

account of the economic and political reasons for the enduring poverty of a Sicilian town. The population finds itself literally trapped between a seemingly unshakeable structure of gross inequality between landed and landless – which, not surprisingly, gives rise to socialist inclined resistance; a Catholic church notoriously unsympathetic to any remotely “red” social movement – and hence unwilling to support the town economically; and those (including Mafiosi) whose skill lies in the manipulation of factional and sectional interests. Law, order, and any rising prosperity are, at every point, subverted by breakdown of law, disorder, and apparent permanent poverty.

The volume’s three concluding chapters all concern the rise of tourism in Malta and southern Europe. All three have substantial resonances for the region as a whole. Issues raised include the impact of the (by now) million or so annual visitors to the ancient city of Mdina, erstwhile capital of Malta (and as such standing for comparable “heritage sites” in the region), the relation between “insiders” and “outsiders” in areas of high tourism numbers, and tourism-related property development along the Maltese coasts. One of the consequences of the latter has been the formation and subsequent activity by environmentally concerned NGOs seeking to challenge the weak, patron-client riddled, slightly corrupt legal and political instruments and institutions within the government(s) of Malta, supposedly keeping watch over the well-being of the island’s natural and built “heritage.” This account has strong relevance for much of the rest of the northern shore of the Mediterranean region. It also demonstrates the extent to which networks outside conventional party arrangements (which in Malta’s case consist primarily of the Labour and Nationalist parties) can work successfully to challenge such seemingly immovable structures. The analysis also serves to remind us that tourism continues to play a significant role in the political processes of the island and the region.

Tourism also plays a role, albeit not the only one, in Boissevain’s reflections on the revitalization of ritual events (festivals, saints days, and so on) in Europe: a case of the saints *not* marching out (to borrow the title of the volume’s tenth chapter). Indeed, an increasing number of anthropologists, including students, some of whom specialize in the anthropology of travel, tourism, and pilgrimage, are working on the topic, thus drawing out the significance of the ritual revitalization that Boissevain considers here and elsewhere (e.g., *Revitalising European Rituals*. London 1992).

Given that the book sets out to celebrate the ethnographic and theoretical potency of egocentred networks, one of the most interesting features of the volume as a whole is the author’s preoccupation throughout with the subtle interplay between, on the one hand, the factions and friends from which these networks are drawn, and the more enduring structures with which Boissevain frames the volume. We have already referred to the seeming permanence of the class structure of the Sicilian town. Acknowledging inspiration from Braudel, Boissevain devotes the first two chapters to two other features of the Mediterranean region, arguing that these are also

structurally pervasive, namely, the region’s climate and the “unhealed scars” of the ethnic and religious mosaic of populations that make up the region’s population. As to the former, he notes that the climatic divisions of the Mediterranean into cold winter and hot summer seasons have always been associated with different kinds of work, leisure, social disposition, and that the passages of trade cycles, family, and community life (inward looking in the winter, outward looking in the summer) are always shaped by climatic constraints. As to the latter, the argument is that the ethnic and national spatialities – routinely marked by conflict and contention – are almost as structurally permanent as the region’s climatic variations.

This is the only part of the volume with which the present reviewer would seek to question – and no better way to do this than by using Boissevain’s own formulations about the centrality of networks, parties, and their associated political rhetoric. Might it not be argued, quite precisely, that rather than assuming their structural permanence, another way to approach ethnic/religious “scars” might be to ask about the contexts and conditions under which these became “actively unhealed,” as it were – that is ready to be mobilized in conflict – and the contexts in which they might actually be healed. Are the “scars” that mark Greek and Turkish Cypriots, for example, or Israelis and Palestinians, fated to be “unhealed” until the end of time?

This volume will find a treasured place in the bookshelves of all those professionally interested in the Mediterranean as well as to more general readers including those who are drawn to its shores by one of the region’s features that this lively and challenging book celebrates in full, namely, the Mediterranean’s enduring fascination for visitors from all the corners of the world who have made it as it is.

Tom Selwyn

Bollig, Michael, Michael Schnegg, and Hans-Peter Wotzka (eds.): *Pastoralism in Africa. Past, Present, and Future*. New York: Berghahn Books, 2013. 525 pp. ISBN 978-0-85745-908-4. Price: £ 62.00

This volume is a thought-provoking read. While drawing in other work, the weight of research that Bollig and his co-editors deliver here builds on a broad base of German scholarship, much of which has been hitherto insufficiently recognized by anglo/francophone readers. For this alone, the volume must stand as a significant contribution to the literature on pastoralist systems. As well as opening a window onto that world of German-language research publications, this volume covers a tremendous span of time, from 10,000 years or more before present through to the year of publication, and fills in hitherto underrepresented geographical spaces, with something of a focus on Namibia and Chad.

Following an introduction by the editors, the book begins with a section on “The Prehistory of Pastoralism,” with five chapters on the archaeology of Eastern Sahara (Sudan, Chad), West African savannas, Kenya, and South Africa. In the second section on “Historical and Contemporary Dynamics of Pastoralism,” five further chapters fo-

cus on the historical 19th- and 20th-century unfolding of present-day patterns of livestock-based societies in south-west Africa/Namibia, with a companion chapter on the 20th-/21st-century dynamics of pastoralism in Pokot in Kenya. The third section goes on to look at “Violence, Trade, Conservation, and Pastoralism,” with four chapters on the political ecology of Zaghawa pastoralism in contemporary Chad; Chad/Libya historical trade routes; the Somali cross border livestock trade; and a political-ecological analysis of nature conservation in southern Africa. The volume culminates with a comparative analysis by John G. Galaty of four different pastoralist societies little mentioned in the rest of the volume (Nuer, Fulbe, Maasai, Tswana) exploring “the indigenization of modernity” in contemporary African pastoralist societies.

