why these particular works have been chosen for the analysis and not others. The geographical spread of the original locations providing the material needed to build up the image of Africa and Africans is also vast (Republic of South Africa, Namibia, East African Coast, and explicitly Kenya, Senegal, Benin, 19th-century Egypt and Sudan). The contributors to the volume themselves have their backgrounds in a variety of disciplines – Slavonic, German and Dutch studies, African studies, history, literary studies, cultural and postcolonial studies.

All that makes it quite difficult to find a clearly binding framework with the explicit thread that connects all the articles. The image(s) of Africa and the Africans could have seemed to be that binding common thread, but given the wide variety of the contents of the volume, it is extremely difficult to come to any overarching conclusion(s) apart from stating that these images were/are different. The title of the volume, "An-Other Africa?" shows the tension of combining so different subregions and postcolonial interpretation of the material. The subtitle provides a hint at the (possible) focal point of the volume but the focus is blurred by the inclusion of the 19th-century material, hence the amendment captured by the brackets: "(Post-)Koloniale." The fact that the analysed material comes from the timespan between the late 19th-century and the present undermines any hope for reaching common conclusions.

All in all, we have a richly diverse volume with a clear indication of the difficulties involved in any attempt to provide a clearly binding framework.

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Dore, Kerry M., Erin P. Riley, and **Agustín Fuentes** (eds.): Ethnoprimatology. A Practical Guide to Research at the Human-Nonhuman Primate Interface. New York: Cambridge University Press, 2017. 307 pp. ISBN 978-1-107-10996-4. (Cambridge Studies in Biological and Evolutionary Anthropology, 76) Price: $ 84.99

With the possible exception of nonhuman primate groups in the remote high Himalayas, all living nonhuman primates are impacted by human activities. Thus, it is important to understand the degree to which human presence, contact, and habitat alteration influence the life and survivorship of nonhuman primates.

A cultural anthropologist (L. E. Sponsel, The Human Niche in Amazonia. Explorations in Ethnoprimatology. In: W .G. Kinzey [ed.], New World Primates. Ecology, Evolution, and Behavior. New York 1997: 143–165) invented the term "ethnoprimatology," but most articles written on this topic have hitherto been written by primatologists or other biologists. Sponsel documented that arboreal nonhuman primates are a significant component of the vertebrate biomass in Amazonia, and are thus subject to major human hunting pressure. In this volume, most of the researchers utilize the methodology and theoretical schema of cultural anthropology to investigate human impact on nonhuman primates. These methods include questionnaires, interviews, participant observation, surveys, cultural mapping, discourse analysis of modern and historical texts, and archival research. Some researchers utilize a more traditional biological approach, utilizing nonhuman primate behavioral assessments, parasitology, the collection of biological samples, phenological monitoring, transect surveys, camera traps, GPS tracking, and geospatial and isotopic analysis. This dual approach is necessary, because evaluation of human/nonhuman primate interaction means that cultural behaviors and mores must be analyzed.

The book is arranged in three parts: the human/nonhuman primate interface (behavioral ecology, epidemiology, predator-prey interactions, and human/nonhuman primate competition and conflict); ethnographic analysis; and conservation. In lieu of an abstract, each chapter begins with a summary of what major questions are asked, the theoretical approach used, the methods applied, and a summary of how these methods can be used to illuminate major topics in the human/nonhuman primate interface. Each chapter ends with a cautionary section "Lessons from the Field," detailing problems that arose during fieldwork, including deficiencies in training and preparation, language or communication difficulties, unmonitored tourism, political upheavals, and threatening human behavior. This section exemplifies the practical nature of this book. Every chapter seriously addresses the problem of life in the Anthropocene – that is, none of the authors pretend that the animals that they study are immune from human impact or environmental alteration. Thus, the authors strive to understand the degree to which animal behavior and ecology have been changed by human presence or direct action.

A major problem is how to quantify the human impact through time. It is easy enough to see how modern human population growth and globalization affect animal and plant life, but how can one assess the impact of human hunter-gatherers or traditional, small-scale farmers? Was there ever a time when modern humans (first appearing 300,000–200,000 years ago) left no trace of their presence? Given the long shadow of human presence, there may have been no time detectable in the archaeological or historical records when the world was entirely free from human taint. This implies a different perspective: that humans are a natural part of the environment. Human alteration of the environment may currently be global, but modern humans always were affecting their environment. Significant human alteration of the environment through control of fire even predates modern humans, because it dates back to 800,000 years ago.

