

sen's book title, it does not constitute a central theoretical axis in the text itself, except insofar as it is shorthand for the various forms of longing his informants experience. Another recent contribution to theorizing boredom in post-socialist space comes from Bruce O'Neill (Cast Aside. Boredom and Downward Mobility, and Homelessness in Post-Communist Bucharest, Romania. *Cultural Anthropology* 29.2014: 8–31), which explores discourses of boredom among the homeless population in Bucharest. Despite differing approaches and populations, both O'Neill and Frederiksen treat boredom as emerging in relation to temporality, and particularly as related in some fashion to social marginality and exclusion. Whereas O'Neill contends that boredom emerges as the lead affective state for his homeless informants due to exclusion from practices of consumption that increasingly come to form the dominant mode of sociality within this urban space, Frederiksen talks about "[h]auntings, afterlives, and temporal margins" (179) as possible alternatives that can move beyond the dilemma of structure/agency in accounting for the temporal and material positions of his informants with respect to their own experiences.

Despite the virtues of Frederiksen's push past a rigid structure/agency conception of the emergence of subjectivities and affective dispositions, central categories within his account – time and youth – would benefit from elaboration of their fixed (or definitional) structural elements. For example, in Batumi, seasonality is crucial in reckoning the two "sides" of the place: we find a summer resort bustling with tourists opposed to an empty winter nothingness in which "dark" worlds emerge. How do other temporal rhythms or recurrences, such as holidays, daily patterns, or weekly rituals (de)stabilize ghostly presences? The cyclical changing of the seasons, for example, seems unlike the accrual of Post-it notes above the fireplace in Emil's living room (124), or the death of Magu, the tattoo artist (121). The category of youth also deserves a more direct treatment or delimitation. Most of Frederiksen's informants are in their early twenties. To understand the force of the discussion of temporality, it may be useful to know what other socially significant age-groupings exist within Batumi, and how they are related to "youth." Frederiksen notes that fatherhood forms a certain kind of edge at which one unquestionably assumes the status and responsibilities of being an adult. This suggests that (social) institutional factors may carve out or naturalize phases of life.

A more pressing question concerns the relationship between the informants with whom Frederiksen spent his time, and the university students against whom they are, at moments, contrasted. For example, Frederiksen describes the differences between responses to a questionnaire administered to university students and his informants (174). How do experiences of "youth" converge or diverge across and within differing groups of "youth" in Batumi? One wonders if the behaviors, feelings, and ways of relating to time are linked to vectors of age, gender, or class. In Frederiksen's account, one senses that forms of discomfort, psychic distress, and alienation are connected to specific conditions in post-2004 Batumi, Geor-

gia. Scholars of cultural anthropology will enjoy this provocative and stylistically compelling monograph, and will likely see resonances of its themes in other cases in post-socialist (or post-Empire) space.

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Fry, Douglas P. (ed.): War, Peace, and Human Nature. The Convergence of Evolutionary and Cultural Views. New York: Oxford University Press, 2013. 562 pp. ISBN 978-0-19-985899-6. Price: \$ 99.00

Douglas P. Fry is to be congratulated for editing "War, Peace, and Human Nature. The Convergence of Evolutionary and Cultural Views" (hereafter WP&HN). It is an essential book that should be widely read within anthropology, other human and biological sciences, and by an informed public. It is essential for two reasons. First, it concerns topics that are relevant, to some degree, to the fate of humanity. Second, it treats these topics in as exhaustive a fashion as has yet to appear in print. What are these topics?

They are, as stated in the volume's title, war, peace, and human nature. War, given its current technology, has the ability to devastate and, for that matter, eliminate humanity. Currently, some type of warring – covert, overt, international, civil, insurgency, counter-insurgency, or terrorist – occurs across the globe. The fate of humanity for many is peace, that of the grave. Human nature we are informed by certain elite hermeneuts – intellectuals, media, officials, etc., who interpret reality – is in the genes; and those genes are nasty. Let us call this view of human nature the "nasty gene" theory. According to it, genes have evolved to render humans perpetually aggressive, constantly violent; explaining incessant warring and justifying preparing to win it. WP&HN explores the scientific basis of these hermeneuts' nasty gene theory.

The arguments leading to this finding are presented in twenty-seven chapters, some of which are gems. The editor should be congratulated for providing readers with informative and synthetic introductory and closing chapters. The chapters are arranged in five sections. The first presents ecological and evolutionary models of human nature, especially as they pertain to aggression and war. David P. Barash's contribution "Evolution and Peace" offers a conclusion, shared by his section co-contributors, that humans "are not biologically obliged to war," nor are they "predisposed" through "biology to peace" (37). The section might have benefited from considering implications of recent genetic and epigenetic literature for human organized violence. A "new" genetics has emerged in the last three decades, one where the gene has become far less determining, helping to explain why the humans lack biological obligation to war. Readers interested in this genetics might consult Sheldon Krimsky and Jeremy Gruber's "Genetic Explanations: Sense and Nonsense" (Cambridge 2013).

