ing today in the renamed Actonville, show tensions in the memory, as well as problems regarding the ownership of the images and their connection to a local community.

In the next chapter, Newbury seems very aware of the key role of the researcher dealing with images. His work with the Heseltine collection presented both curatorial and historical challenges in the task of showing photographs from the apartheid past in the post-apartheid period. He became an "unofficial custodian" (160) reopening the possibility for photography's "infinite series of encounters" which is always unpredictable.

The last proposal of this section moves to Namibia, where Hayes presents the Liebenberg archive of photographic portraits of migrant workers in the Okombone labour compound, Windhoek. This rather small and unknown work of the photographer is an important experience that shaped his future photojournalistic career, showing connections between aesthetics and politics, documentary photography and portraiture, past and present, absence and presence.

The last section of the book, "Archival propositions" opens with the only photo-essay of the volume, accompanied by a text in which Stultiens explains how she got to know Kaddu Wasswa in Uganda and started a collaborative project with him about his personal archive. The images show the interactions between them and the metamorphosis of the photographs during the process.

The book ends with an open window to the future possibilities of the photographic archive in Africa. Haney and Bajorek draw an overview to diverse initiatives that have been experimenting with photographic archives to open up the access to amazing unexplored images. With a critical view toward the limitations of institutional proposals, although giving some good examples of them, they show an enthusiastic hope for small and innovative community projects which aim at a democratization of the archive. These, also thanks to the spreading of digital technologies, are transforming the very idea of the Archive and proposing new challenging transnational collaborations. They acknowledge the problem of funding, but seem enthusiastic about the moment we are living for photography, which gives researchers and curators "much food for thought" (215).

In his contribution, Newbury found himself as a "curator, both in the sense of 'one who cares for' and in shaping the selection of the work for wider presentation to contemporary audiences" (160). This approach emphasises the photographic archive as "a productive site for dialogue between the past and present" (10) including the researcher as a special figure of mediation. This excellent book is for those who want to be there, for those "who care for" the images they study and the social relationships implied.

Francesca Bayre

Nash, Catherine: Genetic Geographies. The Trouble with Ancestry. Minneapolis: University of Minnesota Press, 2015. 238 pp. ISBN 978-0-8166-9073-2. Price: $ 25.00

This book starts with a dedication to friends, colleagues, and family in the widest sense of the term: an extended network of people and connections. At its heart is the premise that kinship and affinity are not *given* but *made*: through practices of care, sharing, and mutuality. They are therefore profoundly social and relational. This anthropological understanding of relatedness informs Catherine Nash's critical analysis of genetic ancestry testing and its proliferation in commercial, media, and scientific projects over the past two decades. With "Genetic Geographies. The Trouble with Ancestry" Nash adds to the canon of recent work on the new genetics of difference and belonging – a canon to which she has contributed from the very beginning with seminal articles.

While much of the scholarship on the science and technology of genetic ancestry testing, especially in the United States, concentrates on the relationship of these new technologies of difference and sameness to older forms of racial classification, Nash expands the scope of analysis to include the underlying concepts of space and sexual reproduction. Her focus is on the practices of difference making in three dimensions: the trope of origins, the meaning of ancestry, and the conception of relatedness. Conjoining analytical perspectives from feminist geography, critical anthropology, and science and technology studies (STS), Nash considers racial and sexual difference together. She thereby demonstrates how essentialist concepts of natural (biological) difference are not only mirrored in the sampling and mapping techniques of these gendered geographies of human genetic variation but also shape the interpretations of mobility and sedentariness that are drawn from them. Through her analysis of scientific and representational practices she not only illuminates the workings of genetic ancestry testing but also successfully challenges their authority in matters of belonging.

"Genetic Geographies" starts with a useful introductory overview of the field in which Nash explains her approach by exploring the vexed relationship of geography, genetics, and kinship. She examines the problematic disciplinary histories of anthropology and geography and their shared interest in patterns of human variation, calling into question the seeming neutrality of geographical patterns of genetic difference and sameness and their association with ideas of population and ancestral belonging. She acknowledges that most of the new studies of genetic ancestry and relatedness actively seek to counter the race science of old by promoting the ideal of an antiracist model of human genetic unity. At the same time, Nash calls our attention to the many ways in which "assumptions about relatedness draw on wider conventions of thinking about human groups" (10). Consequently, it is the idea of relatedness itself that needs to be problematised and put into perspective. In the following four chapters, Nash discusses relatedness through different angles.

Chapter 1 examines "Genome Geographies: The Making of Ancestry and Origins" and the fundamental question of social categorisations in knowledge production and meaning-making in genetic genealogies. Here, Nash unpacks the various strands of research in which genetic ancestry plays a significant role: a) in the underlying

conception of cultural groups as populations; b) in projects considering ancestry for biomedical research, and c) in the outline of global migration and patterns of ancestry. She shows how mapping and other representational strategies within these projects produce a fiction of haplogroups (i.e., genetic markers and statistical differences) as human groups (i.e., bounded populations).

