah Penata Gama. ***Nature, Ritual, and Identity: A Biocultural Analysis of Ruwatan in the Agrarian Landscape of Bulukerto*** (XI. Cultural Landscapes and Biocultural Heritage)

The Haynie site (5MT1905), an Ancestral Pueblo village in southwest Colorado, was intermittently occupied from approximately 700 to 1280 CE. Since 2017, the Crow Canyon Archaeological Center has investigated its role within local and regional networks, its function as a community center, and its interactions with the surrounding landscape. Excavations in 10th- and 11th-century CE contexts uncovered five bison (*Bison bison*) specimens, a notable find for the Mesa Verde region during this time. These remains, found across different stratigraphic levels, represent a Minimum Number of Individuals (MNI) of one, raising questions about how many individuals are represented. Were these remains locally procured or acquired through long-distance networks? This research uses AMS radiocarbon dating of bison and plant specimens and stable isotopic ($\delta^{13}\text{C}$) modeling to assess depositional rates and provenance. These analyses reveal patterns of resource acquisition, depositional practices, and the site's integration into broader environmental and cultural landscapes.

Janzen, Anneke; Clement Bataille, Petrus Le Roux, Patrick Roberts. ***Ancient wildebeest distributions and migrations in Holocene Kenya in the context of pastoral expansion*** (VI. Archaeology and Ethnobiology: Long-Term Perspectives on Biocultural Diversity)

Pastoralism's spread through Kenya may have been slowed by disease challenges presented to livestock by wild taxa. One such disease, wildebeest-derived malignant catarrhal fever (WD-MCF), is carried by wildebeest and extremely fatal to cattle. As herders moved south into the native range of wildebeest, WD-MCF may have kept cattle populations low, hindering pastoral expansion into central Kenya. Today, wildebeest have well-known distributions and annual migration patterns, but archaeological sites document their presence outside of their current range. Extirpation of wildebeest populations by food-producing populations from the prime grazing areas of the Central Rift Valley is one likely cause of

their shifting biogeography over time. Carbon, oxygen, and strontium stable isotope analysis of sequentially sampled wildebeest molars from archaeological sites spanning the Holocene reveal shifts in wildebeest distributions and mobility as herding spread throughout East Africa.

Jeevan, Kavya; Muthukumar Muthuchamy. ***Sacred groves as Community-based management of natural vegetation: Role of waterbodies in their conservation***

(II. Water bodies in Sacred groves of India)

Sacred groves, traditional forest patches protected by cultural beliefs rather than written laws, function as mini-ecozones and carbon repositories. These landscapes, which have existed since the era of shifting cultivation, are increasingly threatened by urbanisation, climate change, and the erosion of traditional practices. We explored selected sacred groves across Kerala to document their floral richness and carbon stock potential. The groves harboured up to 177 plant species, including vulnerable and threatened taxa, with carbon stocks ranging from 30.46 Mg ha⁻¹ to 318 Mg ha⁻¹. Major threats identified included changing community attitudes, overexploitation, uncontrolled growth of climbers and invasive species, increased land-use pressure, and improper waste management. Notably, groves containing waterbodies were less vulnerable to land-use conversion. Strengthening such nature-based, community-driven conservation practices, alongside scientific restoration of degraded ecosystems, can contribute significantly to climate mitigation, biodiversity conservation, and sustainability goals.

Jones, Deandra. ***Stories, Science, and Bears: Research Responsibility on Navajo Nation***

(VII. Ecocultural Relationality and Creative Collaboration)

This presentation draws from my doctoral research examining black bear populations in the Chuska Mountains on the Navajo Nation. The project combines noninvasive ecological methods to estimate population size and distribution with ongoing conversations with community members about their experiences, teachings, and relationships with bears. I examine how Diné values shape research design, interpretation, and engagement. In this context, bears are not only wildlife; they are connected to protection, healing, and ceremony. As a result, research requires careful attention to cultural boundaries, trust, and the protection of sensitive knowledge. Field observations and population data are interpreted alongside stories shared by elders and families about living alongside bears. These narratives deepen understanding of ecological change, conflict, and coexistence on the land. Rather than treating science and community knowledge as separate systems, this work approaches them as interwoven ways of understanding that strengthen one another when carried with respect.

Knott, Justin. ***Integrating Wastewater Reuse and Pollinator Habitat Restoration to Support Seed Banking of Culturally Significant Native Plants****

(VII. Ecocultural Relationality and Creative Collaboration)

This presentation introduces a wastewater pollinator garden designed to demonstrate how treated greywater can sustain critically and culturally important pollinator habitats, such as those supporting the monarch butterfly, while promoting seed banking of native plant species significant to tribal communities. The system integrates ecological engineering with Indigenous knowledge to create living seed banks where water reuse, habitat restoration, and cultural preservation intersect. By combining constructed wetlands, native forb plantings, and pollinator-focused design, this work provides a model for tribal nations seeking to restore biodiversity, strengthen food sovereignty, and conserve the species and stories tied to their homelands.

Koppambal, Sreelekha. ***Water conservation in sacred groves: Case of two sacred groves in Kerala*** (II. Water bodies in Sacred groves of India)

Sacred groves are patches of land attached to a deity and considered sacred. Sacred groves in Kerala are under threat due to various reasons. Primary among them is the lack of incentive for the owners to maintain them. While faith in the deity and fear of retribution by the gods and the ancestral spirits encouraged sacred grove maintenance. The rising cost involved, increasing demand for land and the changing belief systems have adversely impacted them. Many sacred groves include a small water body like a pond or a well which were accessed only for ritualistic purposes. Demographic demands on land have led to destruction of these ponds and wells. This paper looks into the stakeholder motivation to preserve water bodies in two sacred groves. Reverence to water bodies associated with sacred groves and the operating taboos play a role in water body conservation. Joint efforts of the government, community and the owners of the sacred groves is needed.

Landis, Catherine. ***Don't Say Brewerton: Indigenous Food Systems along the Oneida River***
(X. Food Systems and Agrobiodiversity)

This study aims to reconstruct Haudenosaunee food systems along the Oneida River, in Onondaga territory, the area known today as central New York. Using paleoecology, archaeological data, historical documents, botanical records, ethnography, and other sources, we compiled data into a hypothetical seasonal round economy around the time of European contact (1600). The Oneida River provides a microcosm of the bounty locally available, while speaking also to the damage wrought by settler terraforming. Onondaga people had access to diverse, abundant, and highly nutritious calorie sources, despite seasonal challenges. When Europeans arrived in the area, they gushed over the flora, fauna, and water before proceeding to dismantle the very ecosystems that kept water clean and life abundant. This story can inspire and direct restoration efforts. It also brings attention to land justice efforts due to the centrality of extensive land base and healthy ecosystems needed to maintain these kinds of foodways.