Do the authors in this volume attempt to nullify human presence, and reconstruct nonhuman primate behavioral ecology in its pristine state? No. Given the existence of the Anthropocene, this would not be possible. Can there be attempts to limit human impact? Yes. A

number of researchers suggest how control of invasive species, garbage dumping, and tourism can have a beneficial effect on local nonhuman primate species. The authors emphasize that they are presenting a "practical guide" to research. They are under no illusion that primatology can now ever be conducted as if nonhuman primates were living in an idyllic Eden free from human presence. In fact, many of the authors in this volume describe the enduring place of nonhuman primates in folklore, myth, and religion. This highlights the long-term interaction of human and nonhuman primate species, and suggests how conservation biology might benefit from the recognition of this interaction.

Two chapters epitomize the complexity of human/nonhuman primate interactions Dore discusses the vervet "monkey problem" on St. Kitts Island in the West Indies, where the monkeys themselves (*Chlorocebus aethiops sabaeus*) are the focus of intense tourist interest, but are also responsible for destroying the crops of local farmers, who want the vervets to be killed or removed. Complicating these interactions is the fact that the vervets are not an endemic species. They are an invasive species, having been introduced to St. Kitts from West Africa by European slavers supplying slaves to the new English sugarcane plantations. Thus, an entirely new ecosystem was established on St. Kitts over 300 years ago, and the ramifications of this human disturbance are playing out to the present day. Peterson and Riley discuss the concept of sacredness as applied to the booted macaques (*Macaca ochreata*) of Sulawesi. Hindu immigrants from Bali now live in southern Sulawesi, and interact with temple-living booted macaques, which are a different species from the macaques in Bali. The authors argue that "sacred" is a colonial concept. Hindu immigrants do not believe that the booted macaques are sacred. A better translation of the Balinese Hindu approach to the booted macaques is "spiritually powerful." In Bali, the sacredness of macaques is generated through complex rituals conducted within temples.

All of the authors are resigned to the reality of long-term and continuing human/nonhuman primate contact. Habituation, even to crowds of tourists, is better than extinction. There are both negative and positive effects of human environmental alteration. Deforestation leads to habitat restriction and potential extinction; but the introduction of domestic crops and exotic plants may lead to new food sources, if animals are able to adapt to novel dietary items. Some species are more adaptable than others. Some macaque species, for example, clearly thrive in environments disturbed by humans, and even live alongside humans in major urban centers.

The editors have wisely selected authors representing many diverse disciplines. The editors are to be congratulated for the uniformity of chapter formatting and the establishment of a stable framework for every chapter in the book. Furthermore, they emphasize the practical nature of this volume: they intend it to be used as a reference guide for any future work in ethnoprimatology, and it undoubtedly will be. One minor point is that there is little mention of nonhuman primates as vectors of disease in the spread of novel emerging pathogens to humans. Only Jones-Engel discusses simian foamy virus transmission among macaques in Bangladesh. Different strains of this virus are transmitted from animals that naturally live in populations hundreds of kilometers distant from infected humans. Local traditions of trapping and training macaques for use in monkey performances are the likely cause of the wide spread of these viral strains. Nonhuman primates are certain to be important in the rise of emerging pathogens, because they serve as reservoirs of infection, and easily transmit diseases to local humans. Another minor point is that climatic fluctuations and habitat disturbance are not generated only by humans. Global climatic fluctuations occur throughout the Pleistocene, beginning two million years ago, and continuing today. From this perspective, both humans and nonhuman animals and plants survive or perish amid continual climatic variability and habitat change.

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Epple, Susanne (ed.): The State of Status Groups in Ethiopia. Minorities between Marginalization and Integration. Berlin: Reimer Verlag, 2018. 283 pp. ISBN 978-3-496-01587-1. (Studien zur Kulturkunde, 132) Price: € 49,00

This edited volume, constituted of compelling new case studies emerging from fresh field research mostly by a new generation of researchers, is a delightful sequel to a previous edited volume (D. Freeman and A. Pankhurst [eds.], Peripheral People. The Excluded Minorities of Ethiopia. Lawrenceville 2003), which examined broadly the same cultural phenomenon not just as a subject of academic curiosity but also as an issue of policy intervention. The current volume edited by Susanne Epple focuses "particularly on change, by exploring the contexts and causes that have allowed social boundaries to be altered, manipulated or crossed" (12). Epple's introduction and chap. 1 provide helpful conceptual clarifications as well as it sets broader national and continental contexts. As Freeman notes in her foreword to the volume, this collection breaks new theoretical and ethnographic grounds. The volume is also praiseworthy for its methodological choice that expands the scope of cultural categories to include the experience of slave descendants (rather than following the usual methodological carving of occupational minorities) and for expanding the geographic scope to include two case studies from northern Ethiopia and one case study from western Ethiopia. Both of these methodological choices have important implications. Despite scholars of such repute as Donald Levine deeming the phenomenon analyzed here and in similar scholarly works as a pan-Ethiopian cultural trait, previous studies tended to treat these issues as a cultural trait of ethnic minorities or of peripheral regions.