

to perform gender in US elementary schools, Vanessa Fong's examination of effect of the one-child policy on gender norms in China, and Serena Nanda's ethnography of the Hijra, a third gender in India. Chapter eight examines "Race, Science, and Human Diversity" through a historical overview of scientific racism through current understandings of race, which is then applied to the story of Thomas Jefferson's "second family" with Sally Hemings and the history of racial conflict between Hutu and Tutsi in Rwanda. The final chapter examines cultural change and globalization, including stories about international adoption initiated by American parents, ecotourism, and mining in Madagascar, and the virtual world Second Life.

If you are looking for a textbook that will serve as a compendium of core terms, this is probably not the text for you. For example, the chapter on kinship describes endogamy and mentions parallel cousin marriage, but does not define other related terms, such as cross cousin marriage. Likewise, it mentions polygyny, but does not mention other forms of marriage – monogamy shows up in the examples, but is not defined as a distinctly different form, and polyandry and group marriage are absent. A footnote does define exogamy and endogamy, while noting the authors' preference for avoiding jargon in the main text as much as possible (90: note 11). This is a feature, not a flaw, because it makes the text much more readable and relevant. Focusing on stories like the way conceptions of descent have tangible effects in our legal system, as illustrated by the case of a custody battle between a Native American father and the white adoptive parents, makes this an engaging text.

For those teaching courses that must cover certain ground, including introducing all of the terminology used in each area of cultural anthropology, this text can help to personalize and reinforce the concepts introduced in lectures. While the storytelling format makes this text interesting to read, the application of these concepts in various contexts encourages higher-level thinking than my experience has been with more comprehensive texts. Those with more flexibility in course content could use this text similarly or use this text to guide students through a deeper examination of a smaller range of content.

Angela Pashia

Kim, Kwang Ok (ed.): *Re-Orienting Cuisine. East Asian Foodways in the Twenty-First Century*. New York: Berghahn Books, 2015. 296 pp. ISBN 978-1-78238-562-2. (Food, Nutrition, and Culture, 3) Price: \$ 95.00

Food in East Asia is not all sushi, kimchee, and stir fry, not any more. (It never was, of course.) People move, they remember – sometimes imperfectly – and they desire. Economic and political currents move the foodstuffs. Media and travel and study abroad and migration move techniques and technologies. Things do not stand still. Quests for authenticity and origins are beside the point – except when claims for them are the point.

"Re-Orienting Cuisine" catches readers up on the latest in both foodways in East Asia and the migration of

East Asian foodways beyond East Asia. Each of the fourteen chapters takes a slice of this pie. What is clear is that the region's foodways have some enduring tendencies but do not by any means stand still. Foodways are important in and of themselves but even more importantly are a window into, as editor Kwang Ok Kim has it, "en-cultured material" and "en-cultured nature" (5). In that sense, this book aims to contribute more generally to the "anthropological study of human agency in and through material culture" (1). I think it does, at least partially, add to that ambitious agenda.

In the crowded field of food studies, it is hard to say something entirely novel. Fighting against simple notions of national essence, demonstrating the permeability of all boundaries, and assuming that food is more than physical or nutritional, overall the book's contribution is less theoretical and more fascinating in its detail. Yes, we may know that people all over the world eat Chinese food. But did you know that in Bulgaria the very presence of Chinese food has brought with it a sense of "normal life" (Jung), while in Russia the relative popularity of Chinese food has diminished in favor of Japanese food, and Korea food has been domesticated (Caldwell)? Food in East Asia – promiscuously including here not only China, Japan, and Korea, but also Taiwan, Thailand, and Malaysia – moves across national boundaries. It moves within East Asia, and from East Asia into Europe, while European and American foods move into East Asia.

Still, things change fast. Where once very recently people may have been preoccupied with getting enough to eat, now concerns may be entirely different; food is used to *say something* about one's place in the world, and there are many players, participants, in that conversation.

All the while, some people are very concerned about something that can represent the nation – as in the focus on royal court cuisine in Korea (Moon), or national cuisine in Malaysia and Taiwan (Hsiao and Lim). Nationalism is far from dead, whatever scholars may say about it. Many people are passionately devoted to promoting their nation's identity. Some battles are still being fought – Korea against Japan, for example. Some are newly energetic, as Taiwan's emphasis on its distinctiveness. Others seem to shrug about origins. Why not crawfish (crayfish) in Nanjing (Cheung)?

Largely based on fairly recent fieldwork, the chapters were written by scholars working in the anthropological study of food from many different perspectives. A lot of the contributors to this book are prominent, mainstream, established anthropologists. Five of the chapters (Moon, Kim, Han, Bak, Yang) derive from articles originally published in a 2010 issue of *Korea Journal*. There is an enjoyable mix of styles, locations, and perspectives.

Part I, "National/Local Food in the (Re)Making," examines conscious efforts to control understanding of national identity. Food figures prominently in promotion of identity, intersecting with branding and commerce, as in contestation over the "politics of authenticity" (19) in claims about royal court cuisine in Korea (Moon), emphasis on multiethnic society in postcolonial Malaysia and self-conscious shaping of Taiwanese cuisine since

the 1990s (Hsiao and Lim), claims of authenticity and deep time depth in Wudang “Daoist” tea culture in Hubei, China (DeBernardi), and the intersection of rice culture with “well-being” concerns in South Korea since the 2000s (Kim). Questions of location, tourism, authenticity, purity, and contrast with various others persist.