LaTosky, Shauna; Adinew Shelow. ***Biocultural Adaptations in Dryland Waterscapes: Milk Preservation Practices among Hamar and Mursi Agro-Pastoralists, South Omo, Ethiopia***
(XI. Cultural Landscapes and Biocultural Heritage)

The intimate relationships between humans, livestock, plants, and microbial life in agro-pastoral communities of southern Ethiopia are mediated by water. Among the Hamar of South Omo, milk production, preservation, and storage are embedded within biocultural systems shaped by seasonal water availability, mobility, and Indigenous knowledge. This paper examines the ethnobiology of herbal smoking of gourds, an ancient milk preservation practice that uses aromatic and antimicrobial plants to sanitise containers, extend milk shelf life, and maintain food safety in water-scarce environments. We situate this adaptive practice within broader waterscape relations by comparing it with the milk-preservation techniques of the agro-pastoralist Mursi to the north. This paper highlights how Indigenous ecological knowledge contributes to microbial management, food security, and socioecological resilience amid new waterscapes (irrigation dams), climatic variability and water insecurity, offering insights into Indigenous dairy technologies relevant to water stewardship and the protection of biocultural diversity in agro-pastoral regions of South Omo.

Lopez, Izzy; Scott Herron. ***Lessons from a toxic, medicinal smut fungus of wild rice, *Claviceps zizaniae**** (III. Traditional Ecological Knowledge and Ethnobotany)

Ergot is known by many names, *Claviceps purpurea* (Latin) is the most common smut, found parasitizing grain crops of rye and wheat. Lesser known species of *Claviceps* parasitize other grains, including *Claviceps zizaniae* (wild rice smut) grows on the host plants *Zizania palustris* and *Zizania aquatica*. All species of ergot produce a colorful sclerotia that grow in place of the grain it parasitizes, and can easily get into the food harvest and production systems. These fungi produce powerful vasoconstriction,

inducing loss of sensation and blood flow to extremities (known as St. Anthony's Fire or Ergotism), and can result in necrosis and tissue death. Amazingly, the chemistry (ergot alkaloids) of this smut has become managed into pharmaceutical medicines harnessing the powers of vasoconstriction to treat migraines (Cafergot) and child birth hemorrhaging (Ergometrine). Chemical analysis of Michigan samples of smut from wild rice populations were analyzed for ergot alkaloid contents.

Lopez Rojas, Maria. ***Herbarium specimens and reference collections in archaeobotany****
(XIV. Poster Session)

Plant studies in archaeological sites – archaeobotany – depend on reference collections – i.e., specimen databases – for comparative analysis that support the identification of families and genera of plants. Reference collections from herbaria provide a robust comparison because specimens are well identified by specialists. However, sampling procedures are destructive and sample sizes represent a loss of plant material in specimens. I explored the limitations of small sample sizes (< 0.1 g) for extracting pollen and phytoliths from contemporary plants. I tested the sampling strategy with fresh plants in Fayetteville, Arkansas, and smaller samples did not represent a limitation for extracting pollen and phytoliths. I sampled pollen and phytoliths from herbarium specimens in Costa Rica to develop an extended specimen network – multiple sources of information and subcollections built from a single specimen. The extended specimens represented a remarkable opportunity for encouraging collaborations between botany and archaeology.

MacNaughton, Kay. ***Decentering Colonial Land Ethics: Approaching Biodiversity Conservation through Kinship in Michi Saagiig Territory*** (V. Community-based Conservation)

Promoting local biodiversity is vital to confronting the climate crisis. Globally, invasive species are identified as a major threat to biodiversity, but how does this inform local conservation? Plants are foundational to ecosystem function and cultural identity, making invasive plants a critical site for examining how Western science and Indigenous Knowledge can work together to challenge extractive colonial land management regimes. Michi Saagiig Aki refers to the lands and waters of the Michi Saagiig Anishinaabeg located within the Great Lakes Basin. A region with high concentrations of invasive plants, which displace culturally significant plants, like manoomin. As a non-Indigenous researcher born and raised in this territory, I employ kinship as a methodological framework through a decolonial lens, engaging in conversations and ceremonies with plants and people. Findings reveal that effective biodiversity conservation requires reciprocal ethics and partnerships between knowledge systems, recognizing invasive plants as participants in disrupted ecosystems rather than adversaries.

Maxwell, Sara. ***Sussing out the Stateside Fallout of a European "Green Fuel"***
(XIII. Many voices, One Health)

Responding to a European Union subsidy for wood pellets burned in the continent's historically coal-fired power plants, North Carolina's wood pellet industry in the last 16 years has grown into the world's top supplier for this powerplant fuel. While the company that runs the factories touts "green energy," the African American and Native American environmental justice communities around four giant factories on the state's inner coastal plain complain of high rates of upper respiratory illnesses and other health and environmental disamenities. In keeping with the One Health philosophy of exploring environmental challenges from a holistic perspective that sees the entire planetary environment as one big oĩkoç never immune from anthropogenic change, this paper foregrounds these communities' ecological knowledge in the face of industry narratives that have consistently and historically sought to link the communities' health problems to personal "lifestyle" choices.

Medinaceli, Armando; Leah Dorum. ***Mammals of La Chinantla: An Epistemological Comparison of Studying Mammals in Oaxaca, Mexico*** (I. Ethics and Collaborations in Ethnobiology)

In collaboration with the Chinanteco peoples of Oaxaca, Mexico, we began a project several years ago to document the local fauna and create educational materials that support conservation while recognizing the importance of the Chinanteco peoples' Traditional Ecological Knowledge (TEK). After a long pause in our collaboration due to other priorities in the local context, we reconnected and resumed the original plan. The project now highlights TEK by comparing it with Western academic approaches to understanding the mammals of Oaxaca's mountains. This comparison aims to demonstrate the importance and validity of Indigenous TEK alongside Western scientific knowledge. By integrating both ways of knowing, we provide a more complete and detailed description of the mammals of the Chinantla Alta region and show how each perspective supports and supplements the other, offering a truly holistic approach to studying and understanding animals.

Michel, J.T. ***Alternative Motivators of Preferential Spring Water Consumption: A Case Study on the Southern Cumberland Plateau*** (IX. Ethnobiology of Sacred Waterscapes)

Situated on the Cumberland Plateau in Sewanee, Tennessee is an unlikely site of domestic water collection and pilgrimage: a roadside perennial spring. Residents of surrounding communities, and from across the region, travel to this source to gather water and to spend time at the site. While most interlocutors possess alternative means of sourcing drinking water, namely municipal supplies or wells, water gatherers collect from this spring preferentially, and unofficial community site stewards have created built structures for access and to commemorate the spring's cultural value. Through ethnographic accounts, I contend that the individuals who visit this spring site hold multiple motivators for spring visitation that have not been rigorously identified through previous Appalachian study designs. I propose three alternative motivators for spring visitation: personal history, spiritual belief (especially among "Religious Creatives"), and autonomy over personal consumption (for interlocutors' who worry about "toxicity" of their municipal drinking water).