Chapter 2 "Mapping the Global Human Family: Shared and Distinctive Descent" goes deeper into these dynamics by looking into the "Genographic Project," one of the largest undertakings in genetic ancestry testing worldwide. The Genographic Project, a collaboration between the geneticist Spencer Wells, a huge scientific consortium, the *National Geographic* journal, and the high-tech firm IBM, aims at a global map of ancient human migrations and contemporary patterns of settlement. The project produces a clear narrative of scientific progress and antiracism. In practice, however, it falls back into representational strategies of evolutionary progress, colonial frontier adventures (centring on the self-styling of Spencer Wells as a kind of 21st-century Indiana Jones), imperialist nostalgia (through the trope of the vanishing indigene), and Western paternalism (with the so-called legacy project).

Chapter 3 "Our Genetic Heritage: Figuring Diversity in National Studies" zooms in to Britain. This move enables the author to carefully consider the differentiated production of whiteness – in and through various associations of place and ancestry as well as normative assumptions about nation and migration. The UK has been home of a number of genetic ancestry projects, including "The Face of Britain," "The Viking DNA Project," and others. In her analysis, Nash pays particular attention to sampling strategies: Who is taken in and on what grounds? She demonstrates the troubling conceptualisations of white indigeneity as they occur within the projects as well as in media representations and public debates – where the *Sunday Times* could publish a headline like "British Genes Are Invasion Proof" (115), and the right-wing National Party could use the results of such studies as evidence in their anti-immigration discourse. Even if geneticists are careful to point out that there is no such thing as a "pure genepool," Nash shows how traces of typological thinking shape these projects. The association of biological markers with the affective dimensions of belonging and relatedness produces a problematic genetic model of the nation. Far from mirroring a "natural order" of national belonging it obscures "how geographies of genetic variation grade across space rather than correspond to bounded groups, and discounts the complex mobilities that complicate any assumption of the purity of groups in the past and in the present" (122).

The ways in which these "complex mobilities" are gendered is further scrutinized in chap. 4 "Finding the 'Truths' of Sex in Geographies of Genetic Variation." Here, Nash counters assumptions about reproductive fitness and genetic mobility, ideas about "sexual success" and gendered geographies by showing how such genetic accounts (and their parallels in evolutionary psychology) naturalise a specific version of genealogy (Eurocentric, androcentric, and heteronormative) that does not account for the richness of human practices of kinning and relatedness.

While writing this review I received a letter by a former student of mine who now works as a trainer in "intercultural competence" for employees of the German administration (job centres, etc.). She told me of a curious incident in her new work environment. In a "train-the-trainer" seminar they watched a recent YouTube hit – "The AncestryDNA Journey" (https://www.youtube.com/watch?v=Fw7FhU-G1_Q). The clip starts with a challenge: "Would you dare to question who you really are?" It then continues with a highly emotional contrastation of people's self-identifications and political views with the results of their genetic testing: You don't like your neighbours? But see, you are genetically connected! The supervisor of the seminar enthusiastically recommended to use this example in their daily work in order to create empathy and awareness about cultural diversity in their target group – the German administration workers. It should help them (the workers) to become sensitive to the superficial nature of cultural differences and make them feel closer to their "foreign" clients. Apparently, none of the future consultants questioned the antiracist message of genetic ancestry testing or its profound significance as a marker of belonging and relatedness. Nash's book complicates this widespread narrative of "feel-good genomics." She convincingly demonstrates how the association of bodies, genes, and geographical places as well as the underlying conceptions of ancestry re/produce troubling versions of multiculturalism and sexual reproduction that actually reify biological and cultural difference – despite their claims to the contrary. This is an important read – for anthropologists, sociologists, geographers, and STS scholars, students and academics alike. It is written in an accessible and engaging style that also reaches out to audiences beyond the social sciences: practitioners and consumers of genetic ancestry testing as well as trainers in "intercultural competence." Perhaps, next time somebody will recommend Nash's book instead of a commercial video on genetic ancestry testing. This would certainly be desirable. Katharina Schramm

Nitsos, Nikolaos: Tales, Rituals, and Songs. Exploring the Unknown Popular Culture of a Greek Mountain Village. Translated by Panayotis League. Brookline: Holy Cross Orthodox Press, 2015. 347 pp. ISBN 978-1-935317-54-8. Price: $ 39.95

This ethnohistorical work was originally published in Greek in 1926, and then republished in 1992, after being found in a flea market in Athens. It is of great value, both concerning the presentation of the author's native village and, not least, as a contemporary historical description from southeastern Europe in the beginning of the 20th century, as seen by the scholar Nikolaos Nitsos (1865–1940) of the village Tsamantas, in Epirus, present-day northwestern Greece, as well as the reflections from one of those who had to leave their beloved polis after the Greek catastrophe in 1922.