share out of affection with those with whom they live their lives. Compatible, on the assumption that they are not exploited. No system of sharing is stable if it is routinely exploited. None of the chapters skeptical of the insurance model systematically discuss barriers to exploitation, although there are hints that mobility is critical because it gives foragers some control over their association partners.

However, although we doubt that the case against insurance models has been made, these chapters show an important connection between material sharing and the social intimacy of forager life. In these worlds of almost no privacy, the social costs of failing to share would be extreme. Moreover, these are worlds in which social capital is relatively important to life prospects, and material capital is relatively less important. Collectively, these articles suggest support for a tolerated theft model of sharing. The social costs of defending food are higher than the residual value of that food. Only Tucker, writing about the Mikea of Madagascar, explicitly discusses this explanation of sharing, but he downplays it, which is odd given that his own ethnography seems to fit the model. The Mikea are reluctant sharers, often trying to conceal what they have, and they share only when concealing fails and not sharing would become public.

A third focus encompasses a disparate set of chapters connecting archaeological and ethnographic perspectives on sharing. Ran Barkai continues to place collective elephant sharing at the center of hominin subsistence in the mid-Pleistocene but still without an account of how mid-Pleistocene foragers could kill elephants with sufficient reliability and safety using the technology known to be available to them. Spikins iterates her argument from survival with illness or injury to care and sharing in the deep past. Emmanuelle Honoré builds a case for Saharan cave art as evidence for communitarian rituals. But the standout article (Robert L. Kelly, Spencer R. Pelton, and Erick Robinson) uses ethnographic data to build and test a model of intercommunity relations and then applies that to the archaeological record (of Wyoming), thereby showing the complementarity of ethnographic and archaeological methods. The model suggests that relations between communities will depend on the risk of unpredictable variation in conditions and on the spatial extent of that variation. When variation-driving factors are localized, good and bad times for one community tend not to be experienced in the same way by neighbors. In those circumstances, rewards for intercommunal cooperation are high, because individuals can give help when it is really needed at moderate cost. When variance is determined by regional factors, bad times here are bad times next door, and opportunities for mutual benefit are limited. Moreover, because variance is high, bad times are times of genuine stress, perhaps crisis. This is a scenario predicting high degrees of territoriality—and high risks of conflict. This general model is built from the ethnographic record, and Kelly, Pelton, and Robinson show how to apply it in archaeology.

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The Pleistocene Social Contract: Culture and Cooperation in Human Evolution. Kim Sterelny. 2021. Oxford University Press, New York. xi + 182 pp. $74.00 (hardcover), ISBN 978-0-19-753138-9.

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People generally write about human evolution with one of two approaches: they aim to explain who we are now, with the past as a support; or they seek to look at that past in detail in its own right, with separate value in each part of the story. Kim Sterelny appears to have started with the first, but in

The Pleistocene Social Contract, he seeks explicitly to elucidate that earlier record. Sterelny is a philosopher of biology, but his book could be cast as a thorough evaluation of human evolution by a social psychologist with a deep interest in primatology: the actual labels do not matter very much, because the study of human evolution is so interdisciplinary, and its students must often make their own expertise. Sterelny's focus on free riders, kinship, ritual, and religion certainly places him in the social camp of scholarship on these topics. His exploration centers on two main themes: the building of culture and the development of cooperation. Neither theme is new in the literature, but Sterelny adds to them his central idea of the Social Contract, and in a rapidly changing area of study, there is going to be a great deal to both evaluate and say.

The text provides a straightforward outline of hominin evolution, not textbook style, but full enough that scholars from other areas of social sciences or biology will find their footing. Interestingly, his investigation of a long time depth has an unusual balance. He acknowledges the length of the early phases, and the importance of bipedalism, but he does not discuss *Ardipithecus* or the bewildering variety of australopithecines or their ecology. And at the later end, dealing with higher levels of cognition and cooperative behavior, he scarcely mentions the symbolism and art that dominate so much writing. He does treat the first building of cumulative culture: he covers issues of hunting in a good deal of detail, the major cultural developments that we see in Oldowan and Acheulean tool kits, and the use of fire. He reads importance into their elaboration step by step over a long period—evidence of the "culture-building" that helps to underpin human distinctiveness. How then does he work a way forward toward later humans, quite refreshingly eschewing the traditional "symbolic" route? He looks at mechanisms of society and the evidence for them, most apparent in scaled-up technologies for hunting; he stresses drive lines and such features as large-scale fish traps in aboriginal Australia. These do not reach deep into the Pleistocene, but they do seemingly go back to Neanderthal times (as shown by La Cotte de St Brelade in Jersey).