Morgan, Ashley. ***Runoff Responsibility: Rethinking Stewardship in Connected Systems*** (XIII. Many voices, One Health)

This presentation examines ecotoxicological processes through a One Health lens, showing how contaminants like agricultural runoff, industrial pollutants, pharmaceuticals, and urban effluents move across landscapes and accumulate in aquatic systems. These pathways challenge the "pristine wilderness" fallacy, the mistaken belief that protected or remote areas remain untouched. In reality, hydrological connectivity ensures no ecosystem is isolated; contaminants cross political, geographic, and conceptual boundaries, linking upstream actions to downstream impacts. Framed by ethnobiology and One Health, this work expands stewardship to include non-human stakeholders. Aquatic organisms, riparian plants, and ecosystems serve as environmental health indicators, yet their signals are often excluded from decisions. Integrating ecotoxicological data with ecological and cultural perspectives advocates for recognizing these non-traditional stakeholders in conservation. Ultimately, this approach calls for shifting from fragmented management to relational, systems-based stewardship that acknowledges interconnected health across species and environments, reinforcing the ethical and practical necessity of collective responsibility for ecosystem integrity and resilience.

Morris-Flood, Wayland. ***Organic Farming Practices and Resilience to Ecological Threats in Yorkín, Costa Rica**** (XIV. Poster Session)

The Bribri community of Yorkín, Costa Rica, uses primarily organic agriculture. While staying in Yorkín for three weeks, I learned more about the ideologies behind this commitment, and how the Bribri

community organizes and manages their farms, particularly in the face of threats from disease and climate change. This poster highlights what the Bribri community shared through structured interviews and discussions, and how this relates to research from other scholars. Respondents frequently referenced religious reasons to farm organically, in addition to economic and health rationales. In regards to farming practices, the community shared how climate change has brought unpredictable weather to the region and how fungi including monilia and sigatoka threaten cacao and bananas. The Bribri have developed organic methods to limit these effects, such as burial of infected fruits, grafting, and unique planting patterns, drawing on traditional and Western knowledge in the process.

Mucioki, Megan; Bronwen Powell, Helen Aderman, Erica Smithwick, Davin Holen, Casey Hamilton, Guangqing Chi. ***Mindfulness, gratitude and sharing are central to berry harvesting practice, sustainability and adaptation in rural Alaska*** (X. Food Systems and Agrobiodiversity)

Berries are the most harvested and valued plant food in Arctic and sub-Arctic communities and are cultural keystone species in the North. Despite deep cultural significance and sustained use across generations, the relationships among berries and people in Arctic regions continue to be underexplored in published research. In this paper, we consider the ways in which people relate to berries and promote berrying in 'cold' places using a case study from a sub-Arctic community: Dillingham, Alaska. We posit that the environmental elements of cold climates and the ways that climate extremes shape plant stature and growth ultimately shape the ways people steward plants and landscapes. Interviews with 42 berry pickers identified 29 different practices of berry stewardship. We show how stewardship and berry relationships are shaped by the climatic and ecological conditions of a place, and we identify aspects of berry stewardship and relations unique to northern and cold regions.

Mundhenk, Norm. ***Thinking in millennia*** (XI. Cultural Landscapes and Biocultural Heritage)

I assume that publications like Audubon, National Geographic, National Parks, Sierra, Smithsonian, and our own Journal of Ethnobiology aim to present scientifically accurate facts. But all of these and many others have reported that the location and customs of particular ethnic groups have not changed for millennia. Such statements are not scientific. They are impossible to prove and highly unlikely to be true. Even if DNA from a site might connect it with living people, there is no way to prove who these people were. Even with all that is known about Stonehenge, we do not know what culture built it. The best information we have often relates to language relationships, but this cannot identify a specific people. Such information before written records is beyond scientific recovery. Furthermore, knowing how cultures have changed through the years, it is highly unlikely that any culture would remain unmoved and unchanged for millennia.

Nair, Sreekishen. ***Waterscapes in the Codex Mictlan (Laud)*** (IX. Ethnobiology of Sacred Waterscapes)

This presentation examines the aquatic imagery in Codex Mictlan (Laud), a painted manuscript from Late Postclassic Mexico (1200-1521 CE) that once served as a sacred divinatory calendar. Among its almanacs are those that portray colorful images of watery environments and their animal inhabitants, which are rendered through a pictographic mode that intertwines illustration with image-based writing. Mictlan's author(s) skillfully applied this graphical system to express aspects of waterlife connected with indigenous cosmology and sacred cycles. The manuscript's calendrical purposes suggest that some of this content may be read in terms of the passage of time, and likely express phenological relationships as sacred events. Of particular interest is Mictlan's 39th page, which presents Tlazolteotl, the Aztec moon goddess, standing before a looming wave containing two crustaceans. This research proposes that the

scene associates lunar and tidal activity with animal behavior, thus anchoring its sacred timeline in the living landscape.

Ojascastro, James. ***From cloth to codices: connecting and conserving two endangered fiber arts traditions in Mexico*** (III. Traditional Ecological Knowledge and Ethnobotany)

For at least the past two millennia, indigenous people spanning the Andes to Mexico have developed traditions of matting the phloem fibers of certain trees through beating to make textiles (i.e., barkcloth). As posited (but untested) by ethnographer Victor von Hagen, literate Mesoamerican cultures, like the Aztecs and Mayans, soon coopted barkcloth for writing to yield amate, a paper analog. Prior to Spanish colonization, both barkcloth and amate were made at scale, but in the five centuries since, both have become severely endangered and are now practiced in single villages lacking mutual contact.

Furthermore, although both traditions have evolved in response to cultural, environmental, and economic forces, few updates have been published in the last two decades. Here, we present 1) updates on current practice of amate and barkcloth manufacture; 2) use of contemporary cultural exchange to test von Hagen's hypothesis; and 3) strategies for their holistic biocultural conservation.

