
Hunter-Gatherers and Their Neighbors in Asia, Africa, and South America.

Kazunobu Ikeya and Robert K. Hitchcock, eds. Osaka: National Museum of Ethnology, Senri Ethnological Series 94, 2016, 298 pp.

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Every few years, hunter-gatherer specialists from around the world gather to present papers at an International Conference on Hunting and Gathering Societies. Since the fifth such conference, these meetings have been known as CHAGS. The present set of papers comes from CHAGS10, held in Liverpool, England, in 2013.

The volume includes an introduction by the editors followed by thirteen chapters by scholars from Japan, the United States, Hungary, Nepal, Canada, and Thailand. Japanese scholars are in the majority, with nine of sixteen individuals representing that country. This is not surprising since Japanese anthropology is a predominant tradition in hunter-gatherer studies. That being said, there are differences between this tradition and others, such as American or British research. The most significant difference is that in Japanese anthropology, a detailed recording of statistical information is valued, rather than reliance on abstract theory. The present volume is a good example; for instance, the paper by Naoki Matsuura on the Babongo of southern Gabon is focused on social change and intermarriage over a 10-year period. Another in this vein is by Kazunobu Ikeya, on relations between the San, NGOs, mining companies, and the state, in Botswana's Central Kalahari Game Reserve. Ikeya covers the period from 1980 to 2012 and diverse adaptations to changing circumstances, not least being the population relocation within and from outside the Reserve.

The chapters deal with hunter-gatherers on three continents: Asia, Africa, and South America. The emphasis is less on transitions to settled, non-hunter-gatherer lifestyles and more on accommodations between hunter-gatherers and their agricultural, pastoralist, and urban neighbors. The volume is divided into three sections, covering historical perspectives, relations between farmers and merchants, and recent interactions between hunter-gatherers and the state in relation to social development. An interesting chapter among the latter concerns the Hai//om and Ju/'hoansi and the complex threats posed by outsiders living within or near their traditional territories. This paper, by Robert Hitchcock, demonstrates the complexity. The outsiders include Herero agropastoralists, commercial ranchers, and the state—the latter in terms of the presence of Etosha National Park on traditional Hai//om land. That dispute is still not settled, but one fortunate outcome of the presence of democratic regimes in southern Africa is that such research is allowed, and even encouraged, by the relevant governments.

The chapter by Louis Forline explores relations between the four small Awá-Guajá communities and their neighbors in the Brazilian Amazon. It highlights a number of issues, not least being the very small size of hunter-gatherer communities generally,

and it usefully adds comparative material about other hunter-gatherers. There is insufficient space here to cover all the papers, but included among those dealing with historical perspectives are Santiago Mora on the South American Guagibo, Kaoru Tezuka on the Ainu of Japan, Tatiana Safonava and István Sántha on the Evenki of southern Siberia, and Haruna Yatsuka on the Sandawe of Tanzania. Those dealing with relations between hunter-gatherers and farmers/merchants include Tetsuya Inamura, Kishor Chandra Khanal, and Yoshi Kawamoto on Raute monkey hunters of Nepal; Shinsuke Nakai and Kazunobu Ikeya on settlement or the lack thereof among the Mlabri of Laos; Sakkarin Na Nan on the same people and same question but in northern Thailand; Takanori Oishi on Baka interactions with merchants in Cameroon; and Yumi Kato on hunter-gatherer relations with their neighbors in Borneo. The last chapter examines the history of interethnic relations between Sihan and Penan hunter-gatherers and the Chinese community. Indeed, many of the papers in this book invoke the rapid historical changes that have affected hunter-gatherers over the preceding century and, taken together, cast a shadow over the future of such populations in modern times. Yet, as several chapters make clear, the resilience of hunter-gatherer lifestyles, in spite of the threats to them around the world, enables foragers to continue, even as they adapt to changing circumstances.

Overall, this is a splendid volume. The papers are well edited, and each is complemented by an abstract. The illustrations are good, and they are numerous. There are also excellent bibliographies for each paper. The book is to be highly recommended, especially to students and scholars in development studies, as well as in anthropology.

ALAN BARNARD, *University of Edinburgh*

Knowledge in Motion: Constellations of Learning across Time and Place.

Andrew P. Roddick and Ann B. Stahl, eds. Tucson: University of Arizona Press, 2016, 336 pp. \$65.00, cloth. ISBN: 978-0-8165-3260-5.

This fascinating volume is the result of a conference sponsored by the Amerind Foundation. Nine chapters (in addition to the Introduction) apply a model of socialized learning contexts to a series of cases from Africa (Gosselain, Stahl, and Schoenbrun), the American Southwest (Crown and Mills) and Southeast (Blair and Sassaman), and Andean (Roddick) and Amazonian (Harris) South America. These cases involve several different kinds of artifacts: mostly ceramics, but also glass beads, soapstone, as well as features and settlements. Chapters are linked by a model of learning developed by Jean Lave and Etienne Wenger, who identified two types of social units: communities of practice, where the settings and outcomes of knowledge production are located, and con-