

Topical issues of primate biodiversity and health, monitored via primate parasites in Borneo, are addressed by Frias and MacIntosh (chapter 8). They presciently state “the expanding human-domestic animal-wildlife interface provides myriad opportunities for the agents of disease to shift hosts ... in ways we do not yet comprehend.” We do now. Pandemic, meet humans. It’s a brilliant analysis, using phylogenetic techniques and accessible modeling to illustrate threats to primate populations. Chapter 9 by Holmes and colleagues focuses on ruffed lemurs in lowland forests of Madagascar, which are embedded in networks of human communities. The example is heartening in some respects as it showcases the integration and collaboration of researchers from the community, the region, and internationally. Benefit streams were not solely dependent on ecotourism but contained components of livelihood improvements, green technology, reforestation, and education, making communities both robust and open to incomer exploitation when tourism dries up (see *Pandemic*, global, 2020). This chapter is a “must read.”

Biology returns in the final section on climate change. Rothman and Bryer (chapter 11) document changing nutritional composition of primate foods due to rainfall and temperature variability, including the potential (and largely unknown) problems of pesticides and toxins used on crops exploited by primates. This is an important chapter. Natural disasters are represented through the discussion of cyclones affecting sifakas in Madagascar (chapter 12), and hurricanes affecting howlers and spider monkey reproduction and survival (chapter 13). Korstjens (chapter 14) models how *Cercoptes* and *Colobus* habitats change under different climate scenarios and why these families might face different futures.

Malone, Teichroeb, and Behie review the sections and in three pages tell us what they aimed for, and what they got. At least they mention the word, ethics, which is not loudly proclaimed elsewhere. A discussion of why more local scientists weren’t authors/collaborators would have helped too. If you want conservation optimism, this book is not for you. It is, however, an honest account of current issues in primate conservation.

Spirit Lands of the Eagle and Bear: Numic Archaeology and Ethnohistory in the Rocky Mountains and Borderlands edited by Robert H. Brunswig

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This collection of fourteen chapters fills a geographical gap in the study of Numic speakers by focusing on the Rocky Mountains and relationships with surrounding borderlands. Chapters span diverse topics that are anchored by an introduction and afterword by editor Brunswig. It is ambitious to unify a concept as immense as the Numic branch of the Uto-Aztecan language family, which spans subcontinental space as ecologically and culturally diverse as the Great Basin, Snake River Plain, and Rocky Mountains. This volume also hews to the task of framing a language group in terms that resonate with our modern sensibilities about ethnicity—a formidable epistemological obstacle that goes to the heart of anthropology and the problem of the Other.

The matter of epistemology is faced explicitly in chapter 2, by Bryon Schroeder. His is a necessary rehearsal of much that has been said and a signal that the problem of identifying ethnicity in the archaeological record is challenging. Schroeder mocks the “objectivist approach” by labeling it the “John Wayne approach.” He ascribes no such moniker to

the “subjectivist mode of interpretation.” Perhaps “the past in the service of the present” would suffice for the sake of balance.

Two chapters, by Matthew Stirn and Richard Adams, review research on high-altitude villages in Wyoming in comparison to similar sites in Nevada and California. Occupation among the three regions overlapped over the past 1,500 years. Earlier dates *may* occur in some of the Wyoming structures, but the speculation made more than once that the Numic Spread went east to west is likely premature, let alone colliding with a century of linguistics and chronology to the contrary. What high-altitude villages do conjure is the “residential cycling” referred to by Steadman Upham as a central feature among “Nomads of the Desert West.”

Several chapters appeal to relatively recent studies. John Ives’s innovative work on an “Apachean population” at caves on Promontory Point, Utah, serves as a vantage on Numic archaeology. Byron Loosle reviews Numic archaeology from northeastern Utah and northwestern Colorado, bringing to light new sites in the context of long-debated alternative models of Numic history. Robert Brunswig reports on the interesting Sue Site in Rocky Mountain National Park, synthesizing years of work there that is mostly found in cultural resource management reports.