Orrit-González, Júlia. ***Cultural keystone species reveal a global mismatch between biological and cultural vulnerability**** (VIII. Mapping and Modeling of Biocultural Landscapes)

Accelerating biodiversity loss poses major challenges for conservation, especially where ecological change coincides with the erosion of Indigenous and local knowledge. Biocultural approaches respond by recognizing the interdependence between biodiversity and human cultures. Cultural Keystone Species (CKS)—species central to sociocultural identity, livelihoods, and knowledge—connect biological and cultural conservation priorities. This study compiled a global database of CKS from English-language literature and linked it to species conservation status from the IUCN Red List and language vitality data from Ethnologue. Results reveal strong taxonomic and geographic biases, with most CKS being plants and concentrated in North America. While most are not biologically threatened, 60% are keystone to groups speaking endangered languages, indicating widespread biocultural vulnerability, especially among animals. Biological status changed more than cultural vitality. These findings highlight the central role of Indigenous and local stewardship in sustaining biodiversity and provides a policy-relevant foundation for integrating biocultural approaches into conservation strategies.

Penn, Jim. ***Indigenous homegardens and agroforestry systems in northern Nicaragua: Mayangna plant use and cultivation amid increasing socioeconomic change*** (X. Food Systems and Agrobiodiversity)

This study examined plant use and cultivation practices of the Mayangna, an economically impoverished indigenous group in northern Nicaragua. Agroforestry systems were subsistence-based and important sources of food, building materials, fuel and medicinal plants, game animals and in some cases sources of income. Homegardens were found to be an important source of medicinal, food and spiritual plants, and varied greatly in their size and diversity of useful species. The species composition, use and management practices of both agroforestry systems and homegardens were also influenced by mestizo and indigenous Miskito practices. Surveys of local mestizo homegardens were also conducted to provide comparisons to Mayangna practices. Urbanization and the impacts of gold mining are strong socioeconomic pressures that have pulled Mayangna away from farming and forest use. Climate change and the disruption of seasonal rainfall patterns further exacerbate the situation in an area that is experiencing rapid deforestation and land invasions.

Puga, Dominga. ***Cultivating Agrobiodiversity: Native Potatoes, Conservation, and Campesino Knowledge in Chiloé, Chile**** (X. Food Systems and Agrobiodiversity)

This presentation examines how agrobiodiversity conservation is enacted and negotiated in everyday agricultural practices in the Chiloé Archipelago, Chile, a global center of potato diversity. Drawing on ongoing ethnographic fieldwork conducted between January–March 2025 and January–March 2026, I explore how Chilote farmers engage with state-led and international conservation initiatives that promote in situ agrobiodiversity conservation through the circulation of native potato varieties. I focus in particular on recent projects that reintroduce virus-free native potatoes from germplasm banks into homegardens, tracing how these scientifically standardized tubers reshape local practices of cultivation, care, and exchange. While such initiatives seek to integrate Traditional Ecological Knowledge into conservation frameworks, they also introduce new forms of management that may diverge from locally grounded understandings of agrobiodiversity. By following native potatoes across laboratories, workshops, and homegardens, this presentation highlights agrobiodiversity as an embodied, relational, and multispecies practice, sustained through ongoing negotiations between institutional conservation agendas and campesino ecological knowledge.

Ray, Celeste. ***Biocultural Diversity and Climate Vulnerabilities at Ireland's Holy Wells***

(IX. Ethnobiology of Sacred Waterscapes)

Veneration of sacred water sources is a panhuman paradigm transtemporally. Distinct from excavated shafts to acquire water for non-ritual use, holy "wells" are most commonly springs, ponds, pools or lakes that are a focus of religious devotion and are considered physically healing. These community-stewarded sites are nodes of Biocultural Diversity. Visiting such therapeutic landscapes in Ireland involves healing folk liturgies unique to the individual site's sacred topography, flora, and fauna. Whether these sites are now encompassed by woodlands or endure as isolated green spaces within towns or between cultivated fields, holy wells provide habitats for increasingly rare animals and plants with their own well-related folklore and roles in curative liturgies. Based on ethnographic fieldwork since the year 2000 and archival research of folklore surveys from the 1930s, this paper considers healing plants and soils engaged in well rituals, and the climate-change vulnerabilities of these Sacred Natural Sites.

Rouhier-Willoughby, Jeanmarie. ***Ecology and Gulag Springs in Western Siberia***

(IX. Ethnobiology of Sacred Waterscapes)

This paper examines how the memory of the Gulag, ecological concerns, and the Orthodox revival are refracted through legends about and practices at three holy springs in Western Siberia. Legends regarding the holiness of these springs stem from the history of prison camps on these sites and allow for an exploration of lived Russian Orthodoxy and environmental concerns in Western Siberia. This violent past and the sacrality of the springs would seem to be diametrically opposed, but are, in fact, inherently connected in understanding why the springs are considered sacred as well as pure, despite being located in regions associated with high levels of pollution. These cultural and historical elements combine on the site of these breathtakingly beautiful locations to reframe the memory of the Stalinist past and confront environmental degradation in Siberia.

Salvador Lucero, Noemi (Mimi). ***Our Memory is Seed: Integrating Bio-Cultural Knowledge and Ethnobotanical Approaches for Invasive Species Management in the Galápagos Islands***

(V. Community-based Conservation)

This investigation proposes a bio-cultural framework for conservation on San Cristóbal Island, Galápagos, recognizing the archipelago as both a site of exceptional ecological isolation and a deeply relational interspecies landscape. Using a trilingual study design in Runa Shimi (Kichwa), Spanish, and English, we trace the motives behind plant introductions to design preventative approaches that respect how plural identities, centered on Indigenous communities, sustain culture during relocation. The study examines

how these identities translate essential plants and vegetative understandings into new geographies, which often conflict with hyper-reactive ecosystems. By synthesizing Traditional Ecological Knowledge (TEK) with institutional governance, the framework mandates that conservation recognize plants as both ecological components and sentient cultural beings. This model bridges institutional regulations with community imperatives, affirming that research guided by linguistic reciprocity and relational accountability is the non-negotiable foundation for restoring sensitive island ecosystems while honoring their unique natural history.

Santana, Kelly; Alison Damick, Sally Horn. ***Phytoliths and Fire: An Analysis of Cupola Pond*** (VI. Archaeology and Ethnobiology: Long-Term Perspectives on Biocultural Diversity)

The United States Forest Service is conducting a study of fire use as a land management tool to maintain woodland and savannah ecosystems under the Southern Tier Oak Restoration Initiative (STORI). As part of this project, a University of Tennessee Knoxville team is studying paleoenvironmental proxies to reconstruct past vegetation change relative to changing fire regimes and land use. To this end, this paper presents analyses of phytoliths from a soil core from Cupola Pond in the Mark Twain National Forest in Missouri and situates the results in the context of Indigenous fire stewardship and biodiversity among Eastern Woodlands landscapes.

