

Life History" (with S. L. Robson and C. P. van Schaik) reviews how the human life history diverges from the mammalian or primate template, emphasizing early cessation of reproduction in females and provisioning as a driver of higher fertility. In "Life History Theory and Human Evolution," Hawkes reviews the history of the field, with coverage of seminal early contributions by the likes of Gould's (1977) "Ontogeny and Phylogeny." In the third background chapter, "Slow Life Histories and Human Evolution," Hawkes outlines Charnov's invariant approach to mammalian life histories, and reviews evidence that these "assembly rules" not only apply to humans, but beg deeper questions about what drives, and what follows, in life history evolution. In a later chapter, N. Blurton Jones reviews ethnographic evidence for life history variation in hunter gatherers, and concludes that Charnov's model applies to humans.

In the following chapter C. P. van Schaik and colleagues take a different approach, as they argue for the importance of the brain as both a driver and outcome of the slow life history that characterizes primates and humans. They note, for instance, the correlations between brain size and other life history and behavioral traits. They also consider the nutritional drain of growing a large brain, which might have favored a slower pace of somatic growth in humans and nonhuman primates.

B. Bogin's chapter summarizes his thinking on the evolution of childhood as a unique human life history stage. His chapter, and D. W. Sellen's on primate lactation and human complementary feeding, emphasize the reproductive benefits to the mother of weaning early: shifting from breast milk to provisioned foods distributes the nutritional burden of offspring across relatives and siblings, allowing shorter interbirth interval and higher fertility.

In their chapter, L. W. Konigsberg and N. P. Herrmann do not discuss data of direct relevance to the evolution of human life histories. Instead they use prehistoric skeletal sequences to walk the reader through the problems of reconstructing demographic characteristics from these samples, with discussions of Bayesian inference and the Rostock approach to paleodemography. In the following chapter, R. R. Paine and J. L. Boldsen model the life history impact of epidemic mortality during the late Mesolithic in Western Europe, and question whether life expectancies might have been higher prior to their impact.

M. M. Skinner and B. Wood round out the coverage with a helpful synthesis of the paleontological evidence for hominin life history variation. Like many other authors, they do not take a stand on any given model, but note that it occurred in mosaic fashion with different innovations emerging independently during the past several million years. They approach these questions simultaneously from the perspective of "lumping" and "splitting" phylogenetic models, which are described in helpful detail in appendices.

On whole, these are well-written reviews, and the volume is nicely edited and produced. The volume's limitation is that it fails to fully capture the major points of

tension within the field. Reading this volume alone, one would not appreciate the lack of consensus, or the challenges to the GMH that have been proposed. Compared to the tuber-based Hadza which inspired recent versions of the GMH, male provisioning is important in foraging populations that rely heavily upon hunting. Although rich, the original Hadza data demonstrating grandmother provisioning came from 8 women, not all of whom were technically grandmothers. Much of the subsequent human evidence for fitness benefits of grandmaternal provisioning has come from sedentary agricultural populations. In addition, some biologists do not see a need to "explain" cessation of reproductive maturity in human females, but instead point to evidence for constraints on the upper age of viable follicles.

These and other perspectives continue to inspire debate within the field. Here, coverage of such competing viewpoints is fairly light. As a conclusion to chapter 4, Hawkes rightly notes that the major models of human life history evolution all "... recognize human longevity as an evolved trait – with help *from* elders, not *to* them – the source of the distinctive age structure of human populations" (126; italics in original). Whether it was specifically provisioning by *grandmothers* that drove the evolution of this strategy is not settled, and I'm guessing the advocates of competing models could muster data to challenge some of the arguments presented here.

Despite its failure to fully live up to its title, this is certainly an excellent introduction to one prominent model of human life history evolution. Hawkes's overview of the history of the field, and of Charnov's revered but challenging work on mammalian life histories and life history invariants, are a great service. The contributions by the remaining authors nicely complement this coverage, even if the chapters do not always speak to the predictions of the GMH or alternatives, or in other cases – such as Bogin's emphasis on provisioning by kin more generally and van Schaik and colleagues' focus on the brain – propose explanations that are not entirely consistent with it. As the most comprehensive articulation yet of the GMH, this volume is certain to make a contribution to the field and its debates. If balanced by coverage of competing models, it would also serve as an excellent teaching resource for graduate and advanced undergraduate students.