Two significant chapters—one by Christine Chady, David Diggs, and Robert Brunswig, and another by Brunswig—speak to the innovative effort to document and understand Ute sacred landscapes. These hold interest for all who study Numic peoples.

Curtin Martin of the Colorado Wickiup Project discusses the methods of building chronologies of Ute occupation.

Rand Greubel and John Cater, in what may be the most insightful and innovative chapter in the volume, employ the matter of Ute–Navajo “interaction” to offer some new ways of thinking about the worn metaphors of Numic and the Numic Spread.

Two chapters examine historic Ute occupation. Lindsay Montgomery describes Ute migration to the Northern Rio Grande of New Mexico. Sally McBeth offers a humanitarian perspective on historic Ute removal to Colorado, shows that removal featured regular interaction between Utah and Colorado, and reports memories of that painful history that persist among living Ute.

This collection is essential for anyone engaging Numic history. For those seeking large-scale causation, no new ground is established. Indeed, continental-scale work by William Merrill on the spread of Uto-Aztecan languages

reported in 2009 does not appear in the otherwise excellent bibliography. Merrill proposes “the available data indicate instead a Great Basin homeland for the PUA, the breakup of this speech community into northern and southern divisions circa 6900 cal. B.C.”

Most of the contributors take the traditional Numic Spread conceptualization for granted or see the elusiveness of an answer as a matter of insufficient data. Archaeologists often assume the answers to their questions will be found in their “study area,” when what happens is often a function of forces elsewhere or on larger scales of process. Science proceeds not by finding answers but by framing questions that are approachable. Perhaps it is time to question our habitual reference to the Numic Spread, or the Numic People. What I elsewhere refer to as the Biblical metaphor of bounded peoples tracking millennia of time risks what Eric Wolf warned of in his book *Europe and the People without History*: concepts that “threaten to turn names into things” as we “pursue the will-o’-the-wisp of social order and integration in a world of upheaval and change.” There are examples in the literature of conceptual alternatives, but some of those dating to the 1990s may have been ahead of their time. Perhaps we are closer now. There are hints in this volume that we may be.

Best Practice: Management Consulting and the Ethics of Financialization in China by Kimberly Chong

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A management consultant, an old joke goes, can be compared to someone you hire to tell you the time, borrows your watch, tells you the time, and keeps the watch. Ironies and complexities such as this form the spine of Kimberly Chong’s *Best Practice: Management Consulting and the Ethics of Financialization in China*. As capitalism shifts from West to East, shifts from the production of goods and services to the production of money (“financialization”), and from the market to the enterprise, and as the Chinese economy shifts from the command economy of Maoism to the hybrid regime of capitalism and state-owned enterprises, this detailed, ethnographic study of the operations in Dalian, China, of a global management consultancy (pseudonymously named “Systeo”) provides valuable insights both into business in China and directions of the institutions of globalization.

Foremost among these institutions is financialization, a concept that scarcely existed before the current century, yet

which now is part of the canon of business. As described by Karen Ho’s *Liquidated*, “financialization” is the reduction of all values to financial values and the substitution of a logic of financial accumulation for the logic of industrial production and distribution. Closely related to this is what Marilyn Strathern characterized as the “audit culture” of tabulating *everything*—that is, reducing all aspects of organizational life to quantitative measurement. The cultures of commensuration that enabled this reduction of everything to that which can be tabulated create realities that exist at the margins of conventional regimes of value and form a zone of creativity and innovation where management consultants ply their trade. Part of this liminality is the transition of China’s economy from its Maoist command to a hybrid of foreign investment, state-owned enterprises, and stock-exchange listings. “Shareholder value” has become a holy grail in this economy, and the tension between shareholder value and employee engagement (commitment to the enterprise) is an ongoing dilemma.

One of the primary tools that management consultants implement is enterprise resource management (ERM), systems that integrate multiple functions and aspects of a