Sehgal, Anju Batta. ***Sacred Lakes and Folk Faiths: The Biocultural Diversity of Renuka, Rewalsar and Nako Waterscapes in Himachal Pradesh*** (II. Water bodies in Sacred groves of India)

Himalayan waterscapes of Himachal Pradesh are living repositories of both biological and cultural heritage. Sacred lakes of Renuka, Rewalsar, and Nako represent unique interfaces where ecology, spirituality, and traditional knowledge coexists. These lakes embody biocultural landscape nurtured for centuries through local reverence, rituals, and sustainable resource use. Present study explores interlinkages between aquatic biodiversity, ethnobotanical traditions, and community belief systems, drawing upon field observations, local narratives, and existing ethnographic literature. Renuka Lake, associated with Goddess Renuka and Parashurama, sustains rich aquatic and riparian vegetation, with several ethnomedicinal plants used in local healing traditions. Rewalsar Lake, revered by Hindu, Sikh, and Buddhist, demonstrates pluralistic faith-based conservation, supporting lotus, Trapa and sacred groves that serve as micro-reserves of biodiversity. High altitude Nako Lake, located near Indo-Tibetan border, represents Trans-Himalayan Ecological Zone, where fragile aquatic flora exist with age-old Tibetan Buddhist practices of offering. Study highlights emerging challenges, tourism pressure, water pollution, and climate variability threatens these culturally embedded ecosystems.

Sekulic, Annalee; Ivan Rajković. ***Ecologies of Care: Grafting, Pruning, and the Making of a Wild Olive Forest*** (XIV. Poster Session)

With the shifting of climate, infrastructure development and diseases, the habitat of the wild olive tree - *Olea europaea* var. *sylvertris* - faces transformation. In this ethnographic case study, I partnered with Vrtovi Lunjskih Maslina (The Olive gardens of Lun) and the many families of Lun, Croatia to investigate how ethnobotanical management practices are negotiated and how the wild olive forest (maslinik) is created in turn. Within the communal forest, grafting acted as a care practice in which ownership is claimed. Pruning, implicated in practices of grafting, develops the visual and biological landscape of the forest, as height and growth are shaped by both human and multispecies factors. After three months of interviews, participant observation, and archival research, both material care practices showed essential, not only to the tree's biological form but also to the moral claims that define contemporary forest boundaries.

Shebitz, Daniela; Steve Wolverton, Jonathan Dombrosky, John Evangelista. **Creating Cultural**

Keystone Places: Microforests in Urban Communities (V. Community-based Conservation)

There is often a disconnect between residents and the natural environment in urban communities. While microforests are increasingly introduced in cities to mitigate environmental challenges such as flooding, air pollution, heat island effects, and biodiversity loss, their social and emotional impacts may be equally significant yet less understood. We present a study conducted in Elizabeth, New Jersey examining four microforests planted over the past four years by the nonprofit organization Groundwork Elizabeth. These sites have already begun to reshape community relationships with local green space. We surveyed three stakeholder groups: (1) residents of housing authority buildings where microforests have been planted; (2) City of Elizabeth employees and local elected officials; and (3) Groundwork Elizabeth staff members involved in planting and maintaining the sites. The survey measures perceived changes in environmental connection, recognition of the importance of urban green space, and emotional well-being.

Silverstone, Ben; Kaheetah Barnoskie, Kelly Kindscher. **Restoring with Culturally Significant Plants for People and Pollinators** (XIV. Poster Session)

Prior to European settlement, grasslands - including prairies, savannas, and barrens - covered vast areas of the United States and supported biocultural landscapes shaped through long-term Indigenous presence and stewardship. Today, these systems are reduced, contributing to declines in biodiversity, pollinators, and culturally important plants central to Tribal foods, medicine, lifeways, and indigenous knowledges. This project centers ethnobotanical priorities by evaluating Midwestern prairie restorations, emphasizing seed mixes and their capacity to support culturally significant plants and their pollinator relations. We examined how prairie restoration seed mixes vary across space and time, how they differ from remnant communities, their potential relevance to Indigenous cultural and ecological needs, and ethical considerations surrounding the use of historic ethnobotanical data. Results have the potential to reestablish and maintain relationships between tribal communities and medicinal plants, bees, and the entire ecosystem through knowledge-building and future restoration efforts that promote self-sustaining harvests.

Stringer, David. **Survivance of sacred landscapes in diaspora** (IX. Ethnobiology of Sacred Waterscapes)

In this paper, I consider how subaltern populations in colonial landscapes, finding themselves 'at the crossroads of multiple diasporas' (Fennell, 2007), can contribute to the survivance of spiritual, biocultural relations with the land. In Roman Britain (43-410 AD), auxiliary soldiers from places as diverse as Holland, North Africa, and Syria came to worship with Celtic peoples at pre-existing sacred springs, giving rise to complex religious syncretism and associated healing flora that would be openly celebrated throughout the following millennium of Christianity. The violent 'unwondering' (Norden, 1728) of sacred natural sites through the iconoclasm of the Reformation was then used to exculpate predatory practices and environmental destruction in colonial America. Nevertheless, many rural Afro-descendant communities reveal remarkable continuance of ecological knowledge, often tied to syncretism between African orisha and Christian saints associated with particular plants (Cabrera, 2023), leading to some of the highest levels of local biodiversity in the Americas.

Tate, Richard W.; JT Michel, Mary-Ella Lee, Oakley Griffin. **More Than a List: The Sewanee Domain Ethnoflora as a Model for Regional Biocultural Conservation** (VIII. Mapping and Modeling of Biocultural Landscapes)

Ethnofloras compile culturally significant and useful plant species within a defined landscape, offering a tool that links cultural value to conservation priorities. This project traces the development of an

ethnoflora for the 13,000-acre Domain of The University of the South and examines how such compilations can strengthen landscape-scale conservation planning while serving as a high-impact, collaborative teaching practice in ethnobotany. Building from an existing flora of more than 1,200 documented vascular plant species, we identified plants with documented cultural uses or relationships by cross-referencing the Sewanee flora with databases such as the Native American Ethnobotany Database and Plants for a Future. Beyond documentation, we used spatial analysis to identify habitats of high biocultural and conservation significance. This model can be extended to nearby protected areas, including the new Head of the Crow State Park, and offers institutions and land managers an engaged framework for stewarding regional biocultural diversity.

Veana, Natalia. ***Human health in benthic fisheries A study of the Punta Baja fishing camp, Baja California*** (VII. Ecocultural Relationality and Creative Collaboration)

For nearly a century, underwater work has been an important productive activity for the fishing communities of Baja California. The economic context in which these diver-fishermen live, the pace at which they work, and the technology they use cause health problems, many of them severe, for a large percentage of the population (in a sample of 39 divers—active and retired—only two reported never having suffered from any diving-related illness). Based on eight months of participant observation and using a health anthropology approach, this text describes the practical conditions of commercial diving and how the fishermen conceptualize barotrauma, one of the occupational illnesses associated with diving. The study highlights the human factor in marine research and the life experiences of diver-fishermen, and concludes that the market context has contributed to the precariousness of fishermen's work and high accident rates, leading to health problems and a growing scarcity of seafood.