Christopher Kuzawa

Hendricks, Alfred (Hrsg.): Prärie- und Plainsindianer. Wandel und Tradition. – Prairie and Plains Indians. Change and Tradition. Münster: Westfälisches Museum für Naturkunde, 2005. 135 pp. ISBN 978-3-924590-83-3. Preis: € 15.90

The Westphalian State Museum of Natural History in Münster has reopened an exhibition on Native North Americans from the Plains and Prairie culture area, and published an accompanying volume for this exhibition as it has for its temporary exhibition on the Northwest Coast (see *Anthropos* 102.2007/2: 622 f.).

The structure of the Prairie and Plains volume is very similar to that of the Northwest Coast book. Neverthe-

less, the first of a number of chapters written by the editor, “‘Indians’ – Dreams and Reality,” focuses on a new theme, viz., the various stereotypes circulating on Native North Americans. The next chapter, “Diversity in Nature and Culture,” however, not only has the same title as the corresponding part of the Northwest Coast volume, but an almost identical content, with only one exception: the Northwest Coast myth has been replaced by a painting of a Blackfoot artist which includes mythological aspects. This general chapter on North America is followed by an introduction into the Plains and Prairie culture area, which mainly covers the same topics – geography, climate, flora and fauna, history – as its equivalent in the book on the Northwest Coast, but it briefly mentions further aspects such as the annual life circle and religion as well.

In “Food – Gift from Nature” Hendricks gives a short overview of traditional food, nutrition changes during the early reservation period, and today’s food. As hunting and gathering food afforded much traveling, it made sense to include the chapter “Mobility – Mobility Means Survival” the thematic range of which reaches from the times when the dog was the only domesticated animal to the introduction of the horse and ends with contemporary journeys to powwows. A further aspect of mobility is presented in “Tipi – Used as a Home”; the description not only demonstrates the former way of living in this transportable shelter, but also explains the importance of the tent for Native North Americans today.

“Clothing and Jewelry – An Expression of Individuality and Identity” deals with indigenous adornment and dresses – how they were made, when people wore them, and how they changed by the growing contact with and the influence of Euro-American culture. Although parts of the bison were used for clothing and other items, it seems a bit odd to place the chapter “Bison – Vitality and Strength” here instead of dealing with this topic in the general part on food. However, the chapter provides the reader with information on the biology of the animal, the hunting methods used by Native North Americans, the indigenous usage of almost all parts of the bison’s body; a myth and a modern sculpture reflecting the overall importance of the animal to the Plains Indians, as well as a few words on its near extinction are also included. The latter topic would also have been a suitable subject for the next section titled “Disasters – Expulsion, Illness, Starvation, Death.” Nevertheless, this part still comprises enough themes which have to be mentioned under this heading, e.g., devastating epidemics, negative aspects of the trade with Euro-Americans, massacres committed by the U.S.-Army, and the forced christianization and “civilization” of children at boarding schools. Special room is given to the subject of land loss in “Treaties – Fraud and Its Consequences.” After having given some general information the editor uses historical events concerning the Lakota – from the signing of the Fort Laramie Treaty in 1851 to the massacre at Wounded Knee in 1890 – as examples for treaty violations committed by the Euro-Americans.

Annika Hendricks contributes the following two chapters. The first one, “Indian Resistance Movements – Search for Identity,” mainly centers on the American Indian Movement (AIM), which is well-represented by data on its foundation, aims, provocative actions, and aid programs; other organizations are only mentioned in passing. In “Native American Church – An Identity in Religion” she provides a short overview on this syncretic religion including basic information, e.g., on the history of the use of Peyote and the resulting controversy, the two variants of the ceremony and its order of events.