Part II, “Food Practice across Cultural Boundaries,” emphasizes crossing and movement. Not that this is new, but food intersects with the identity of those who choose and consume it, as in the former USSR and Soviet bloc countries of Russia and Bulgaria, where East Asian food has particular social meanings (Caldwell); in Bulgaria the availability of Chinese food means the country is “normal” because it is like the United States as seen in movies (Jung). The noodles we know through Japan as *ramen*, not only cheap and instant but also served in restaurants, are quite different from *ramyeon* in Korea, despite having a similar name. Han argues that the popularity of *ramyeon* has led to the *ramyeonization* of Korean society, on the analogy of McDonaldization, where industrially produced and ubiquitous hot and spicy noodles can be consumed apart from a family table (Han). But Japanese food has a different meaning in Taiwan, where it recalls a time prior to the Kuomintang (Nationalist) effort at de-Japanization. Since the 1990s, a new craze of enthusiasm for Japanese food, and its influence on Taiwanese cuisine, in both the “low” and “high” forms, is evident (Wu). Different “ethnic” foods occupy different positions in different societies, such as South Korea where South Asian food is especially popular, but in forms adapted to the local tastes (Bak). I was happy to see Thailand represented here, in Michael Herzfeld’s piece, where he presents various and sometimes contradictory aspects of Thai dining, such as emphasis on strong food, which is also “un-Buddhist” (190) and thus lower class. Etiquette is carefully attended to, and intersects with the monarchy, Thai-ness, and gender.

The third section of the book, “Health, Safety, and Food Consumption,” is the most unusual, and the least known. You may know of the food scandals plaguing China. But the relationship between food and well-being, food and environment, food and safety is one that is prominently on people’s minds now. Some people say that this will threaten political regimes in ways that pure politics will not. A government that cannot protect its people from tainted *baby formula* loses authority (Yan). And while people in Europe and the Americas may blame modernity for its risks, in China people seek increased modernity to protect them (Yan).

Contemporary concerns about “well-being” and safety are dominant, if class-specific, aspects of life in contemporary East Asia. “Well-being” discourse in South Korea is used to promote Chinese foods, as well as local, organic, and functional foods. Chinese food had formerly been seen as “too greasy” but has been rebranded as filled with vegetables and therefore healthy (Yang). In China, food safety scandals, with adulterated food, deliberate use of fillers, extreme amounts of pesticides, etc., have led advantaged consumers concerned about this to seek food guaranteed to be safe, while the poor are still seek-

ing cheaper food (Yan). This all intersects with the role of government and views of public morality. In places like Kunming, in the southwestern province of Yunnan, the fact that food is so unreliable has led some to seek assurance through various forms of “organic,” “green,” or “no public harm” certification (Klein). Still, not everyone feels this is possible. And introducing a foodstuff from one setting to another can have cascading environmental effects, as when American crayfish wipe out desirable species in Lake Akan in Japan and are thus forbidden but are marketed as “baby lobsters” in Nanjing (Cheung). A side note in Cheung’s chapter showed him in New Orleans in the summer, prepared to do fieldwork on crayfish, but as occurs so often in fieldwork, he was told he was in the wrong place (should have been in Lafayette) and at the wrong time (not at the height of summer). It is worth noting, that it is not only Euro-American anthropologists who conduct fieldwork elsewhere; sometimes anthropologists from “elsewhere” look at the Euro-American folkways.

Overall, this book will be a useful addition to the shelf of books about material culture (what culture *is not* material?), migration, identity and politics, East Asia, and of course food studies. The chapters are of pleasing lengths and provide a useful variety. They are not aiming for timelessness, but rather timeliness, and on that basis they succeed quite well.

Susan D. Blum

Kramer, Fritz W.: Kunst im Ritual. Ethnographische Erkundungen zur Ästhetik. Berlin: Dietrich Reimer Verlag, 2014. 175 pp. ISBN 978-3-496-01501-7. (Studien zur Kulturkunde, 128). Preis: € 29,95

Das vorliegende Buch gehört zu den tiefgreifendsten Neuerscheinungen in der deutschsprachigen Ethnologie der letzten Jahre. Es schöpft mit zahlreichen Beispielen aus der gemeinsamen Arbeit und den Feldforschungen von Fritz Kramer zusammen mit Gertraud Marx u. a. bei den Cuna (Panama) und bei den Nuba (Sudan). Neben den reichhaltigen ethnografischen Mitteilungen in diesem Buch ist der theoretische Ansatz Kramers und seine Einordnung in die Rezeptionsgeschichte von Ästhetik hervorzuheben. Dabei geht es um “unsere”, im engeren Sinne westliche ästhetische Erfahrung und dem in historischer Sicht nicht nur ethnologischen Versuch, sakrale und profane Objekte, Bilder und Skulpturen als autonome Kunstwerke zu verstehen und zu präsentieren. Fritz Kramer spricht, um dies vorweg zu nehmen, allerdings von der Illusion einer adäquaten Übermittlung des “native point of view” (84), dennoch bleibe diese Übermittlung ein beständiger und inzwischen historisch gewordener Versuch der wissenschaftlichen und künstlerischen Betrachtung oder Übersetzung in eine “uns” verständliche Sprache oder Performance mit dem Transport ritueller Inhalte. Er zitiert eine von indigenen Urhebern übermittelte kulturelle Botschaft, mit dem Kunstwerk aus ihren Händen (oder aus denen ihrer Vorfahren) letztlich doch uns nur “eine Freude machen” zu wollen! Dieser “Auftrag” erscheint Kramer aber unerfüllbar, obwohl er ihn während seiner langen Forschungen nie losließ (12). In einem umfas-