expectations and the intercultural encounters ensuing from the position of Ugyhur music in the global world music market. The chapter by Omid Bürgin about representations of *qin* in China today supports Rees' discussion concerning the influential impact of UNESCO's recognition of *qin* music as a Masterpiece of the Oral and Intangible Heritage of Humanity in China. The author's personal experience in the Fuzhou *qin* Association demonstrates the recent revival of *qin* amongst enthusiastic young amateur players. The argument based on Baudrillard's simulacrum framework, that different embodiments of *qin* are being copied in current Chinese society to create new realities, is convincing.

Tang Lijiang and Du Yongfei investigate two other forms of intangible cultural heritage supported by the Chinese government – Chinese shadow play and *yang'ge*. Similarly to Bürgin's introduction to *qin*, Tang's introduction and literature review about Chinese shadow play and improvisation theory, and Du Yongfei's description of the origin and historical development of *yang'ge* are very informative and will benefit readers who are unfamiliar with these genres. It is clear that both authors have done intensive fieldwork. Tang analyses her fieldwork materials in comparison with other musical traditions, while Du's article is illustrated with photographs of her recent fieldwork. However, the reader may have expected more discussion about recent developments in *yang'ge*, which have not been paid too much attention. Unfortunately, the reference list of Tang's seems missing.

In contrast, Frederick Lau and Ning Er turn their eyes to the urban music scene in mainland China, while Chung Shefong examines different groups of migrants and aborigines in order to explore Taiwanese identity in relation to Chinese and other cultures. Lau examines new folk music (*xinminyue*) which is mainly represented by female ensembles. By comparative study of the Twelve Girls Band and the Oriental Angels, Lau argues that the success of these groups is consistent with the development of Chinese society in the new millennium, but also presents us with the dilemmas encountered by Chinese traditional musicians. The chapter by journalist Ning Er is a good introduction to the recent Chinese urban popular music scene for someone who is unfamiliar with Chinese popular music. But for many Chinese popular music researchers, the content may be just a little brief. The English title "China's Folk Singer/Songwriters in the Last Decade" may mislead, as "China's Folk Singers" sounds as if it might refer to those folk singers of the countryside.

Chinese music was considered "unbearable" by prejudiced foreigners in the past. Babara Mittler considers the tight link between music and power in China. No matter whether political music is proudly advocated by the Chinese or abominated by foreigners, new works by the young generation of Chinese composers require a re-evaluation of Chinese music. Based on his personal engagement with Chinese music, and firsthand experience organising festivals and concerts, Frank Kouwenhoven's writing will be of benefit for promoters of Chinese music as it brings us several practical methods for presenting Chinese traditional music to Western audiences. It is interesting to read how he treats the Silk-bamboo ensemble differently from Chinese opera. As he suggests, "every Chinese genre requires its own ambiance, and its own solutions in terms of the ways in which it can be introduced to outsiders" (144).

Beside ethnomusicological research, this book contains two pieces of historical research. Alexander Rehding examines the musical transformation of Chinese folk song "*Moo-Lee-Chwa*" in the late 18th century in the West, and Johannes Sturm writes about the rise and fall of Li Jinhui's children's operas in the 1920 s in China.

The editors Bernhard Hanneken and Tiago de Oliveira Pinto have brought together some of the leading scholars on Chinese music for a rich and substantial contribution to the field of ethnomusicology. Many of them are active in Chinese and English-language scholarship and have impressive fieldwork experience. Together, they produce the effect of an extensive reader in Chinese music. This is a welcome collection for ethnomusicologists, scholars of Chinese music, and related disciplines. Some individual chapters, as mentioned earlier, are also accessible to non-specialists.

Shu Jiang

Hannerz, Ulf, and **Andre Gingrich** (eds.): Small Countries. Structures and Sensibilities. Philadelphia: University of Pennsylvania Press, 2017. 346 pp. ISBN 978-0-8122-4893-7. Price: £ 56.00

Social and cultural anthropology have increasingly wrestled with the issue of their own relevance, in matters related to the people they study and to others, most notably political and economic policy-makers. One of the thornier points in this self-assessment by anthropologists is anthropology's insistence on the advantages of its primary methodology, ethnography, which among other attributes provides a wealth of data on local society and culture. This methodology still relies to a great degree on long-term immersion in the quotidian life of the people who host ethnographers. But anthropological ethnographers also often deal with charges that the people they most often study are marginal, and, although worthy of interest, not particularly relevant to important events in the life of their nations and beyond.

