

ge hat, sondern auch negativ behaftetes und gesellschaftlich sanktioniertes Verhalten wie "Geiz" oder das Horten von Nahrung fördert (217, 224). Eine Erklärung dieses Prozesses bietet die eschatologische Mythologie des *ayahuasca*-Schamanismus, die im Verlust schamanistischen Wissens einen Rückgang der Tierbestände im Wald vorhersagt (228). Im 9. Kapitel greift Dean den Schamanismus der Urarina auf und attestiert ihm millenaristische Züge. Im historischen Verständnis der Urarina strebt die Welt nach Jahrhunderten der Ausbeutung ihrer Arbeitskräfte, todbringenden Epidemien und der Konfrontation mit christlich-chilastischen Glaubensvorstellungen einem finalen Punkt der Zerstörung und Auflösung alles Schlechten zu (235). Dieser Prozess kann nur durch die schamanische Praxis, durch die Kommunikation mit Gott (Kuánra) in der durch *ayahuasca* (*Banisteriopsis caapi*) evozierten Trance aufgehalten werden. Wenn der letzte Schamane stirbt, geht die Welt zugrunde (239).

Deans Buch stellt einen gut dokumentierten Beitrag zur Ethnografie der bisher wenig beschriebenen Urarina dar. Mit dem Schwerpunkt jedes Kapitels geht eine detaillierte Einbettung in den historischen und theoretischen Rahmen der amazonischen Anthropologie einher, die durch eine fundierte Literatur begleitet wird.

Trotz verbindender thematischer Topoi wie "Austausch", "Marginalität" und "Resistenz" erscheinen die Kapitel in der Gesamtschau jedoch fragmentarisch und als Einheit inkonsistent. Als Beispiel sei hier Kapitel 7 genannt, welches den Austausch von Palmfaserprodukten thematisiert. Dean spricht von "networks of exchange" (201) oder "the circulation of palm-fiber wealth" (201), versäumt aber die Partizipanten und die Regulative dieser Netzwerke offen zu legen, womit die Konzepte diffus bleiben. Das Programm dieses Kapitels ist zwar historisch gut aufgearbeitet, mit der Praxis der Urarina jedoch nicht kongruent. Eigene Forschungen des Rezensenten fanden keine Evidenz für den Austausch von Palmfaserprodukten in rezenter Zeit. Hier stößt man auf einen weiteren Kritikpunkt des Buches. Trotz des langen Zeitraums in dem Dean mit den Urarina zusammen gearbeitet hat (zwischen 1988 und 2003) und der historischen Tiefe seines Ansatzes, bleibt er dem ethnografischen Präsenz verhaftet. Die "Langhäuser" (*longhouses*) oder die politischen Strukturen der Urarina (Dean spricht von "gerontocratic prestige hierarchy"; 214) sind bereits in den späten 1990ern hybriden Formen gewichen oder ganz in einer von den Messtizen beeinflussten Lebenswelt aufgegangen. Auch die Sphäre der Heilung, die untrennbar mit dem Schamanismus verbunden ist, kommt etwas zu kurz.

Raphael Tomczyk

Desai, Amit, and Evan Killick (eds.): *The Ways of Friendship. Anthropological Perspectives*. New York: Berghahn Books, 2010. 213 pp. ISBN 978-1-84545-731-0. Price: £ 35.00

With the exception of one article included in this excellent collection aptly demonstrating the value of studying friendship, all were originally presented at a workshop focused on the anthropology of friendship held at

the London School of Economics in June of 2006. The authors, who describe friendships in contexts including China, Peru, South Africa, Lebanon, India, Chile, and London, are all affiliated with British anthropology programs. As a North American sociologist reading this book, the first thing that struck me was how separate and distinct the British anthropological friendship literature is from the North American sociological and social psychological friendship literature. This separation both limits and adds to the contributions this book makes.

The literature cited in the volume is almost entirely British and anthropological, and the book is almost entirely exclusive of references to North American sociological and psychological friendship literature. Let me be clear that the authors of this volume are not different from friendship researchers in other parts of the world or from those writing in other traditions; the North American sociological and psychological friendship researchers also tend to operate in silos. The result is that this literature review and the literature reviews in other collections on the topic of friendships are not as fully integrated as they could be and opportunities to engage in conversations across disciplines and national traditions are missed. Of course, some of the contributors to this volume cite a broader range of literature than the others. For example, in her article, "Close Friends. The Importance of Proximity in Children's Peer Relations in Chhattisgarh, Central India," Peggy Froerer cites my work with Graham Allan (who is admittedly British but a sociologist) as well as the work of Scott Feld (another United States sociologist) and Beverly Fehr (a Canadian social psychologist).

