

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 isotopical 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

to overcome and master, conditions subject to a scenario of a constant changing climate.

The sequence for human occupation in the area goes back to 11800 cal B.C., and thus, virtually the most securely attested oldest date obtained from a Preceramic site in Peru. Similarly, recent research conducted in the neighbouring southern part of the Jequetepeque valley by Chauchat and Pelegrin also yield equally early dates comparable to those from Dillehay's research thus complementing the general picture. Based on these facts and others from the southern coast, we now realize that human presence on the Peruvian coast predates even the Younger Dryas. Therefore, this constitutes the earliest human groups entering the Peruvian coast, entering in a time period when climate was shifting from a temperate interstadial to a cold event.

A further, crucial discovery is the very early occurrence and probable domestication of squashes that goes back to the El Palto phase (11800–7800 cal B.C.). It is also quite interesting that Fishtail points likewise belong to a time span of 11800–9700 cal B.C., and that Paijan points occur just from 9700 B.C., i.e., after the cold reversal. Based on the examination of the Paijan sites located in the Quebrada del Batán, Tom Dillehay and Greg Maggard are able to expose a model for human occupation that is more complex and plant-oriented than the previous one proposed by Chauchat for the southern part of the Jequetepeque valley, where the Paijan economy was more oriented towards marine resources.

The El Palto representative site yielded mostly unifacial artefacts and utilized flakes that would be considered expedient lithic technology. This kind of artefacts would have been a response to a dry forest environment within which people would have been seasonal transhumant foragers. At the end of this phase, Paijan people built stone dwellings and produced denser settlement clusters, indicators of less mobility, i.e., quasi-permanent structures. These camps are not just round or oval-shaped debris patterns or scattered remains on the ground; they display stone alignments which include roughly aggregated structures of between four and eight rooms. Dillehay interprets these as small horticultural residences with garden plots. Even the stratigraphy is denser than before. This notion of less mobility for the 9300 to 7600 B.C. time span is unique to Peru. Also by 8500–7800 B.C., during the Late Paijan phase, people began to cultivate squashes. This comprehends an accelerated process or premature development towards a sedentary condition for these populations shortly after the Younger Dryas. All this early development opens a new insight into the problem of the early peopling and cultural trajectories of the Central Andes, raising the question of whether its specific features were particular or exclusive to the northern coast of Peru, and why it occurred in this locus, and not in others such as the central and southern coast.

Jack Rossen was in charge of writing chapter 5 on the "Las Pircas Phase" dated to between 7800 and 5800 B.C. During this time an important sociocultural change occurs with the adoption of a number of cultigens. Coevally we have indications of ritual cannibalism and so-called

"magic" gardens. The latter could be considered one of the more ancient proofs for the existence of a ritual *pago* (offering) that includes quartz crystals and fossils. A *pago* is a *sine qua non* trait of Andean people prior to engagement in any activity, especially those related to economy and well-being. Warm and humid environmental conditions seem to have greatly benefited these early cultivars, which included squash, beans, peanuts, manioc, etc. Additional faunal data, including boa constrictor, snakes and even tropical insects provide further evidence of the kind of tropical environment existent at this time. Human groups lived in small elliptical *quincha* (cane-daub-pebble) huts and constructed small stone-storage structures, probably to preserve plant resources. Interregional contacts and trade are well documented for this period due to the occurrence of plants such as peanuts, probably from Bolivia, and squash from Colombia. During this time period the Nanchoc Lithic Tradition (NLT) emerges, typically comprising unifacial artefacts linked to plant exploitation.

