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Hidefumi Ogawa, & Peter
Mitchell (eds.)
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ABSTRACT: Focusing primarily on Japan and drawing largely on archaeological evidence, this volume examines the interrelations between foragers and farmers in the past as well as in the present.

An update of papers presented at the World Archaeological Congress in January 2006 in Osaka, Japan, this collection "draws together studies that examine not only how societies practising different subsistence strategies may coexist in the present, but also how hunter-gatherers established relationships with neighbouring, farming groups in the past and how such coexistence evolved from prehistory into the twenty-first century" (p. 1). Several chapters focus on the interrelationships between the foraging Jomon culture of late Japanese prehistory (c. 500 to 300 B.C.) and the

agricultural culture of the Yayoi period (c. 300 B.C. to 300 A.D.). Other areas that receive attention include the Philippines, Thailand, southern China, and southern Africa.

By far the longest article (with almost the longest title) and one of the best is Leo Aoi Hosoya 癩 "Sacred Commonness: An Archaeobotanical Approach to Yayoi Social Stratification: The 'Central Building Model' and the Osaka Ikegami Sone Site". Oddly the article does not deal with the stated theme of the book, the interactions between foragers and agriculturalists, but instead concentrates on constructing a model to explain the emergence of Yayoi social stratification. Labeled "the Central Building Model", the explanation, indeed, focuses on the central building "that was constructed in some of the middle to late Yayoi large settlements in western Japan and is a distinctly significant facility" (p. 107). It is generally thought that this building functioned "as a material symbol of the community 癩 unity" and was "linked to the elevated status of the community leader" (p. 107). Hosoya 癩 model adds the role of the central building in the ceremonies of the agricultural cycle. Based on his Ph.D. research at the University of Cambridge, Hosoya 癩 article pays admirably close attention to the archaeological facts and is precisely illustrated.

The rest of the articles do focus on the theme of the book, and the general conclusion is "that there is no reason to expect interactions between foragers and farmers to be uniform across time and space or that interaction should necessarily imply subordination" (p. 16). In an article on the symbiotic relations between the Yayoi rice farmers and the Jomon foragers Ryuzaburo Takahashi suggests, "Rice cultivation was taken up [by the Jomon] as part of a flexible broad-spectrum exploitation system that maintained fishing, hunting, and gathering" (p. 88). In addition, "far from initially having been a staple, rice may first have been introduced as a prestigious food, either for consumption by Jomon leaders and/or for consumption in rituals and feasts" (p. 88).

In his article on the 1,800 years of interaction between foragers and farmers in the Maloti-Drakensberg region of southern

Africa Peter Mitchell makes the point that the foragers easily adapted various technologies and rites from the neighboring farmers, and he suggests that change should be studied both holistically and over long periods of time.

The shift over time of the "control of production and exchange" (p. 66) into the hands of farmers is also documented by Hidefumi Ogawa for the Agta in the lower Cagayan River drainage area of Northern Luzon. Tessa Minter elaborates on this uneven relationship as shown by the Agta in the Sierra Madre Mountains of northeastern Luzon where "hunter-gatherers are typically more tolerant of farmers than the other way around" (p. 209). Minter focuses on land distribution, and she concludes, "One factor seems to be greatly influencing the direction that forager-farmer relations take: pressure on land" (p. 223). The less physical space the Agta have in which to maneuver, the more likely their relations with the encroaching farmers are to be hostile and exploitative.

This book is much too technical for use in any undergraduate course, but it is certainly valuable for anthropologists (and especially archaeologists) and graduate students interested in the interactions between foragers and farmers.

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