

dividuellem Eigentum und Ware. Deutlich wird aber auch, dass Land in Melanesien existenziell bleibt für den Erhalt von *kastom* und damit auch der (Gruppen-)Identität, der Verwandtschaftsstrukturen und der Sprachen. Mehr noch ist der Zugang zu Land auch künftig ein Schlüsselfaktor für eine alle Bewohner einbindende nachhaltige Entwicklung der Pazifikstaaten, die die Nahrungssicherheit gewährleistet und den Weg in Marginalisierung und Armut verhindert. Insofern sollte jede anvisierte Reform der Bodenbesitzverhältnisse auf existierenden traditionellen Landbesitzrechten aufbauen und diese erhalten, statt diese aufzulösen. Das Ziel sollten kleinflächige Entwicklungsmodelle sein, die die Effizienz des traditionellen Besitzes erhöhen. Die Publikation, der eine breite Wahrnehmung und Diskussion in Melanesien zu wünschen ist, ist auch zugänglich unter <https://press.anu.edu.au/node/2414/download>.

Roland Seib

Mannik, Lynda, and Karen McGarry (eds.): *Practicing Ethnography. A Student Guide to Method and Methodology*. Toronto: University of Toronto Press, 2017. 264 pp. ISBN 978-1-4875-9312-4. Price: \$ 36.95

“Practicing Ethnography” is a useful guide that covers the fundamentals of ethnographic practice and lays out its approach in a sensible way that can make for a learning path for students (I would think upper-level undergraduates and postgraduates would benefit most from this text).

The chapters of the book are presented in the following manner: “Part I: Origins and Basics (The Origins and Development of Sociocultural Anthropological Fieldwork in North America; Participant Observation; Ethics and the Politics of Fieldwork; Connecting with Others: Interviewing, Conversations, and Life Histories); Part II: Notes, Data, and Representation (How to Create Field Notes; After Fieldwork – Analyzing Data; Writing Up and the Politics of Representation); Part III: Shifting Field Sites (Applied Anthropology; Autoethnography: The Self and Other Revisited); Part IV: Visual Aids (Photo-Elicitation: Collaboration, Memory, and Emotion; Ethnographic Film as Ethnographic Method; Doing Research with and in Virtual Communities: Culture, Community, and the Internet); Glossary of Key Terms; References; Index.”

“Practicing Ethnography” includes 35 illustrations that are very useful in supporting and expanding upon the ideas presented in the text. These images show the reader that the visual is not a mere sideline prop in ethnographic practice, but an important element of how ethnographers are to convey something of the human conditions they work amongst. In addition to a noteworthy highlighting of the visual influence in ethnography “Practicing Ethnography” has a section dedicated to applied anthropology (chap. 8), and this is also a sensible inclusion, as this area of ethnographic practice has its own constraints and demands outside of that typically encountered in academic ethnography. Further-

more, a critically methodological appreciation of the self in the work of an ethnographer is presented in chap. 9 (Autoethnography) and this is a critically insightful consideration. The final chapter looks at ethnography and the internet, and this too is a most appropriate focus of a chapter meant to guide the budding ethnographer. The addition of a glossary of key terms, with comprehensive definitions, is also a useful aspect of this text, one that students will refer to often. One can readily see that this text can form the spine of a university subject on ethnography, as the progress through the relevant themes is both logical and appropriately arranged as a process of learning. I also appreciated, from the outset, a critical discussion of what anthropology is and how ethnography is central to anthropological practice, because as an anthropologist and ethnographer, this is an issue that I have encountered time and time again. Furthermore, my encounters have usually been of a corrective nature, trying, sometime vainly, to demonstrate that anthropology is not archaeology (if I had a dollar for every time I have been referred to as an archaeologist, I would be a wealthy person). If I have one reservation (and it is only minor), it is that more could have been said of the potential for ethnography to expand its application beyond the usual areas of application into newer and/or growing areas of interest, like, for example, industrial- and marketing-based ethnography, journalistic ethnography, or perhaps even non-human elements in ethnographic practice. Nevertheless, overall I was impressed and pleased with “Practicing Ethnography.”

Raymond Madden

Nahum-Claudel, Chloe: *Vital Diplomacy. The Ritual Everyday on a Dammed River in Amazonia*. New York: Berghahn Books, 2018. 287 pp. ISBN 978-1-78533-406-1. (Ethnography, Theory, Experiment, 5) Price: \$ 140.00

Chloe Nahum-Claudel’s excellent book is the first full-length ethnography in English of the Enawenê-nawê, an Arawakan-speaking group of the Brazilian state of Mato Grosso. As she acknowledges, she is indebted to Brazilian scholars, especially Marcio Silva and Gilton Mendes dos Santos, for their accounts of the Enawenê language, ceremonial organisation, and its relationship to ecology and economy, kinship terminology and the clan system. She distinguishes her contribution from these more formal studies as following the Yankwa ritual’s “unfolding at the micro level of day-to-day activity,” connecting “material and relational work to wider symbolic processes” (21). While I cannot judge to what extent “Vital Diplomacy” complements these previous studies, it is certainly a richly detailed and skillfully written piece of ethnography, which more than fulfils its promise to show the relationship between everyday processes and the invisible dynamics of the cosmos and of social organisation – and the measure of the significance of this relationship is that the Enawenê year is