The last phase dealt with the Tierra Blanca phase dating to between 5800 and 3000 B.C., i.e., the Middle Holocene. In this phase dwellings expanded in size and became rectangular multiroom structures with stone foundations, implying greater stability, less movement, and the emergence of a community concept. During the middle period of this phase (5600–4500 B.C.) the Nanchoc Mound was erected and communal rites were performed. This activity also involved lime production for coca leaf consumption. At this stage two new plants were added to the list of cultivars, namely coca and cotton, thus establishing the earliest dates for human use of these plants but also confirming previous research. For instance, similar dates have been obtained by Duccio Bonavia for some coca remains from the site PV35-6 in Huarney. The cutting and defleshing of human bones continued, ritualization was, therefore, occurring in both public ritual and in the plant economy. This in turn led to a greater social cohesion and sense of territory. One of the most remarkable discoveries from this time is that of a shallow irrigation ditch proving that improved water management had commenced by 5500 B.C. Previously, intentional water management has been dated from the fifth millennium B.C., yet the new dates are simply unique and challenge our current view of the history of agriculture in the Andes within a worldwide frame. It is indeed one of the more surprising finds ever of this period in the Americas.

The following chapters display an important array of information resulting from the analyses of the materials recovered by the project. Among these, we draw attention to the report on the excavations and finds from the Nanchoc Mound or cemetery and Cerro Guitarra, a Late Preceramic fortress located on a hill, where Preceramic maize have been found, and an interesting chapter by John Verano on the analysis of the human remains, especially that related to the cannibalism issue. Subsequent chapters address the history of plant manipulation from gathering to farming, faunal exploitation, including seasonality and diachronical patterns, as well as an amazing chapter on dwelling features and the invention of irrigation channels dating back 7,000 years, mentioned above.

The book contains three more interesting chapters, namely “Settlement and Landscape Patterns,” “Foraging to Farming and Community Development,” and “Northern Peruvian Early-Middle Preceramic Agriculture in Central and South American Contexts.” These chapters are crucial in recording and understanding the progressive socio-economic development towards an aggregated and complex society, the sedentary trend, and the relationship between agriculture and territoriality that will define the group as an ethnic identity moving within its boundaries and beyond. Dillehay elegantly concludes the book in a chapter that summarizes the discussion; I believe that he is particularly successful in this attempt. He envisions the Zaña and Jequetepeque Preceramic data as constituting the development of social units, challenging shifting environmental conditions through different adaptive strategies that lead to a successful transition from a small foraging society to a complex group of agriculturalists.

Finally, the author provides complementary data in the form of appendixes of radiocarbon dates and two paleoclimate sources of data providing for the reconstruction of past environments, and a very interesting report on the stable isotopes of plants and their relationship within the geographical milieu. The book concludes with a faunal list of the species found during the excavations. Among all this data, the only thing I miss is a regular statistical procedure for constructing the radiocarbon sequence, for instance, through a MCMC (Markov Chain Monte Carlo Model) in order to improve the probabilities and model an accurate sequence. In addition, there is not even the mention of the dendrocurve used to calibrate the dates. Also although there is a lot of data on analyses, there do not seem to be enough illustrative reports and sections concerning the digging activities. Yet these are but minor quibbles.

In sum, I consider Dillehay’s book is probably one of the most transcendental recent contributions to the early peopling and human adaptation to northern Peru. Furthermore, it is instrumental in pushing back the known boundaries of such important conceptual and functional frontiers as the inception of irrigation channel and water management, as well as Terminal Pleistocene and Early Holocene plant management exploitation. Concomitantly it describes very early horticultural processes at a foraging stage of human development that could easily constitute some of the earliest in the worldwide history of the agriculture. Overall, it is a stupendous book.

Elmo Leon Canales

Ess, Josef van: Der Eine und das Andere. Beobachtungen an islamischen häresiographischen Texten; 2 Bde. Berlin: Walter de Gruyter, 2011. 1511 pp. ISBN 978-3-11-021577-9. (Studien zur Geschichte und Kultur des islamischen Orients, 23) Preis: € 199,95