Although one certainly would hope that eventually an ongoing international and interdisciplinary dialogue about friendship will develop, comparing the work produced in silos provides an opportunity to discover whether two networks of scholars, engaging almost independently in discussions of the same topic at different points in time, define issues in a similar way. Although the British anthropologists who contributed to this volume make their own distinct contribution to the literature, which I discuss below, many of the issues they identify echo those discussed earlier in the North American sociological and social psychological traditions. It was a bit disconcerting to read, near the end of my own research career, that "[t]he study of friendship is haunted by the problem of definition" (1), "friendship has received little intensive consideration" (4), and that anthropologists today, as sociologists and social psychologists in the past, "have tended to subsume their discussion of friendship within the study of kinship" (4), all comments similar to ones Rosemary Blieszner (a United States Social Psychologist) and I wrote in our first book together in the late 1980s. Also similar to these millennium researchers, in the 1980s and 1990s friendship scholars engaged in intellectual dialogue about the relationship between kinship and friendship, debating whether to focus on friendship as distinct or to consider friendship and kinship together. As I was reading Evan Killick's introduction to his article, "*Ayompari, Compadre, Amigo. Forms of Fellowship in Peruvian Amazonia*," it occurred to me that the anthropological discus-

sion might have been delayed because of anthropology's "traditional emphasis on the biological underpinnings of kinship systems" (46). Whatever the reason for these temporally separate but substantively parallel discussions, the amount of convergence is somewhat remarkable. It is confirming to know that those operating in distinct traditions at two different points in time conclude that putting friendship at the center of analysis offers advantages that examining it only in passing does not.

In addition to this convergence, the contributors to this volume move the study of friendship beyond the work of previous researchers in significant ways. For example, the anthropological literature is advantaged by its focus on specific cultures. This approach is both broader, in terms of the inclusion of a wide variety of international cultural contexts, and narrower, in terms of the local focus of studies. It allows for insights into the complexity of friendships to surface, for the meaning of friendship to be deconstructed in ways that is not possible when focusing on Western contexts exclusively, and for the consideration of variations in the definitions and meanings of friendship across cultures. By addressing similar questions across discrete cultures, the authors who contributed to this volume have taken an important step in the direction of the development of a true comparative friendship literature, the next step being the design and implementation of both qualitative and quantitative studies intended from their inception to compare friendship across cultures.

This volume makes a contribution not only because of the inclusion of studies from a variety of cultures, but because of the local grounding of analyses. This local grounding allows the development of a spatial theme (Coleman; 202–204) that underlies many of the concepts developed by researchers in the North American sociological and social psychological traditions. For example, when Graeme Rodgers (83) discusses how Mozambican children form networks of "buddies" as part of their school experiences, sports, and various informal "street corner" gathering opportunities and when Froerer (139) discusses how local picnics provide opportunities for friendship formation among children in Chhattisgarh, they provide excellent illustrations of the concept of "foci of activity" developed by Scott Feld. Similarly, when Santos (35) discusses how sharing a classroom table led to friendship in rural south China and when Obeid (89–100) describes how socioeconomic and political developments in Lebanon allowed town dwellers to mix with non-kin and outsiders and to form friendships with them illustrate the concept of behavioral motif developed by Rosemary Blieszner and me. These discussions of friendship in local contexts not only allow for illustrations of these concepts, derived from theory and quantitative studies, but bring them to life.

Finally, unlike many of the sociologists and social psychologists who examined friendships before them, the authors of all of the chapters in this volume "do a fine job of locating friendships within other forms of social ties" (Coleman; 202). In retrospect, it occurs to me that as we previous researchers attempted to call attention to the importance of friendship by separating and distinguishing it

from other types of personal relationship, we ran the risk of marginalizing its study further. The local focus of the anthropologists who contributed to this book allows for this contextualization in the way that many previous studies have not.

In addition to its other fine qualities, this book is well and consciously edited. The themes in the introduction are faithfully addressed by each author. This foreshadowing, the cross-references between chapters, and the succinct summaries at the end of each chapter add to the coherence of this work and make it read more like a monograph than an edited collection. As a result, the reader must conclude that the study of friendship can no longer be neglected even if it has perhaps not assumed its place the center of inquiries as the authors of this book collectively argue it should.

Rebecca G. Adams

Dillehay, Tom D. (ed.): *From Foraging to Farming in the Andes. New Perspectives on Food Production and Social Organization*. Cambridge: Cambridge University Press, 2011, 361 pp. ISBN 978-1-107-00527-3. Price: £ 60.00

I greatly welcome this important new contribution to the Andean archaeology. This is yet another book by Tom Dillehay that provides us a significant insight into the Peruvian Prececeramic, in this case a well structured interdisciplinary approach examining the wealth of data gathered in the northern Coast of Peru.

The book is composed of fifteen chapters covering issues such as paleoenvironment, ethnobotanical archaeological analyses, lithic technology, and adaptation models. In addition, the reader will find complementary data in appendix tables that contain important data on C14, biomass, and isotopic studies. Indeed it is necessary to consider this massive database when we assess this fantastic volume covering from the first populations and adaptations of the Terminal Pleistocene through to the Early and Middle Holocene of the America.

These data are a result of some 35 years of field and labor research from the author and his team, conducted in Zaña, Jequetepeque, and Chicama valleys. They were able to locate in the region 570 Prececeramic sites within an area of 3,000 km², virtually one of the largest survey areas ever covered by an Andean archaeological project.

One of the most outstanding contributions of this volume is the paleoenvironmental and paleoclimate chapter written by Patricia Netherly. She updates the current data on this topic with particular reference to the northern Coast by including issues such as the Late Glacial Maximum and glacial climate. She also summarizes the data of the cores from Laguna Compuerta (Jequetepeque River) that provides evidence for the glacial-interglacial sequence including the Younger Dryas reversal and the warmer Holocene episode including the cold snap during the Middle Holocene. Data also demonstrate the increasing occurrence of ENSO since the Late Mid-Holocene thus confirming previous research in this topic. The environmental reconstruction offers an overview of the natural conditions that the first inhabitants of this region had