Wall, Jeffrey; Elif Başak Aksoy, Edibe Erdem Utma, Özge Çakmak, Abderrahim Ouarghidi, Lore Van Praag. ***Global Weirding, In-Situ Diaspora Communities and a Place Detachment Systematics*** (VII. Ecocultural Relationality and Creative Collaboration)

The fact of ubiquitous and constant environmental change ushers place-attached peoples into alien ecological conditions whether they've migrated or not. Ethnobiology has made progress in understanding the dynamic plant knowledge and ecological adaptation of peoples in diaspora, refugee and otherwise migrated communities. Adapting these advances to in-situ diaspora communities can serve to mitigate their cascading socio-ecological challenges such as rural exodus, slumspawl, the authoritarian turn in rural politics, and the growing odds of ecological disasters like wildfires. In this talk, I present key outcomes from a 2025 workshop, "Shifting ground, shifting plants: An In-Place Diaspora Methods Bazaar," integrated with preliminary findings from the "Homeland No More" empirical field investigation in Turkey and Morocco. Findings so far stress the need for systematic observation of fluctuations in precipitation regimes, weed pressure, agriculture intensification, pests, and diseases. Additionally, I offer a preliminary systematics of place detachment attuned to gendered, generational, and identity-linked experiences.

Walshaw, Sarah. ***Cookbooks as Historical Sources: Reviewing cookbooks in the food history classroom*** (X. Food Systems and Agrobiodiversity)

What can cookbooks reveal when viewed as historical sources? In two courses I developed assignments around investigating cookbooks as primary sources. In a lower division history class, "Historical Methods", I designed the class around the sources and methods of food history, including: cookbooks, diaries, ships' logs, oral traditions, and even recipes chiseled onto gravestones. In this class I assign questions about historical cookbooks held in Special Collections at SFU Library. These questions build knowledge of the work and build student confidence to make inferences about overt and implied

meanings and what the work says about the historical era. In an upper division class, I crafted an assignment that encourages deeper thematic analysis, allowing students to ponder, for example, what "healthy" is defined as, why "quick and easy" has become a popular recipe ambition, and how authors locate authority. Both assignments develop appreciation for cookbooks as sources of social histories.

Welker, Martin; Ryan Breslawski, Sarah Noe, Isabelle Holland-Lulewicz, Kieran Caddy, Tatiana Nomokonova, Robert Losey, Jack Ives. ***Osteometric Identification of Leporids in Archaeological and Paleontological Deposits*** (VI. Archaeology and Ethnobiology: Long-Term Perspectives on Biocultural Diversity)

Rabbits and hares are ubiquitous in the archaeological and paleontological records of late Quaternary North America, with modern species displaying well-documented habitat preferences. Given their ubiquity and sensitivity to environmental conditions, accurate identification of leporid species in these records has the potential to aid in paleoecological and paleobiogeographical reconstructions. Unfortunately, most species display overlapping skeletal characteristics, and researchers frequently rely on small skeletal reference collections inadequately capture the inter- and intra-species diversity needed to accurately identify their remains to species. To resolve this problem, we developed an osteometric database of known-species leporids sourced from reference collections across the United States and Canada. Using this database, we modeled the distributions of osteometric traits across species to enable probabilistic identifications for archaeological and paleontological bones. Preliminary application of this method to assemblages from Arizona suggests that snowshoe hare (*Lepus americanus*) may have expanded their range over 150 miles south and west during the Little Ice Age.

Wolverton, Steve; Jonathan Dombrosky. ***Ethical Sufficiency Planning for Projects and Programs*** (I. Ethics and Collaborations in Ethnobiology)

Leading ethical change in research and related programs commonly takes shape in ethical codes, which may be through professional associations (e.g., the ISE Code of Ethics) or within organizations (e.g., universities). Within the former, a code of ethics represents a professional standard; in the latter processes such as vetting programs and projects through institutional review boards is common. Codes and processes are considered preventative to uphold legal compliance, representing "codified ethics." A complementary approach is to strengthen the impact of "lived ethics" that challenge norms of professional practice within an organizational community. Lived ethics increase ethical inquiry about impacts of before, during, and after projects, which we term ethical sufficiency. In this paper, we review the structure and progress of implementing ethical sufficiency plans at Crow Canyon Archaeological Center. We articulate how the concept of ethical sufficiency has been used and what changes are in development with examples from public facing programs and research projects.

Woodard, Jacob. ***Ethnobotanical Diversity in the Riverine Corridors of the Eastern Deciduous Forest**** (VIII. Mapping and Modeling of Biocultural Landscapes)

This ongoing research investigates how indigenous land-use legacies shaped the distribution of ethnobotanicals and endemic plant species. Using biodiversity databases (from GBIF and FIA) to analyze plant taxa across the Eastern United States, we are examining the co-occurrence of ethnobotanically significant plants near ancient mound sites and waterways. I predict ethnobotanical species exhibit higher cooccurrence in riverine and riparian zone environments, reflecting the historical utility of waterways for trade, migration, and subsistence. This study hypothesizes that anthropogenic management and use of waterways created distinct biocultural ecological niches, which would create higher cooccurrence of ethnobotanical plant taxa in wetland or riverine environments compared to other cultural environments due to their cross-cultural importance. By integrating archaeological data, historical

maps, and broad-scale botanical records, this project seeks to investigate the extent to which deep-time human land-use legacy may have structured modern North American forests and the ecology of culturally significant species.

Yang, Madeline. ***Exploring Indigenous Agriculture Practices for a Healthier Society and Planet***
(X. Food Systems and Agrobiodiversity)

Indigenous agricultural practices have been foundational to sustainable agriculture for centuries as models that combine environmental wisdom with cultural tradition. With the threats of climate change, biodiversity loss, and food insecurity, indigenous wisdom offers under-recognized solutions through an ethnobotanical lens crucial in shaping a more sustainable future. My research examines Indigenous agricultural practices of the Lehigh Valley Lenape, highlighting their ongoing relevance in providing sustainable solutions. With mentorship from Lenape Clan Mother of Pennsylvania, Shelley DePaul, I've examined ethnobotanical practices of the Lenape and other indigenous groups worldwide. By honoring techniques rooted in Indigenous knowledge systems, such as the Three Sisters, agroforestry, and seed saving, societies can incorporate more sustainable and equitable food systems that benefit human health and increase connection to their food. Based on centuries of ethnobotanical knowledge, Indigenous agriculture practices offer vital, sustainable solutions to climate crisis and the health of humans.

