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Margaret Lock’s conceptions of local biology (Lock and Kaufert 2001). Wolf-Meyer closes by bringing two key issues to the forefront: (1) redefining bioethics so that that discipline does not focus primarily on technologies and their use but instead on the entanglements of human biology, social obligations, and cultural expectations and desires; and (2) the inevitable creation of new desires, markets, medicines, and kinds of labor and productivity that occurs as Americans reconceive sleep through “take back your time” movements, workplace napping, and revision of school start times. Ultimately, Wolf-Meyer reminds us that how, where, and why we sleep are always political decisions.

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War, Hunting, and Projectiles

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This volume is more than an interpretative work; it is an encyclopedic contribution that synthesizes in great detail what is known of sling projectiles and, by extension, sling use. As the first work of its kind since a brief synthesis 40 years ago (Korfmann 1973), this book assembles dispersed information on an often ignored piece of ubiquitous material culture. Building off of early ethnographic accounts and historical studies that still hold great utility for their attention to material culture (Lindblom 1940; Means 1919; Metraux 1949, 1971 [1940]), the book is a reminder that seemingly mundane items may be a window into a variety of significant cultural practices. York and York’s book will be of interest to historical anthropologists, archaeologists, and those scholars who are attentive to material culture. The book will also be critical to studies of ancient warfare and conflict by providing good data on the practice of war and use of weapons.

From unmodified river cobbles and pebbles to shaped stones, slingstones are a common lithic artifact that commonly goes unnoticed or ignored. The volume points out that inattention to a seemingly ubiquitous piece of material culture may contribute to gaps in our knowledge of many past cultural practices. For instance, our understanding of war, hunting, gaming, and ritual aspects of life might be hindered by inattention to slingstones. The authors’ principal message to the academic community is that “sling missiles warrant the same depth of study as projectile points” (145).

The authors introduce the reader to the antiquity of the use of slings and summary of existing evidence (chap. 1), focusing on two broad world areas, Oceania (pt. 2) and the Americas (pt. 3). However, it is worth mentioning that slings are known from Europe, Asia, and Africa as well. Given that evidence for sling use comes from nearly all continents and that their earliest use may be deep in our hominid past, it is surprising that little cross-cultural work has been aimed at the practice of and evidence for slingling.

The chapters that examine Oceania (chaps. 2–5) survey the historical and archaeological evidence from Micronesia, Melanesia, and Polynesia. For the authors, an important theme is the preference of the sling over the bow and arrow by Austronesian speakers in Oceania. They refer to this as Treager’s Conundrum (35, 51). This is because some scholars view the bow and arrow as a superior ranged weapon; therefore it is an apparent conundrum that people would prefer to use slings rather than a more advanced technology. While the authors suggest that the preference may be cultural, it is also worth considering that assumptions of superiority of one over the other have not been adequately assessed.

The authors then move to a survey of slings and slingstones in South America and Mesoamerica (chap. 6), which is unfortunately very brief. This, however, is through no fault of the authors. Despite the widely recognized use of slings in ancient times in the Andes, for example, there has been little systematic study of these slings or their ammunition from archaeological contexts (but see Ghezzi 2006:72–75; Topic 1989). In coastal Peru, where both ancient slings and slingstones preserve well, the former are not studied and the latter are often overlooked. The slings themselves have been studied more as textiles than tools. Commonly on display in museums, they either come from looted contexts or burials. Slingstones are typically unmodified river cobbles, perhaps viewed as ecofacts and thus not meriting the same attention as projectile points.

The authors are more familiar with the debates surrounding the use of slings in North America (chap. 7). They address interpretation problems related to the identification of slingstones as stone balls referred to variably as bolas, gaming stones, or charmstones, or simply as artifacts of unknown use. Their review focuses more on the Southwest, West Coast, and Great Basin, but British Columbia, the sub-Arctic region, North America’s interior, and the Southeast and East Coasts of the United States are also reviewed.

The final chapter (chap. 8) offers concluding thoughts on the Americas. The authors reconsider the evolution of the sling and also possible avenues for future research. They note that existing typologies of slingstones may not currently capture the diversity of this artifact class. They also argue for the importance of faunal and human bone analysis to provide
indirect evidence of sling use. They conclude with a brief consideration of the spread of slings by diffusion or their widespread distribution as a result of independent invention. These final considerations would seem to apply to Oceania as well.

One of the strengths of this book is the detail the authors provide, both textual and visual, on slings and projectiles. The authors do a tremendous job of covering the evidence for slingstones and other projectile weapons/tools in Oceania and North America. The ethnographic and historical details contained in some of their summaries are particularly useful for fleshing out the use of these items. Each chapter on a world area is accompanied by maps, tables, and abundant photographs that illustrate slingstones or the use of slings.

One critique is that more literature could have been examined on Andean sling use. Considerable attention was paid to ethnographic accounts of sling use for some world areas, but not the Andes (though slings are still in use and an Andean slinger is shown on the cover of the book). Similar perusal of ethnographic accounts of sling use in the Andes, including the making of slings (Cahlander 1980, Zorn 1982), would have been welcome. York and York obviously invested significant time and dedication to combing the literature for other regions.

Given the detail provided in many chapters, the concluding chapter is a bit brief. One wonders about the greater significance of a study of sling projectiles beyond the recognition that they are an important artifact class that merits attention. Slings themselves are fascinating tools that are used in a variety of contexts today, from herding, to sport, to protest. The deep history and widespread use of slings suggests that they should be studied as more than just an artifact class. Despite these critiques, the book does much to stimulate the need for research and attention to sling projectiles, and thus is effective in making the author’s case that these forgotten objects impact our understanding of culture and process.

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Narratives of Survival in Conflict
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This book is organized around the personal narratives of seven individuals who lived through a decade of brutality and conflict in Sierra Leone. Two common threads unify these stories, first the local concept of *love* and, second, that of *eating*. Bolten argues that love is the foundation of all social relations and that reciprocity, collaboration, and receiving assistance are all evidence of love. The concept of eating is equivalent to greed and selfishness, and all social relations shift back and forth, balancing these competing motivations. Successful personal relations result in love mitigating the more negative effects of eating.

The book begins with a thorough discussion of the complex and competing political forces that have ruled Sierra Leone since independence. The postcolonial political system was a follow on to the colonial system of Indirect Rule, where national-level leadership was carried out by a thin veneer of officials superimposed on indigenous systems of tribal chieftains. Bolten includes a helpful time line of events, beginning in 1991 when the Revolutionary United Front (RUF) led by Foday Sankoh invaded Sierra Leone from Liberia, extending to the indictment of revolutionary leaders Charles Taylor, Foday Sankoh, Issay Sesay, and others on war crimes in 2003.

Over the course of the decade, one brutal regime or faction after another takes power or challenges the ruling authority. Each faction was motivated partly by ideology, partly by ethnic affiliation, but the leaders were often just brutal and self-serving. In the early 1990s, mobilizing support was less through political and ideational affiliation and increasingly through *adoption*, which was a metaphor for kidnapping by force. Children and youth were *adopted* into the RUF when their families were murdered—often at the hands of the RUF forces themselves. Children came to perceive their captors as their family, and to some extent they were nurtured and cared for by their rebel leaders—evidence of love, even as they were also trained to become combatants themselves.

Seven chapters recount personal testimonies about experiences, traumas, strategies, and survival during the worst of the violence of the late 1990s. Each chapter represents the voice of one person—a soldier, a rebel, a student, a trader, an evangelist, a father, and a politician. Bolten notes that these testimonies may be true, and may be elaborations, but they...