



Victoria Reyes-García – Ali Pyhälä (Eds.):  
**Hunter-Gatherers in a Changing World.**  
Springer 2017. 257 pp.  
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ISBN 978-3-319-42271-8 (eBook).

At the very end of 2016, Springer published another of his books, this time devoted to, as the implies, hunters and gatherers. The work comprises 13 chapters from individual authors, arranged in 4 themes.

Part I: The Historical Legacy – contains two contributions: "The Fortunes of Foragers in Colonial and Post-colonial New Guinea" by Paul Roscoe (pp. 3–19) and "When Is a Foraging Society? The Loplik in the Tarim Basin" by Sabira Ståhlberg and Ingvar Svanberg (pp. 21–37).

Part II: Environmental Change – contains four contributions: "Trailing Forest Uses Among the Punan Tubu of North Kalimantan, Indonesia" by Maximilien Guèze and Lucenteza Napitupulu (pp. 41–58), The chapter, "Bushmeat Crisis, Forestry Reforms and Contemporary Hunting Among Central African Forest Hunters" was written by Mitsuo Ichikawa, Shiho Hattori and Hirokazu Yasuka (pp. 59–75), the contribution, "Defaunation Through the Eyes of the Tsimane'" was written by Álvaro Fernández-Llamazares, Isabel Díaz-Reviriego and Victoria Reyes-García (pp. 77–90) and the fourth chapter entitled, "The Death of the Chief of Peccaries: The Apurinã and the Scarcity of Forest Resources in Brazilian Amazonia" was written by Pirjo K. Virtanen (pp. 91–105).

Part III: Changes in the World Economy – contains three chapters: "Why Pumé Foragers Retain a Hunting and Gathering Way of Life" Karen L. Kramer and Russell D. Greaves (pp. 109–126), "Sharing in a Context of Rural Development. A Study among a Contemporary Hunter-Gatherer Society in Indonesia" by Lucenteza Napitupulu Maximilien Guèze and Victoria Reyes-García (pp. 127–147), and "Hunter-Gatherers and Fishing Rights in Alaska and Siberia: Contemporary Governmentality,

Subsistence, and Sustainable Enterprises" by Thomas F. Thornton and Nadezhda Mamontova (pp. 149–173).

Finally, Part IV: Globalization and Cultural Changes – contains four pieces of work: "Indigenous Networks and Evangelical Frontiers: Problems with Governance and Ethics in Cases of 'Voluntary Isolation' in Contemporary Amazonia" by Marc Brightman and Vanessa Grotti (pp. 177–193), The chapter, "'Like Father, Like Son'? Baka Children's Local Ecological Knowledge Learning in a Context of Cultural Change" was written by Sandrine Gallois, Romain Duda and Victoria Reyes-García (pp. 195–211), "Persistence of Infant Care Patterns Among Aka Foragers" was written by Courtney L. Meehan, Edward H. Hagen and Barry S. Hewlett (pp. 213–231) and the last chapter is a contribution entitled, "Globalized Conflicts, Globalized Responses. Changing Manners of Contestation Among Indigenous Communities" by Petra Benyei, Nerea Turreira-García, Martí Orta-Martínez and Mar Cartró-Sabaté (pp. 233–250).

Hunter and gatherers have long dropped out of fashion, unlike the end of the 19th and the beginning of the 20th century, when they were studied widely by archaeologists, social anthropologists and human evolutionists. As a result of the rapidly changing external world, they have changed and often lost themselves, either as a result of the disappearance of their resources, the territories they once inhabited, the effects of modern illnesses that they could not resist or the vision of a more comfortable life full of new attractions. The authors drew up this book with the intent to build on the tradition laid down many years ago by the conference and the following book, *Man the Hunter* (1968). The main question, the authors are addressing, and which they are attempting to find an answer to is: How do these changes (global environmental) affect the lives of contemporary hunter-gatherer societies? These global changes have a wide impact on the internal (intracultural) and on the external (intercultural) diversity.

In the first part there are two specific cases of hunter-gatherers: a community from New Guinea and Loplik from the area of Tarim Basin (China). New Guinea is one of the last unknown areas and it therefore allows us to compare, the impact of civilisation the tribes living there. Civilisation pressures are been longest resisted by small groups, subsisting on wild sago and terrestrial fauna. Conversely, the Loplik are semi-nomadic, with a low density population, who, despite the pressures, maintain a foraging society, founded on hunting game and fish and gathering. This is how the first Europeans described them in the 19th century.

Part II deals with natural change. Hunter-gatherers from Borneo, Congo Basin, Bolivian Amazonia and the Southwestern Amazon are featured. The authors try to explain how management can positively and negatively affect resources and their use by hunter-gatherers.

Follow-Up Part III examines how hunting-gathering groups are affecting or affected by existing economic systems themselves. While Pumé foragers in Venezuela favor hunting and harvesting as an equal or better source of livelihood, Punan Tubu (Indonesia) is seeing a significant increase in food sharing through various subsidy programs and market economy. The last article describes how hunter-gatherers were dependent on one main commodity (salmon) which is being influenced by legislation regardless of their nationality (Alaska, Siberia).

The last Part IV describes global changes: the influence of different missionaries on isolated groups of people in South America and how these changes affect children in their daily activities.

The contents of the book are therefore quite broad and extensive, contemporary hunter-gatherer communities are extensively analyzed not only from the point of view of the historical but also the changing environment, national economies or legal systems. From a very generous point of view,

I think that the book describes the hunting-gathering community selectively on a global scale and, in particular, that it examines their current state or their development in the present. Individual chapters are very clearly structured, and have up-to-date citations. The book is supplemented with a detailed index. This study of contemporary populations can also bring other, perhaps underappreciated possibilities: recently in the pages of this publications (Nerudová 2016) and elsewhere (Kuna, Kunová 2016) there have been independent reviews of books dedicated to pre-literate societies, where archaeologists and social anthropologists have been able to

study and research societies, who are close to the pre-historic form and who still exist today, or existed until recently, normally pushed out to the edges of our modern world. Their research can be traced not only to their living culture but also to more general contexts and patterns, which – with some caution – we can apply to similar cultures deep in the past.

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