Zent, Eglee. ***Abya Yala: Collaborative Action Research through Corazonar***
(I. Ethics and Collaborations in Ethnobiology)

Indigenous peoples and local communities (IPLCs), along with many scholars, view collaborative action as imperative in Abya Yala ethnobiology. Drawing on 25 years of work with IPLCs in Venezuela, we highlight five areas: (1) Territories, supporting self demarcation and ancestral land rights; (2) Health, culturally grounded malaria and other health-issues control (local diagnosis, prevention, monitoring); (3) Ethno education, community led literacy, standardized alphabets, local documentation, and autonomous schools; (4) VITEK, methodology to assess intergenerational transmission and change of traditional ecological knowledge; and (5) Community books locally authored ecological historical knowledge. This collaborative approach, embraced by corazonar paradigm strengthens long term cultural and biocultural conservation.

Index of Presentation Authors

Last Name, First Name	Affiliation	Contact	Session Number
Aderman, Helen	The Bristol Bay Native Association		X
Aksoy, Elif Başak	Hacettepe University	altinok@hacettepe.edu.tr	VII
Amritesh, A. R.	Amrita School for Sustainable Futures, Amrita Vishwa Vidyapeetham	amriteshar@am.amrita.edu	II
Anderson, Eugene	University of California, Riverside	gene@ucr.edu	V
Barnoskie, Kaheetah	Oak Ridge Institute for Science and Education fellow, U.S. Forest Service	kbarnoskie13@gmail.com	XIV
Bataille, Clement	Purdue University	cbataill@purdue.edu	VI
Batoro, Jati	Brawijaya University	j_batoro@ub.ac.id	XI
Beebe, Laura	Prescott College	lbeebe@prescott.edu	VIII
Betts, Chelsea	University of Connecticut	chelseabetts888@gmail.com	XIV
Birkhauser, Liz	University of Wisconsin-Madison	liz.birkhauser@wisc.edu	IX
Blake, A.L.	California State University San Marcos	ablake@csusm.edu	III
Blazina, Ashley	Washington Dept. of Natural Resources	ashley.blazina@gmail.com	V
Breesman, Amy June	Local Contexts	amyjune.breesman@localcontexts.org	I
Breslawski, Ryan	AR Consultants/Southern Methodist University		VI
Bruno, Maria	University of Nevada, Reno	mariabruno@unr.edu	I
Bye, Robert	Universidad Nacional Autónoma de México	bye.robert@gmail.com	III, XIV
Caddy, Kieran	University of Saskatchewan		VI
Çakmak, Özge	Hacettepe University, Department of Biology		VII
Cannon, Carrie	Hualapai Tribe	calisay17@hotmail.com	XI
Capriles Flores, José	Penn State University	juc555@psu.edu	I
Cardoso, Maria Emanuelle Guedes	Universidade Estadual de Montes Claros (UNIMONTES)	marimiriam.53@gmail.com	X
Castro, Delia	Universidad Nacional Autónoma de México		XIV

Last Name, First Name	Affiliation	Contact	Session Number
Chew, Zi-Qi	University of California, San Diego/Department of Anthropology	zchew@ucsd.edu	VI
Chi, Guangqing	Indiana University		X
Chuc, Elijah			VI
Damick, Alison	University of Tennessee Knoxville	adamick@utk.edu	VI
Delgado, Claudia	State University of New York College of Environmental Science & Forestry	delgadoclau03@gmail.com	VII
Dombrosky, Jonathan	Crow Canyon Archaeological Center	jdombrosky@crowcanyon.org	I, V, VI, XIV
Dorum, Leah	Anthropology, Northern Arizona University	lrd228@nau.edu	I
Drew, Joshua	State University of New York College of Environmental Science and Forestry	jadrew@esf.edu	VII
Evangelista, John	Groundwork Elizabeth	john@groundwork.org	V
Fejzullahu, Fahrrije	University of Prishtina	fahrrije_fejzullahu@outlook.com	III
Fontenla Alvarez, Ruth	Universidad Mayor de San Andres	ruthfontenla@gmail.com	I
Ford, Anabel	Exploring Solutions Past~The Maya Forest Alliance	ford@ucsb.edu	VI
Francis, Merlin Franco	Institute of Asian Studies, Universiti Brunei Darussalam	merlin.francis@ubd.edu.bn	XI
Frost, Julia R.	The Ohio State University	frost6603@gmail.com	XIV
Garibay Toussaint, Isabel	Universidad Iberoamericana	igaribayt@gmail.com	IX, XIV
Gavenus, Erika	Indiana University Bloomington	egavenus@iu.edu	XIII
González, Nayeli	Universidad Nacional Autónoma de México		XIV
Griffin, Oakley	Sewanee: The University of the South		VIII
Hajdari, Avni	University of Prishtina	avni.hajdari@uni-pr.edu	III
Hamilton, Casey	The Pennsylvania State University		X
Hastorf, Christine	University of California, Berkeley	hastorf@berkeley.edu	I
Herring, Catherine	TRC Environmental Companies	clherring@trccompanies.com	VI

Last Name, First Name	Affiliation	Contact	Session Number
Herron, Scott	Ferris State University; Herron Environmental Services, LLC	scottmherron@gmail.com	III
Holen, Davin	University of Alaska Fairbanks		X
Holland-Lulewicz, Isabelle	Pennsylvania State University		VI
Hollenbach, Kandace	University of Tennessee, Knoxville	kdh@utk.edu	VI
Horn, Sally	University of Tennessee Knoxville	shorn@utk.edu	VI
Hsieh, Ellen	National Tsing Hua University/Institute of Anthropology	ellenhsieh9999@gmail.com	VI
Hunter, Sydney A.	The Ohio State University	hunter.1069@buckeyemail.osu.edu	XIV
Istikomayanti, Yuswa	Universitas Tribhuwana Tunggaladewi; Brawijaya University	yuswa2710@gmail.com	XI
Ives, Jack	University of Alberta		VI
Janzen, Anneke	University of Tennessee, Knoxville	ajanzen@utk.edu	VI
Jeevan, Kavya	Department of Environmental Science, Central University of Kerala, India	kavyajeevan996@gmail.com	II
Jones, Deandra	University of Arizona	deandraj@arizona.edu	VII
Kindscher, Kelly	Kansas Biological Survey, University of Kansas, Lawrence, KS	kindsche@ku.edu	XIV
Knott, Justin	University of Oklahoma Biological Survey Graduate Research Assistant	justin.knott@ou.edu	VII
Kopparambil, Sreelekha	SVKM'S Narsee Monjee Institute of Management Studies (NMIMS), Bengaluru	Sreelekhakopparambil@gmail.com	II
Landis, Catherine	SUNY ESF Center for Native Peoples and the Environment	clandis@syr.edu	X
LaTosky, Shauna	University of Northern British Columbia	shauna.latosky@unbc.ca	XI
Le Roux, Petrus	University of Cape Town	petrus.leroux@uct.ac.za	VI
Lee, Mary-Ella	Sewanee: The University of the South		VIII