John and Manuela Well-Off-Man discuss “The Loss of Traditional Norms and Values – Causes and Results.” When the indigenous Plains and Prairie people finally had to accept life on reservations, because the scarcity of game made them dependent on the food rations distributed there, they came under pressure to exchange their norms and values against those of the Euro-American society, which were often contradictory to their own. For instance, whereas generosity, the well-being of the group, and cooperation were important values for Native North Americans, Euro-Americans favored values such as individual well-being and competition. Thus, corruption, nepotism, and mismanagement could start to spread on reservations. Another example: How can children learn traditional values such as the veneration of elders and the importance of the family when adult family members are addicted to alcohol and drugs? The authors express the opinion that the situation will only improve if these negative social attitudes can be changed, and furthermore, in dealing with poverty problems on reservations, that new business ideas by tribal members need more community support, and that traditional values can give a fresh impetus to overcome these difficulties.

The last chapter is written by the editor. It is dedicated to “Life Today – Balance between Preservation and Change,” and hence, is a thematic continuation of the previous essay. It focuses on the improvements which are taking place and have the potential to strengthen Native North Americans’ identity, self-confidence, and self-determination, rather than on the existing problems.

Just as the volume on the Northwest Coast, this publication also includes a bibliography with references to popular-science as well as academic literature and photo-credits. The Prairie and Plains book is as well-illustrated as its equivalent on the Northwest Coast; old and modern indigenous works of art and craft, natural environment, old and contemporary photos of persons create a well-balanced visual picture of the culture area. To present a somewhat unsharp photo from the National Anthropological Archives, Smithsonian Institution, which is said to depict Crazy Horse (57), although no authentic photograph of him is known, would at least have required a further comment.

As there are numerous illustrations the texts are short, but nonetheless informative. Like the Northwest Coast volume this edition is bilingual. Although the English text was translated by Manuela Well-Off-Man who also did most of the translations in the book on the Northwest Coast, the English version of this publication does not

show the general shortcomings criticized in its counterpart; one of a few exceptions is the translation of the German term "Bünde" as "bands" (72) instead of using the scientific equivalent "societies."

Unfortunately, a translation can only be as good as the original text, i.e., the German part contains some mistakes and misleading passages. For example, concerning the spread of the horse, it is stated that "The Spanish established large corrals near Santa Fe, New Mexico, in the 17th century. The Comanche who lived there, got familiarized with the horses and became skilled riders, breeders, and horse traders. Through the commanches [sic!] the horses spread north. The result was that ca. 1750 all Prairie and Plains tribes had horses" (32). It is true that the Comanche strongly participated in the horse trade, but first, they were not the only horse trading tribe, and secondly, they only reached the New Mexican border around the beginning of the 18th century.

According to the editor, the early reservation period must have been a very quiet time: "Furthermore, the immigrants forced Indians to live on reservations and prohibited traditional and religious ceremonies. Indians were not allowed to speak their own languages" (36). Of course, he obviously mixes the situation on reservations with that in schools during this period, where children were punished for speaking their native languages.

Additionally, Hendricks mentions that a tipi cover was supported by ca. 20 poles in the pre-horse time (38), when the tents were smaller and afforded fewer poles. However, a comparison with other sources reveals that 20 poles rather was the approximate number of poles used when horses were available to carry larger loads. Furthermore, the editor describes the clothing of South Plains women as a two piece dress – a leather skirt and a cape (50) – but this attire went out of fashion before the mid-19th century. He also mentions the massacre at the Wounded Knee Creek as belonging to the period of Indian wars, although in 1890 (88, 92), peace had been established in the area for more than a decade.

The latter examples might be due to the fact that the texts are rather short, but nonetheless, a minimum of space should be available to give correct information, which the book, of course, comprises despite the passages criticized. Hence, the publication can only be recommended to readers who already have some knowledge in the field.

