poignant examples. The book, however, can feel somewhat lopsided at times. First, there are great differences in her level of engagement with her subjects. The Swiss perspective was gleaned from short conversations with zoo visitors or one-off group interviews of schoolchildren, and the Malagasy perspective was gathered through months of intense participant observation. Keller herself recognizes this disparity but justifies it as due to the limitations of collecting data in the real world. And indeed, her different levels of engagement in research mirror her subjects' different levels of engagement with the Masoala project – Swiss citizens can have a cursory look at an exhibit during a weekend outing, while Malagasy farmers must contend with the park on a daily basis. Second, there are differences in chapters' depth and length. Some chapters provide well-developed and detailed arguments that stand alone, while others present what feel more like vignettes or elaborations of previous arguments. On the whole though, these two weaknesses are small in light of the book's overall merits.

This book will appeal to those interested in the politics of natural resource conservation, the symbolic and cognitive approach to understanding human-nature interaction, and more generally, local manifestations of global processes. Laura M. Tilghman

Kenny, Michael G., and **Kirsten Smillie:** Stories of Culture and Place. An Introduction to Anthropology. Toronto: University of Toronto Press, 2015, 254 pp. ISBN 978-1-4426-0794-1. Price: CAD 39.95

"Stories of Culture and Place" is an introduction to cultural anthropology unlike most of the ones I am familiar with. As one may guess from the title, the authors' approach explicitly emphasizes storytelling. Each chapter introduces relevant important concepts between and within the context of stories about historical and ethnographic encounters. Instead of opening with the standard explanation of the subfields of anthropology and an overview of the various definitions and aspects of culture, this text opens with stories of early explorers: experiences described by Christopher Columbus in his voyage to the Americas, Captain James Cook in Hawaii, and Simon Fraser in British Columbia. This begins to situate cultural anthropology within a longue durée understanding of how the field has interacted with and been influenced by the politics and ideologies of the day, from the earliest written descriptions of cross-cultural encounters to contemporary work.

One of my favorite aspects of this text is that the authors repeatedly remind the reader that none of this is neutral. Our understanding of core terms like culture is itself constructed in relation to issues and assumptions that hold sway within our own cultures. Beginning with stories about early explorers enables the authors to model an anthropological approach to understanding behaviors, grapple with the harm done by those early explorers, and introduce some core terminology, while setting the stage for similar critiques of more recent anthropologists. As they put it, "what we want to emphasize here is the fundamental idea that, then as now, theory shapes perception" (xx). Though I would expect this to be noted in other introductory texts, the story-telling approach of this book returns again and again to that theme while describing and analyzing disparate examples.

Following this introduction, there are nine chapters, divided into three parts. "Part I: Theory, Methods, and Concepts" examines "Culture Shock" and "Life in the Field." The first chapter begins to address what cultural anthropologists do, using stories about Bronislaw Malinowski's fieldwork in the Trobriand Islands, Elizabeth Warnock Fernea's fieldwork in Iraq in the 1950s, and Cathy Small's fieldwork in an undergraduate dorm in the 2000s. The stories highlight core concepts like participant observation, culture shock, and ethnocentrism, as well as some of the ethical dilemmas related to fieldwork. The second chapter introduces various approaches to anthropology, including the British School, illustrated through Audrey Isabel Richards' work in Zambia, the American School, illustrated through Margaret Mead's work in Samoa, and contemporary approaches to anthropology, illustrated through Vinay Kamat's work on malaria in Tanzania and Gerald Murray's work related to a development project in Haiti.

The second part addresses "Classic Questions in Anthropology," including a brief history of the field, kinship, and symbolism. Chapter three traces a very abbreviated history of the field, examining the ways Darwin, Hobbes, and Rousseau influenced the early trajectory of anthropology, including how their ideas about human nature and evolutionary "progress" were reflected in Lewis Henry Morgan's work. Chapter four introduces some key concepts related to kinship through a debate over the social identity of children born through in vitro fertilization, an examination of how the biblical tale of Abraham, Sarah, Hagar, Isaac, and Ishmael affects and reflects group identity today, and a discussion of a custody battle between a Native American father and the white couple who adopted the baby after the birth mother put the child up for adoption. Chapter five examines symbolism and myth through examples of everyday encounters with symbolism that often go unexamined, Ruth Benedict's role in popularizing discussions of symbolism and culture, Edward Evans-Pritchard's work on witchcraft among the Azande, Tanya Luhrmann's study of religious conversion among Evangelical Christians, and another interpretation of Captain Cook's experiences in Hawaii.

Finally, "Contemporary Anthropological Issues" includes chapters on the politics of culture, gender, race, and cultural change. Chapter six examines the ways ideology and politics affect our understanding and use of the term culture. Stories in this chapter examine concepts of ownership, illustrated by conflict over George Hunt's acquisition of a shrine for the American Museum of Natural History and by a land-claims case in Canada in which anthropologists testified as experts, and then shifted to an examination of how loggers and environmentalists use language about culture to argue their respective sides in Oregon. Chapter seven examines gender and sexuality, including two ethnographic studies of how children learn

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 globablization, 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-culturated material" and "en-culturated 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