Not surprisingly, as a result of transformations in the field globally, and in efforts to be more relevant, there has been an increasing dependence in anthropology on so-called ethnographic studies that are based on little more than culturally sensitive formal interviews, often with elites with great awareness of and experience in how to control the information imparted to interviewers. But despite changes in the ways that anthropologists do ethnography, the methodology in general focuses on local social life, in what may be seen as small-scale studies of issues important in wider social domains. How-

ever, as every ethnographer is aware, the conditions that define "local" in a study are rarely absolute, and always relative, in time, space, and scale.

In "Small Countries. Structures and Sensibilities," the esteemed social anthropologists Ulf Hannerz and Andre Gingrich have adapted this definitional dilemma of anthropology to one of the main arenas of scholarship and policy to which anthropologists have long attempted to inform, that of national levels of political, economic, and social integration and differentiation. They have done so by exploring the forces that frame "small" nations and states (which in this volume are called "countries," an approach that the editors believe gives the contributors more "intellectual freedom of movement").

The editors, along with sixteen other accomplished anthropologists, have produced comprehensive case studies of what being a small country means in the past and present life of their nations. What makes the collection worthy of a wide readership, in and beyond anthropology, is its almost complete success in "scrutinizing small countries . . . within their wider regional and global contexts." The authors do this in a manner that allows them to offer fascinating accounts of how national size and esteem play off each other, among members and observers of small nations, and how anthropologists have a great deal to offer scholars in cognate social sciences on how culture, politics, economics, and society intersect in the daily lives, memories, and imaginations of small countries. The contributors cover a wealth of source material, based on their own ethnographic projects, to portray how the cultures of small countries provide frameworks for the ways their people live, or have left, or face each other across a borderline because of the dictates and accidents of history. It is also refreshing to report that the case studies are drawn from across the globe, representing every major social and land mass except North America and East Asia. They range from New Zealand to Norway, Israel to Sierra Leone, Abu Dhabi to Belize.

Perhaps the significance, novelty, and creativity of the overall volume are best articulated by the editors in their introduction (both also are authors in separate chapters), where they point out that an attention by anthropologists to small countries is overdue, since fully 70% of the countries of the world are "small," defined in both absolute and relative terms. In this book "small countries" are defined as those with a maximum of 17 million people (here identified with reference to The Netherlands, as the "largest of the small" countries). Small countries are described in various absolute and relative ways in each of the chapters through the perspectives of natives and observers of the countries. The overall goal of the volume, which is brilliantly realized, is to show how smallness affects "life and thought, sensibilities as well as structures of social relationships, in everyday life as well as in the context of critical events."

Because the volume is so uniformly excellent, it would be a mild disservice to its authors to single out a few chapters for praise or criticism, but one theme that might bear more scrutiny by scholars, as a follow-up to this book, is in regard to how small countries relate to other countries in binary, buffer, and cluster relationships. In the first, small countries have a nearby big country dominator, such as Ireland with the UK and Austria with Germany. Buffer countries find themselves between two often competing big countries, while cluster countries find definition and identification within regional country clusters, such as in Scandinavia.

The book is not without some minor flaws, particularly in regard to areas of interest raised by the editors but not pursued in depth. The relative and absolute smallness of many of the countries examined also have internal regional dimensions, within the countries as much as in the greater clustered-regions that are explored. Small countries have their own centres and peripheries, and often the many cultural entanglements that mark a small country's self-perception have a great deal to do with these internal dynamics, where regions or provinces within a country are themselves recognized as "countries" (Northern Ireland, or the North of Ireland, in the United Kingdom and the Republic of Ireland is a case in point). In addition, cross-border regions also offer some insight into how scale plays out in contemporary assessments of local and national size. While most chapters deal successfully with macro-political and economic matters, the editors might have elaborated a bit more on the global, transnational, and national impact of small countries' internal economic and political systems. This might have been particularly useful in regard to neo-nationalism and populism, subjects for which one editor is widely known but are only treated in modest ways here. Finally, while global and regional climate change may be making some of the small countries smaller, it also serves as a platform to demonstrate how small countries may lead larger ones in their green policies, as some of the chapter authors review in various versions of the David and Goliath syndrome. Climate change itself deserves more attention in the volume overall, but this concern and the others I mention as possible fault lines should not be construed as major problems.

This book is welcome as an example of what anthropologists can contribute to wider scholarship in the social science of global, regional, and transnational culture. Each and every chapter is informative and engaging, and a contribution to a coherence that is rare in edited volumes of this size and ambition. But most of all, this fine collection shows how, through the assessment of how small countries should matter to anthropology, anthropology also matters, and will continue to do so if authors continue in this vein. This is a terrific book that should be in every academic library worldwide and on the bookshelf of any scholar who is interested in how culture and political economy intersect in the lives of small nations and states.

Thomas M. Wilson