

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 sabaues*) 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 ethnoprimateology, 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.

Susan Cachel (cachel@anthropology.rutgers.edu)

**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.

Though this volume does not give a general demographic estimate of the status groups in question, this should not distract us since what is actually presented is both morally and academically significant even if it may not necessarily be of a great demographic import. But the inclusion of slave descendants makes it also demographically significant. Other researchers (cf. E. Haberland, *Sklaverei im alten Wolayta (Süd-Äthiopien). Jahrbuch des Museums für Völkerkunde zu Leipzig* 39.1992: 157–173; D. D. Barata, *Contesting Inequalities, Identities, and Rights in Ethiopia*. London 2019) estimate, for example, the number of slave descendants in some Ethiopian societies as high as a third of the population. The legacy of this horrific historical practice continues to torment these Ethiopian societies, as is the case in many other African societies to a lesser and greater extent. The most vivid account of slavery's perverse legacies provided in this volume is that of Bombe on Gamo highland community of Ganta and in a somewhat subdued or thinly disguised form Gezahegn's case study of Rayya Qobbo of Wollo in Amhara region. No less vivid are the experiences and struggles of other status groups such as the Manja of Dawro, Manja of Kafa, Bayso and Haro of Lake Abbaya, Mao and Komo of western Ethiopia. The accounts not just provide a description of discrimination but also provide remarkable stories of intense struggles for equal rights or the struggle for just basic human dignity on the part of the minorities and unrelenting insistence of contextual majorities (many are themselves minorities in ethnic terms). The analysis sheds important theoretical light on issues such as power, identity, cultural citizenship, and social change in general.

The case studies are usefully organized into two sections. The general impression one gets from the organization of these two major parts of the book is that the case studies in section I: "Transformation and Manipulation of Social Difference" (cases such as Manja of Dawro, *tsoma* and *ayle* of Ganta, Bayso and Haro of Lake Abbaya) are cases of relative success in terms of challenging the discriminatory practices. By the same token cases in section II: "Persistence of Marginalization" that includes cases such as Manjo of Kafa, Kumpal-Agaw and Rayya Qobbo of northern Ethiopia and Mao and Komo of western Ethiopia are cases of apparent failure (of resistance against discrimination). Upon close reading, it is fair to say that the empirical accounts indicate that the story in each place is a mix of success and failure. While it is important to acknowledge notable progressive changes of recent decades, especially following the 1974 socialist revolution or those associated with expansion of Protestant Christianity especially in southern and western regions of Ethiopia that are commonly associated with the issues discussed in this volume, these status groups continue to experience practices variously referred to as marginalization, exclusion, discrimination. At present, all of this is happening at the time when Ethiopia as a nation is consumed by intense struggles for equal rights.

These well-analyzed cases studies, ethnographic as well as interdisciplinary, further corroborate that the underlying issues, often associated in Ethiopian popular imagination with ethnic minorities of southern Ethiopia are indeed a nationwide cultural challenge and in many ways a continental African challenge. Well-documented in this volume as well as widely debated among scholars of the region these issues interweave political history, current policies (and policy lacks or failures), and contested cultural expressions. As I also argue elsewhere (Barata 2019) the underlying story is intertwined with ethnicity, kinship/clan identity, gender, class, and even racialized imagining. Stated differently, entailed in this story are a set of thorny analytic issues that manifest themselves often in subtle ways and sometimes in blatant forms, in everyday conflicts between neighbors and parishioners, religious conversion, organized political activities including political party affiliation, and so on. Suffice it here to say that the legacies of slavery and status differentiation remain among important issues that merit sustained scholarly engagement as well as well-thought out policy interventions. Almost all of the case studies demonstrate that the resistance, tension, and struggles associated with these issues affect not just the minority status groups but the entire societies of which these groups are unequal members and hence has important bearing on societal peace.

This ethnographically rich yet substantially interdisciplinary volume is of great interest to scholars and students across the social sciences, policies makers, and civic organizations working on minority rights and to all those who are interested in creating a better world.

Data D. Barata (dbarata@csus.edu)

**Escobar, Arturo:** *Designs for the Pluriverse. Radical Interdependence, Autonomy, and the Making of Worlds*. Durham: Duke University Press, 2018. 290 pp. ISBN 978-0-8223-7105-2. Price: \$ 26.95

Este reciente libro de Arturo Escobar se centra en el diseño definido como una forma de intervención "ontológica" en la forma de componer el mundo: "Design is ontological in that all design-led objects ... bring about particular ways of being" (x). Los diseños (o los objetos que han sido diseñados) no sólo incitan formas de actuar y de ser particulares, sino que también influyen en quienes somos: "design is a key element in who we become because of the kinds of practices designed objects and tools call on us to perform" (30). En suma, si somos lo que hacemos, el diseño es buena parte de aquello que nos constituye.

Aunque, en sus expresiones más generales, el argumento central de Escobar parezca caer en una cierta circularidad – "We are all designers, and we are all designed" (133) –, reconoce el papel clave del diseño en la política y el planeamiento (xiii) de lo que suele llamarse la "modernidad": "Design has doubtlessly been a central political technology of modernity" (32). Las políticas de