Rather than giving site-level details of the paleoanthropological record or other proxies, Sterelny is deeply concerned with forms of cooperation, transitions in behavior, and the importance of communication. Humans have come to occupy an apex predator niche, but this transition would not be possible without a level of cooperation not seen in our great ape cousins. Language is a part of this, treated here as a necessity for more complex adaptations in technology, as well as for ritual or even communication in hunting. One piece of evidence he picks out—among the more extensive networks of cooperation—is that humans recognize far more kin than do any related species. The difficulty, of course, with these lines of argument is that they swing us inexorably toward later times, when we can be surer that language did exist. It is beyond the scope of the book to tease out the detail of tiny things that might tell us that complex language did or did not exist in the more distant past. The different hominins, too, are brought into groups—habilines, erectines, and even Heidelbergensians—with a broad brush. With new finds, such enveloping labels get increasingly difficult for hominin paleontologists, but some simplifications are necessary for telling the story at all.

How did hominin differentiation begin? This working out of beginnings is challenging, and similar issues occur with group size and violence—closed and open groups. Sterelny is more comfortable with ideas set out by Robert Layton and Sean O'Hara, who postulate increased hominin hunting as encouraging cooperation, than those of Richard Wrangham and colleagues, who use interpretations of chimp models of closed groups and violence to help interpret human violence. As Sterelny notes, "The hominin situation is very different from that of chimps, and this reshapes the costs and benefits of permanent hostility" (p. 113), but at some initial point, the hominin situation had to begin to become different, or chimp ancestors to have different behavior. And one irony is that in both humans and chimps the cooperation is sometimes directed toward goals of violence.

Toward the end of his account, Sterelny broaches the topic about which most has been written: the Neolithic Revolution and its consequences. Here, his Social Contract—often implicit rather than explicit in the book, despite its title—comes to the fore. The author grapples with the complexities by listing key points before formulating two key questions: (1) How and why did egalitarian forager communities sometimes become unequal hierarchical societies? (2) Why did cooperation and collective action survive that change? He goes on to explore these at length, but to my mind, he hits the nail on the head immediately when he points out that even in small egalitarian societies, there is a constant need for policing of individuals who yearn for power and wealth.

There are several concise accounts of human nature and evolution in compact books. It is not unfair to make a snapshot comparison with two other recent volumes. Roger Scruton is another philosopher looking at human nature, emphasizing human distinctiveness, and looking at selection (*On Human Nature*, Princeton University Press, 2017) but not working through the past as Sterelny does. Ian Tattersall gives a bare-bones overview, a physical anthropology with behavioral insights (but no fraction of the social analysis provided by Sterelny) in his book *Understanding Human Evolution* (Cambridge University Press, 2022). Sterelny notes that his own interests have developed since about 2000, and he carves his way into the issues largely but not entirely as studied in the new century, fully up-to-date on the new "cultural biology." In sum, this book has a valuable place for all those who want to think hard about the challenges overcome in hominin evolution. Even if this landscape is broadly familiar, one emerges with the feeling of having been given a tour by a very good guide, seeing places from new angles, and having yet more to think about.

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Maritime Prehistory of Northeast Asia. Jim Cassidy, Irina Ponkratova, and Ben Fitzhugh, editors. 2022. Springer, Singapore. $109.99 (hardcover), ISBN 978-981-19-1117-0. $109.99 (paperback), ISBN 978-981-19-1120-0. $84.99 (e-book), ISBN 978-981-19-1118-7.

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In his foreword to *Maritime Prehistory of Northeast Asia*, William W. Fitzhugh writes that this volume "begins to redress the terrestrial bias that has obscured the maritime history of Far East and Northeast Asian prehistory" (p. v). Aside from the two research "hotspots" of Japan and the Bering Strait region, the prehistory of maritime Northeast Asia has been slow to receive the attention that it warrants. One of the catalysts for the latter—and this book—is the growing focus on the North Pacific coastal rim among archaeologists in both Asia and North America as a migration route between the two continents. The role of Northeast Asian maritime peoples in the settlement of the Americas is a complementary theme of the book.

The edited volume contains a set of 13 chapters on the archaeology of the Northeast Asian maritime region by an international collection of scholars, with an introduction by Jim Cassidy and double concluding chapters by Ben Fitzhugh. The focus of the introductory chapter is the evidence for early watercraft use in Northeast Asia, which extends back to the early Upper Paleolithic, and its implications for ancient population movements.

The chapters that follow are grouped into sections devoted to Korea and Japan, the inland seas of Japan/Korea and Okhotsk, and Kamchatka and Chukotka. They vary with respect to scope and focus, as well as the quantity and quality of illustration. Jangsuk Kim and Chuntaek Seong provide an overview of the maritime prehistory of Korea, most of which concerns maritime adaptations of the mid and late Holocene. Fumiko Ikawa-Smith's chapter on Japan is entirely focused on the Pleistocene and the Paleolithic, including discussion of the critically important evidence for marine watercraft before 30,000 years ago, based on the distribution of obsidian from Kozu Island. A chapter by Masahiro Fukuda and others summarizes the archaeology and human paleoecology of Hokkaido during the