The second section explores what prehistory has to say about war and peace in the archeological past. This is an important section because some recent archeological literature has claimed war enjoyed a high frequency

and intensity in the archeological past. The articles in this section question this conclusion. Serious organized violence, where it is found, appears largely in the late Pleistocene in areas of higher population density. R. Brian Ferguson's piece, "Pinker's List" is a corker. Steven Pinker is not an archeologist. Rather he is a Harvard sociobiologist, and an iconic nasty gene theory hermeneut. Ferguson shows him to be sloppy. Pinker offered in "The Better Angels of Our Nature" (New York 2011), twenty-one archeological sites that he claimed established the ubiquity of high-casualty warfare throughout prehistory. Ferguson goes over each site and shows "... that Pinker's List consists of cherry-picked cases ..., clearly unrepresentative of prehistory in general" (116).

The third section of WP&HN discusses the evidence for war among contemporary nomadic foragers. Humans spent 99% of their history as foragers. If war was universally incessant and intense, it should be so among foragers. There are problems discussing data from contemporary foraging populations. The first is that there are different varieties of foragers. The second is that current foragers live under present conditions, which may be far from the conditions of those living in the Paleolithic. There is some sense that contemporary nomadic foragers more closely resemble prehistoric predecessors. Chapters by Kirk Endicott, Robert Tonkinson, Marina L. Butovskaya, and Peter M. Gardner provide case studies of different nomadic foraging populations. None appear to engage in war or feuding. Christopher Boehm has a chapter on the evolution of conflict management practices among foraging peoples.

WP&HN's fourth section considers what primatology has to offer concerning human warlike propensities. Chimpanzees, bonobos, baboons are discussed most completely, because the two former species are closest to humans and the latter has a reputation for aggressiveness. Sarah F. Brosnan in her essay establishes a central point: all animals' social interactions are "remarkably peaceful" (406). Michael L. Wilson argues that variations in chimpanzee aggression are "rooted in behavioral ecology" (381–383). Frances J. White et al. argue that, "[w]hen group stability is important for individual advantage, selection will favor active peacemaking ..." in chimpanzees and bonobos (401). Robert M. Sapolsky argues for baboons that variations in their violence levels should be sought in what he terms their "culture" (436). The point here is that primate violence is being accounted for by ecological, social, and cultural factors – not genetic ones.

WP&HN's fifth section "provides evidence" that "restraint is a powerful and ubiquitous force" reducing violence in primates including humans. Douglas P. Fry and Anna Szala's chapter summarizes evidence indicating that what has evolved in conflict situations "as the predominant pattern in mammals" is "restrained non-lethal" hostility, not "combat" (468). Paul Roscoe's essay is a perceptive exegesis on the role of pig-exchanges in the construction of peace in New Guinea; while Joám Evans Pim discusses Eskimo song duels in his chapter. Richard J. Hughbank and Dave Grossman reveal in their chapter the degree to which many soldiers resist killing even

when in combat, and that this resistance has to be extinguished by rigorous training; all of which suggests people are not natural born killers. Finally, taken together the five sections of WP&HN recommend that nasty gene theory should reside with racial theory in the dung heap of lousy theory.

Permit discussion of two issues raised by WP&HN. The first concerns the nature of human nature. In the past there was a dualism: one side of which was nature, human biology; and on the other side was humanity, social and cultural phenomena. Recently, there has emerged an approach suggesting the human nature is some complex monad, an interconnected organization of biology, culture and the social. My own "Connections. Brain, Mind and Culture in a Social Anthropology" (London 2002), Alan Goodman and Thomas Leatherman's "Building a New Biocultural Synthesis" (eds.] Ann Arbor 1998), and Philippe Descola's "The Ecology of Others" (Chicago 2013) are examples of this trend. WP&HN extends this monist approach to human nature into investigations of violence and war. Of interest would be research into connections between brain operations and social and cultural matters under conditions that lead to violence and war.

A second issue raised by WP&HN is how does humanity stop war and create peace? One way of responding to this question is to use a medical analogy, and observe that a condition of curing illness is knowledge of what causes it. This analogy implies that investigations of the perpetrators of war and violence are in order. It is clear since World War II that the U.S. been the most belligerent country in the world. It is argued by a considerable number of scholars that the American colossus is an imperial creature. All of which recommends that explanation of the causes of U. S. imperialism is a condition of a more peaceful world.

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Halbmayer, Ernst: Contemporary Carib-Speaking Amerindians. A Bibliography of Social Anthropological and Linguistic Resources. Marburg: Curupira, 2013. 269 pp. ISBN 978-3-8185-0507-3. (Curupira Workshop, 16) Price: € 18.00

Ernst Halbmayer, der in Marburg lehrende Spezialist für Kosmologien caribsprachiger Bevölkerungsgruppen, präsentiert als 16. Band der Reihe Curupira Workshop eine sehr nützliche Bibliografie. Sie umfasst sowohl spezielle Literatur zu 26 caribsprachigen Bevölkerungsgruppen als auch Veröffentlichungen, die auf mehrere Gruppen Bezug nehmen oder systematisierenden Charakter haben. Die Literatur umfasst nicht nur solche, die in jüngerer oder jüngster Zeit entstand, wie aus dem Titel vielleicht falsch geschlossen werden könnte, sondern sie setzt mit den ersten Kontaktberichten ein. Das "contemporary" ist darauf zu beziehen, dass die betreffenden Bevölkerungsgruppen heute noch existent sind. Die aufgeführte Literatur ist nicht nur alphabetisch nach Autorinnen und Autoren geordnet, sondern sie wurde schon vorsortiert nach Bevölkerungsgruppen. Abgeschlossen wird die Zusammenstellung von dem Abschnitt, der die thematisch übergreifenden Veröffentlichungen enthält. Die