media into their everyday lives. Her discussion engages and resonates with recent writings on the subject of digital ethnography that make the case for ethnographic engagement with "big data" by placing the ethnographer and the experience of moving around the Web in the center as a way to reflect on the assumptions that underlie our engagements with technology. In this chapter, Hine also includes attention to the way this experience crosses platforms and allows audiences to respond to mass media through such outlets as Twitter and official platforms provided by the network. A helpful feature of this part of the book (chaps. 4–6) are the end-of-chapter topics for reflection, which discuss decisions made in carrying out the research and inviting readers to consider how they would approach such issues in their own work. These would be useful for a graduate seminar setting, for example.

The conclusion draws connections between insights from chapters 4–6 and advocates for a flexible approach to research methods. Given the unpredictable and fast-moving nature of the Internet, Hine argues, researchers need to consider how best to respond to potential research topics as they arise. Overall, this book provides a useful way of framing an approach to the Internet which acknowledges the way that the technology, and the literature on the technology, has largely evolved beyond the dichotomous and strictly utopic vs. dystopic paradigm of earlier approaches. Beyond providing a theoretical approach to the material, the book also provides helpful case studies of such research in action, letting us into her thought process and then asking us to consider how we would face such decisions in our own work.

Natalie Underberg-Goode

Hinton, Devon E., and **Alexander L. Hinton** (eds.): Genocide and Mass Violence. Memory, Symptom, and Recovery. New York: Cambridge University Press, 2015. 434 pp. ISBN 978-1-107-69469-9. Price: $ 39.99

"Genocide and Mass Violence" attempts the momentous task of making the persistence of trauma beyond the battlefield into something tangible and understandable by the reader. It is through this process that a truly unique book is produced. While research into trauma, violence, and warfare is hardly novel, the approach by which Hinton and Hinton approach this topic is a way that has not previously been done before. In addition, the book casts a wide interdisciplinary net that captures new perspectives and theoretical frameworks that allow for new ways of thinking about the ways in which trauma continues to affect individuals well after war and physical violence has ended.

While it would likely be impossible to write a book that covered every instance of genocide or mass violence even just in modern times, this volume pulls together a collection of chapters encompassing a cross-cultural perspective that covers many events in recent history. Separated in three different sections, the book examines issues of the memory, symptom and syndrome, and response and recovery from mass violence and genocide. Part I examines memory and is separated into both, the public sphere (for example, through monuments and memorials) as well as the private space and examines the persistence of trauma as it is expressed within these community spaces. Part II examines the symptom and syndrome associated with mass violence and genocide, including somatic and psychological ailments caused from experiences of trauma. Part III looks at the ways communities and countries attempt to recovery from these instances of massive trauma and injury to the individuals and to the social fabric of the communities affected. Each of these divisions is supported by many interesting and strong chapters, making for an overall effective collection of studies.

As mentioned, "Genocide and Mass Violence" employs a broad interdisciplinary framework by bringing together scholars with backgrounds in anthropology, psychology, psychiatry, and history to examine the persistence of trauma from multiple angles. While this is perhaps one of the books greatest strengths, it also presents one of its few weaknesses. Some chapters use a language that may not be entirely accessible for individuals outside of their respective fields. However, this criticism is minimal, and the majority of chapters present their findings in a clear and understandable manner, especially given the book's likely target audience.

While there is not nearly enough time to discuss each chapter in depth within the scope of this review, I would like to highlight some of the most successful and interesting chapters within "Genocide and Mass Violence," pulling from each of the three sections, memory, symptom, and recovery. While all of the chapters within the book succeeded in coloring in a portion of the picture on how individuals, communities, and nations deal with the aftermath of mass trauma, many chapters in this book challenged the reader to consider new ways of thinking about how communities remember traumatic events, how they begin the process of recovering from them. Importantly, this book reminds us that trauma is not a singular experience. Just as the meaning behind the act of genocide and mass violence is culturally meaningful, the ways in which different cultures internalize, experience, and begin to heal from traumatic experiences are also culturally centered, and as researchers, we must be aware of this fact before we undergo any violence research. The following chapters are examples of some of the exemplary work.

Orkideh Behrouzan and Michael M. J. Fischer (chap. 4) present an interesting discussion of depression and psychiatry in Iran following the Iran-Iraq war (1980–88). Much of the population that lived through this war experience stress manifested as nightmares. The authors suggest that nightmares present the opportunity for working through traumas without becoming trapped within them, and further suggest that Persian nightmares often occur in ways that may be culturally specific and meaningful. In addition, they are often accompanied by somatic symptoms, such as weight on ones chest. This is an important and recurring theme throughout this book, reminding the reader that both expressions and meaning of distress are culturally specific, and the psychological and somatic manifestations of these trauma will vary, and our diagnoses and understanding of such stress must also vary.

In chap. 10, Doug Henry discusses a case study of a collective experience of the manifestation of trauma among women during the Sierra Leone War. During the war, women were experiencing sleep paralysis coupled with collective visions of nighttime rape by witch spirits. What is truly interesting about this case study is the fact that experiences of stress and trauma and an increase in social and political anxieties could manifest themselves in a somatic condition but also in a collective social/psychological expression of distress. Further, this chapter is a perfect example to remind us again that the cultural (and in this case gendered) manifestation of stress or trauma may vary – how physical and social bodies react to trauma is not universal, and when studying the effects of violence within a culture it is important to remember that.