Dagmar Siebelt

Hooper, Steven: *Pacific Encounters. Art and Divinity in Polynesia, 1760–1860.* London: The British Museum Press, 2006. 288 pp., illus. ISBN 978-0-7141-2575-6. Price: £ 25.00

"Pacific Encounters" ist der Titel der Begleitpublikation zur gleichnamigen Ausstellung im renommierten Sainsbury Centre for Visual Arts im englischen Norwich (21. 5. 2006 – 13. 8. 2006). Autor ist der langjährige Direktor der Sainsbury Research Unit an der University of East Anglia und Kurator der Ausstellung. Im Mittelpunkt seiner Publikation stehen ethnografische Objekte aus Polynesien, die in der Zeit zwischen 1760 und 1860 ihren

Weg nach Europa gefunden haben und heute überwiegend in Museen aufbewahrt werden. Die Publikation versteht sich als Einführung in die polynesische Kunst, die auch Fachleuten durch die detaillierten Dokumentationen der abgebildeten Objekte Möglichkeiten für eigene Recherchen eröffnen will. Dem Katalogteil sind drei Kapitel vorangestellt, die neben Informationen zur Religion und zur politischen Kultur der Region auch Hinweise zur Sammlungsgeschichte der im Buch abgebildeten Objekte liefern. Auf diese Weise soll den verschiedenen Kontexten Rechnung getragen werden, in denen diese Kunstwerke – als solche möchte Hooper die polynesischen Ethnographica gewürdigt wissen – Bedeutung erlangt haben.

Hooper liefert mit dem 194 Seiten umfassenden Katalogteil zu "Pacific Encounters" ein kenntnis- und detailreiches Nachschlagewerk zur Kunst Polynesiens aus dem benannten Zeitraum. Ausgewählt wurden Objekte, die sich durch große Sorgfalt in der Herstellung auszeichnen, davon viele hier erstmals publiziert. Neun Regionen Polynesiens werden gegliedert, womit nicht auf die heutigen politischen Unterteilungen der süd pazifischen Inselregion verwiesen wird, sondern Inselgruppen zusammenfasst sind, die kulturelle Gemeinsamkeiten aufweisen. Jeder Region ist neben einer Karte ein kurzer Überblick zur Geschichte der Besiedlung und des Kontaktes zwischen Europäern und Polynesiern vorangestellt. Auf eine breite Darstellung der Kulturen wird verzichtet, dafür dem Leser Literatur benannt, die über Kunst, Religion und Geschichte der jeweiligen Region Auskunft geben kann. In den Begleittexten zu den Objekten, gleichfalls mit Literaturangaben versehen, finden sich Hinweise auf ikonografische Besonderheiten, Material und Formgebung, wobei auch Überlegungen zu möglichen überregionalen Einflüssen dargelegt werden. Weitere Informationen betten das Objekt in seine mögliche Rolle im kulturellen Leben der Polynesier ein. Soweit möglich werden Quellen europäischer Reisender herangezogen, auch wenn sich direkte Bezüge zwischen einer in Reiseberichten dokumentierten Sammlungssituation und einem konkreten Objekt kaum finden lassen. Die Objektbeschreibungen werden durch die Dokumentation der Erwerbungsgeschichte mit entsprechenden Quellennachweisen eingeleitet.

Der Katalogteil ist außergewöhnlich gut gestaltet, mit hervorragender Bildqualität und Bildpräsentation, wobei für viele Objekte zusätzliche Detailansichten bereitgestellt werden. Die häufig dunkle Hintergrundgestaltung bei Objektabbildungen in vielen Katalogen fehlt weitgehend. Möglicherweise wollte Hooper damit dem Zusammenspiel von Helligkeit und Göttlichkeit entgegenkommen, dem die Objekte im polynesischen Kontext verbunden waren? Es überrascht nicht, dass "Pacific Encounters" als bester in Großbritannien publizierter Ausstellungskatalog für einen Preis nominiert wurde. Viele Informationen sind in Form von Listen und Übersichten aufbereitet. Besonders erfreulich ist die von Karen Jacobs zusammengestellte alphabetische Liste von Sammlern, Händlern und Institutionen, die im Buch Erwähnung finden und die generell für die Sammlungsgeschichte von ethnografischen Objekten aus diesem Raum von Bedeu-