Der 1934 geborene Islamwissenschaftler Josef van Ess lehrte von 1968 bis zu seiner Emeritierung im Jahre 1999 als Ordinarius am Orientalischen Seminar der Universität Tübingen. Das vorliegende Werk ist das Resultat langjähriger Beschäftigung mit der historischen Ent-

wicklung der islamischen Theologie. Der Autor hat dazu bereits viele Arbeiten publiziert, zweifellos am bekanntesten ist sein Opus magnum, die sechsbändige Untersuchung “Theologie und Gesellschaft im 2. und 3. Jahrhundert Hidschra. Eine Geschichte des religiösen Denkens im frühen Islam”, die in den Jahren 1991–1997 im selben Verlag erschienen ist. Es ist deshalb nicht verwunderlich, dass in der jetzt vorgelegten zweibändigen Studie oft auf das Hauptwerk, abgekürzt als “TG”, verwiesen wird. In der jetzigen Darstellung stellt van Ess sozusagen “seine Quellen” vor, d. h. diejenigen islamischen Texte, mit denen er sich in vielen Fällen bereits ein Leben lang intensiv beschäftigt hat. Es geht dabei, wie der Autor bemerkt, nicht ausschließlich um Häresiographie, sondern im erweiterten Sinne um “religions- und konfessionskundliche Literatur” (vii).

Die Bände gliedern sich in drei Hauptabschnitte: Der erste Teil behandelt die strukturellen Konstanten, d. h. die Prophetenüberlieferung von den 72 “Sekten”, die Sektenlisten (Gliederung und Einteilung) und Geschichtsbilder (3–102). Der zweite Abschnitt stellt den Hauptteil dar und bildet einen *catalogue raisonné* der einschlägigen Texte und Autoren vom 8. bis 19. Jahrhundert (103–1197). Der dritte Teil mit dem Titel “Was verstehen wir unter islamischer Häresiographie?” umfasst drei Kapitel: Erstens werden die verschiedenen literarischen Erscheinungsformen (u. a. Werke über Lehrmeinungen; historisch konzipierte Werke; Bekenntnisschriften; behördliche Sektenlisten) besprochen (1201–1242); zweitens wird auf Sprache und Terminologie eingegangen (1243–1308) und drittens, zum Schluss, Religion im Wandel diskutiert (1309–1369).

Hier hat man sozusagen drei Bücher in einem. Den ersten Teil könnte man als eine fachspezifische Monographie an sich über eine gewisse Prophetenüberlieferung und seine Interpretation charakterisieren; die Adressaten sind hier Islamwissenschaftler. Der zweite Teil ist ein umfassendes bio- und bibliographisches Nachschlagewerk, das noch sehr lange ein Standardwerk bleiben wird. Es ist jedoch naheliegend, dass innerhalb der Islamwissenschaft nur wenige Spezialisten dieses ausführliche Verzeichnis islamischer Primärquellen Seite für Seite durchlesen werden, obgleich van Ess über einen angenehmen Stil verfügt, zuweilen sogar mit saloppen Ausdrücken: Wir lesen z. B. über “eine ‘Ohne mich’- oder ‘Null Bock’-Bewegung” (72; Fn. 55) oder ein “hippyhaftes Auftreten” eines Mystikers (1339). Der Schlussabschnitt dürfte über die engeren Fachgrenzen der Islamwissenschaft hinaus von Interesse sein, da in diesem dritten Teil vordergründig die zentralen Begriffe “Religion”, “Orthodoxie” und “Ketzerrei” näher betrachtet werden. Wie zu erwarten, ist die Bibliographie sehr ausführlich geraten (1371–1440); dabei ist noch zu bedenken, dass nur einmal genannte Titel, die an der betreffenden Stelle bereits vollständig bibliographiert worden sind, hier nicht nochmals erwähnt werden. Eine Reihe von Indices erschließt das reiche Material: Personen und Orte (1445–1473), Religionen, Sekten, Schulen (1475–1487), Buchtitel (1489–1504), Termini und Begriffe (1505–1510) und Koranzitate (1511).

Die Geschichte der islamischen Sektenkunde fand im 19. Jahrhundert ein Ende: So ließ der ägyptische Re-