Erin Finley provides an interesting perspective on the understanding, identification, and diagnosis of PTSD in the American military in chap. 11. This chapter is especially thought-provoking in two major ways. The first is through the discussion about the diagnosis of PTSD, both in the difference between understanding and distinguishing periods of stress from posttraumatic stress disorder, and the conflict over the diagnosis among military personnel with the hesitation to admit to any sort of "weakness" and self-denial of stress. The second, perhaps most thought-provoking discussion in this chapter is Finley's discussion of the stress that the chaplains who counsel the soldiers can experience themselves, and where they can turn to for help or to work through feeling of spiritual crises and trauma. Finley uses the example of a chaplain who had four suicides in a six-week period at his last posting, and how he was suggesting that it was affecting his spiritually, reminding us that sometimes the trauma experienced for some comes after the battle is fought.

"Genocide and Mass Violence" concludes with bringing everything together and summarizes the book nicely. Laurence J. Kirmayer pulls the defining characteristics from various chapters that best explain the three sections of the book: trauma memory, post conflict response, and the resistance, repair, and recover that individuals, families, communities, and nations undergo throughout the course of their experiences. In doing so he provides a conclusion that best captures the purposes of this edited volume; that trauma does not end when war or battle is over; it persists as a memory. Forgetting and remembering mass violence and trauma factors into how it affects the physical and social body, both somatically and psychologically, and it is through this process that recovery can begin.

"Genocide and Mass Violence" is an extremely successful volume that not only brings together an amazing and interesting collection of research and collaborators but forces the reader to consider how experiences of violence continue to unfold beyond the battlefield. Its cross-disciplinary approach gives the reader new insights and perspectives that would otherwise be lacking from a single-field examination and produces a truly unique work.

Caryn E. Tegtmeyer

Honychurch, Lennox: Negre Mawon. The Fighting Maroons of Dominica. Dominica: Island Heritage Initiatives, 2014. 273 pp. Price: $ 23.00

Pattullo, Polly (ed.): Your Time Is Done Now. Slavery, Resistance, and Defeat. The Maroon Trials of Dominica (1813–1814). (Compiled and Edited by Polly Pattullo, Introduction by Bernhard Wiltshire.) London: Papillote Press, 2015. 166 pp. ISBN 978-0-9571187-7-5. Price: £ 9.99

La introducción de esclavos africanos, por lo general destinados, aunque no exclusivamente, al trabajo en las plantaciones que requerían extensa mano de obra (generalmente de café y caña de azúcar) se dio, con mayor o menos intensidad, en el Caribe y algunos países de América del Sur. Como fenómeno concomitante, y con distinto éxito, muchos huyeron hacia regiones donde estaban a salvo de los pobladores de origen europeo.

Conocidos bajo la denominación "cimarrones", procedente del español, o como "maroons" en las regiones ocupadas por los ingleses, la bibliografía sobre sus formas de organización y resistencia ha aumentado considerablemente en las últimas décadas. Una de las pocas excepciones era hasta ahora la pequeña isla de Dominica, una de las Antillas Menores: las monografías de Honychurch y de Pattullo cierran exitosamente esta laguna bibliográfica. Si bien ambas focalizan en los maroons, la de Honychurch apunta a dar una perspectiva diacrónica de la historia de la isla y de los diferentes grupos de población y su destino a lo largo del tiempo. A lo largo de 16 capítulos, se refiere a la compleja orografía, a los tempranos comienzos del poblamiento por parte de indígenas kalinago (caribe) y maroons, las alternativas ocupaciones de la isla por británicos y franceses y las guerras entre los maroons y las autoridades inglesas.

La publicación de Pattullo, por su parte, se concentra en el resumen de los juicios hechos a los maroons en las últimas fases de estas guerras, en 1813–1814, guerras que llevaron a su definitiva derrota, y que Honychurch trata más someramente hacia el final de su libro (217–254). Se trata de una especie de fotografía instantánea, una perspectiva sincrónica de estas guerras, que transmite lo que por lo general nunca se consignó: las declaraciones textuales de los maroons en los juicios.

Para entender el alcance del fenómeno maroon en Dominica, es necesario tener en cuenta la cualidad de refugio que esta ofrecía a grupos de población provenientes de islas que habían sido pobladas más tempranamente y que encontraban allí un nicho a salvo de la esclavitud o del alcance del brazo de la ley. La mayoría de los migrantes provenía de Martinica y Guadalupe, que habían sido pobladas por europeos hacia 1630, y cuya relativa cercanía (entre 80 a 100 km respectivamente de Dominica) hacía posible el contacto. Hacia mediados del siglo XVI vivían varias decenas de europeos y africanos con los indígenas kalinago (caribe). La estrategia común destinada a la supervivencia unió a indígenas y africanos en una relación simbiótica, que terminó en 1700, cuando las autoridades renunciaron a esclavizar a los indios y se les otorgaron tierras en la costa este de la isla. Los kalinago vivieron allí en adelante en aislamiento y sin ningún tipo de con-