Last Name, First Name	Affiliation	Contact	Session Number
Lin, Chien-Hsiang	Academia Sinica/Biodiversity Research Center	chlin.otolith@gmail.co	VI
Linares, Edelmira	Universidad Nacional Autónoma de México	mazari@ib.unam.mx	III, XIV
Lopez Rojas, Maria	Environmental Dynamics, University of Arkansas	ml072@uark.edu	XIV
Lopez, Izzy	Ferris State University	lopezi4@ferris.edu	III
Losey, Robert	University of Alberta		VI
MacNaughton, Kay	Trent University	kaylamacnaughton@trentu.ca	V
Maxwell, Sara	University of Tennessee at Knoxville	wmaxwel1@utk.edu	XIII
McCorriston, Joy	The Ohio State University	mccorriston.1@osu.edu	XIV
Medinaceli, Armando	Sociedad Latinoamericana de Etnobiología (SOLAE) - Northern Arizona Univers	armando.medinaceli@nau.edu	I
Mendoza, Myrna	Universidad Nacional Autónoma de México		XIV
Mera, LuzMaría	Universidad Nacional Autónoma de México		XIV
Michel, J.T.	Sewanee Herbarium, Ramseur Post-Baccalaureate Fellow, University of the South	jtmichel@sewanee.edu	VIII, IX
Morgan, Ashley	University of Tennessee One Health Initiative	aschenk1@utk.edu	XIII
Morris-Flood, Wayland	The Lakeside School	wmorrisflood@outlook.com	XIV
Mucioki, Megan	Emory University	megan.mucioki@emory.edu	X
Mundhenk, Norm	retired	nmundhenk@hotmail.com	XI
Mustafa, Behxhet	University of Prishtina	behxhet.mustafa@uni-pr.edu	III
Muthuchamy, Muthukumar	Department of Environmental Science, Central University of Kerala, India		II
Nair, Sreekishen	University of Minnesota - College of Design	nairx043@umn.edu	IX
Noe, Sarah	University of California, Santa Barbara		VI
Nomokonova, Tatiana	University of Saskatchewan		VI
Ojascastro, James	Atlanta Botanical Garden	jluucas@atlantabg.org	III
Orrit-González, Júlia	Universitat de Barcelona	julia.orr.it.edu@gmail.com	VIII
Ouarghidi, Abderrahim	Penn State University	auo45@psu.edu	VII

Last Name, First Name	Affiliation	Contact	Session Number
Penata Gama, Zulfaidah	Brawijaya University	gama@ub.ac.id	XI
Penn, Jim	Grand Valley State University	pennji@gvsu.edu	X
Powell, Bronwen	The Pennsylvania State University		X
Puga, Dominga	University of California San Diego	dspuga@ucsd.edu	X
Pulaj , Bledar	University of Prishtina	bledar.pulaj@uni-pr.edu	III
Rajković, Ivan	University of Belgrade		XIV
Ramírez, JuanCarlos	Universidad Nacional Autónoma de México		XIV
Ray, Celeste	University of the South	cray@sewanee.edu	IX
Roberts, Patrick	Max Planck Institute of Geoanthropology	roberts@gea.mpg.de	VI
Rodríguez, Joel	Universidad Nacional Autónoma de México		XIV
Ross, Nanci	Drake University	nanci.ross@drake.edu	VIII
Rouhier-Willoughby, Jeanmarie	U of Kentucky	j.rouhier@uky.edu	IX
Salvador Lucero, Noemi (Mimi)	Inside The Husk Consulting	yurakkamak@gmail.com	V
Santana, Kelly	University of Tennessee Knoxville	ksantana@vols.utk.edu	VI
Sehgal, Anju Batta	Adjunct Professor NIT Meghalaya, Sohra India-793108	anjubsehgal@gmail.com	II
Sekulic, Annalee		annaleesekulic@gmail.com	XIV
Setyo Leksono, Amin	Brawijaya University	amin28@ub.ac.id	XI
Severiano, Patricia	Universidad Nacional Autónoma de México		XIV
Shebitz, Daniela	Kean University	dshebitz@kean.edu	V
Shelow, Adinew	Jinka University	adinewshelow763@gmail.com	XI
Silverstone, Ben	Oak Ridge Institute for Science and Education fellow, US Forest Service	silverstone24@csls.edu	XIV
Sinensky, Reuven	Crow Canyon Archaeological Center	rsinensky@crowcanyon.org	VI
Smithwick, Erica	The Pennsylvania State University		X
Stevens, Hank	Miami University	hank.stevens@MiamiOH.edu	VIII

Last Name, First Name	Affiliation	Contact	Session Number
Stringer, David	Indiana University	ds6@iu.edu	IX
Tate, Richard W.	Sewanee: The University of the South	rwtate@sewanee.edu	VIII
Torres, Narciso			VI
Tzib, Rodulfo			VI
Tzul, Alfonso			VI
Utma, Edibe Erdem	N/A	edibe.erdemu@gmail.com	VII
Van Praag, Lore	Erasmus University Rotterdam	vanpraag@essb.eur.nl	VII
Veana, Natalia		nataliaveanamaur@gmail.com	VII
Wall, Jeffrey	Washington State University	jeffrey.wall@wsu.edu	VII
Walshaw, Sarah	Simon Fraser University	swalshaw@sfu.ca	X
Welker, Martin	Arizona State Museum		VI
Wolverton, Steve	University of North Texas	steven.wolverton@unt.edu	I, V, XIV
Woodard, Jacob	Miami university	woodarj3@miamioh.edu	VIII
Yang, Madeline		madelinecyang@gmail.com	X
Zent, Eglee	UVM RSENR / IVIC	egleezent@gmail.com	I

Save the Date for SoE'27!

Thank you for joining us in Sewanee!

We are looking forward to welcoming you next year to the 2027 Annual Conference of the Society of Ethnobiology!

Please make sure to mark your calendar and save the date for the **47th Annual Conference of the Society of Ethnobiology** hosted at **Boston University, May 26–29, 2027.**

Dates: Wednesday, May 26 – Saturday, May 29, 2029

Location: Boston University, Boston, Massachusetts

More details to follow soon on the Society's website!