The literature on pastoralism has exploded over the last decades, and this volume competes with a wide range of other recent edited collections (e.g., Catley et al., *Pastoralism and Development in Africa. Dynamic Change at the Margins*. London 2013; Sternberg and Chatty, *Modern Pastoralism and Conservation. Old Problems, New Challenges*. Cambridge 2013; Khazanov and Schlee [eds.], *Who Owns the Stock? New York* 2012) and co-authored volumes (e.g., McPeak et al., *Risk and Social Change in an African Rural Economy. Livelihoods in Pastoralist Communities*. London 2011) among many others, not to mention recent books authored, edited, or contributed to by some of those publishing in the present volume (e.g., Kuper, *Wadi Sura. The Cave of Beasts*. Köln 2013).

Why would one buy this book, as well as or instead of the many others? As well as the opening the book provides a look into German scholarship on pastoralism, (particularly around the interplay of white and indigenous livestock keeping in the history of southern and southwest Africa), one or two of the chapters are real eye-openers. In particular, the chapter on the political landscape of Zaghawa pastoralism in Chad is a must-read. Not being qualified to comment on the archaeological contributions, I can only say that Lane’s chapter on the prehistory of pastoralism in Kenya represents a really useful and insightful synthesis. Galaty’s final chapter gives a masterly overview of the common challenges African pastoralist societies now all face, and the diverse strategies around territoriality and mobility they develop to deal with, on the one hand, seasonality, local ecologies, and changing sociopolitical institutions, and on the other, the impact of state and global dynamics on localities, particularly around land rights and conflict.

However, there are some limitations to this collection. Though the editors claim an overarching theme of specialization and diversification in pastoralist societies, there is little sense of any integrating or innovative theoretical framework here. The volume reads more as a collection of (partly) geographically linked but otherwise stand-alone contributions, mainly related by the fact that 10 of 17 contributions emerge from the Cologne research group, and most of the others from their close collaborators in southern Africa. Several of the articles would have benefited from some tight and critical editing. The positive sense that one is being given an overview of undeservedly un-

familiar German scholarship goes alongside an uneasy sense that there has been little engagement with the recent anglo/francophone literature. Many of the references to the wider literature feel some ten years out of date. For classic references, seminal, thought-provoking works that have made their mark elsewhere are mentioned seemingly in passing (e.g., Wilmsen, *Land Filled with Flies. A Political Economy of the Kalahari*. Chicago 1989) or lightly dismissed (e.g., Kinahan, *Pastoral Nomads of the Central Namib Desert*. Windhoek 1991). The insights emerging from individual articles would mean so much more if integrated into the wider landscape of knowledge emerging, for example, around pastoralist livelihoods in the 21st century. Galaty’s concluding article does much to balance things and pull them together, but cannot retrieve the missed opportunities elsewhere in the collection.

Katherine Homewood

Bossert, Federico, y Diego Villar: *Hijos de la selva – Sons of the Forest. La fotografía etnográfica de Max Schmidt – The Ethnographic Photography of Max Schmidt*. (Ed. Viggo Mortensen.) Santa Monica: Perceval Press, 2013. 136 pp., ph. ISBN 978-0-9895616-0-0. Precio: \$ 39.00

Si bien la importancia en la antropología cultural reside en primer lugar en los escritos científicos de los etnógrafos, algunos de estos permiten, a través de sus diarios u otros escritos íntimos, echar una mirada sobre aspectos que hacen no sólo a su vida científica sino también a su vida privada. Baste recordar, en el campo de la sudamericana, los diarios de Alfred Métraux (*Itinéraires 1: (1935–1953). Carnet de notes et journaux de voyage*. Paris 1978), que unen los juicios más crudos sobre otras personas y también sobre sí mismo. Si bien algunos etnólogos han tenido una vida de decisiones más transparentes que otros, quizás pocos han sido tan elusivos a este respecto como Max Schmidt (Altona 1874 – Asunción del Paraguay 1950). Desde 1919 encargado de las colecciones americanas en el Museo Etnológico de Berlín, se desempeñó como profesor universitario en la misma ciudad. Realizó, tras las huellas de von den Steinen, tres viajes al Brasil: en 1900 al Xingu y Mato Grosso; a esta última región regresó en 1910, visitando a una parcialidad paressí, y en 1927–28 volvió al Mato Grosso, donde estuvo con los kayabí y umutina. Fruto de su dedicación son, además de las colecciones de cultura material, unas siete monografías y alrededor de sesenta artículos publicados en revistas especializadas.

Se ignoran los motivos que lo llevaron a jubilarse del Museo de Etnología de Berlín para ir a vivir a Brasil, lo cierto es que, poco después de regresar de su tercer viaje, se jubila tempranamente y parte definitivamente a América del Sur. Para el alejamiento definitivo de Schmidt de Alemania se han supuesto distintos motivos, desde su desconfianza ante los desarrollos políticos en su patria o su elección de una cercanía vital a las sociedades indígenas que evidentemente lo apasionaban. Seguramente hubo distintas causas que jugaron un papel en su decisión, y quizás un análisis de la correspondencia interna