

exist prior to "performance." As a formalist in the tradition of Roman Jakobson, he constructs his poetics on the model of linguistics. What qualifies a text as poetic is the extent to which a performer has utilized the phonetic and syntactic units of conventional linguistic analysis in measured ways. This is a conservative poetics, one that suspends a whole range of vocal skills in a zone somewhere outside of "competence" and marginalizes a vast range of modern poetry. Hymes ends the book with a chapter in which he singles out Robinson Jeffers from the crowd of poets who write in "free verse," demonstrating that the variability of length in Jeffers's lines follows a pattern that can be described in numerical terms.

Chronicling Cultures: Long-Term Field Research in Anthropology. Robert V. Kemper and Anya Peterson Royce, eds. Walnut Creek, CA: AltaMira Press, 2002. 353 pp.

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Eric Wolf, in his 1989 Distinguished Lecture at the American Anthropological Association's annual meeting, lamented anthropology's "intellectual deforestation," its repeated slaying of paradigms that later re-emerge in new guises "as if discovered for the first time." *Chronicling Cultures* offers a welcome alternative to these tendencies as it confronts directly the challenges of building cumulative knowledge, while at the same time raising new questions. Longitudinal ethnographic projects (the focus of this volume) allow a sympathetic yet questioning archaeology of disciplinary paradigms, methods, ethics, and controversies. Anthropologists who revisit one field site for decades "live the aftermath of empire, live the effects of shifting political institutions, live the dismantling and creation of nation-states" (p. xxi). Many have become active partners with and advocates for the people they study ethnographically. More so than neophyte or short-term fieldworkers, those who return many times to their field sites have a chance to face their limitations of understanding; as the editors note, such researchers cannot avoid confronting the provisional nature of knowledge or the unpredictability and rapid pace of change in ethnographic situations. Contributors to *Chronicling Cultures* offer fresh, candid commentary on such matters.

Chronicling Cultures is a valuable resource for both teaching and research. The prose is clear and engaging, and the editors' volume and section introductions cogently frame unifying themes and review a wider disciplinary history of long-term studies. The studies included here began decades ago, and at least two are intentionally multigenerational: Elizabeth Colson and Thayer Scudder's research in Zambia's Gwembe Valley, which started in 1956, and George Foster's study in Tzintzuntan, Mexico, which began in 1945. Thus Lisa Cliggett, a 1997 Ph.D., writes about "inheriting fifty years of Gwembe Tonga research," and Robert V. Kemper and Peter S. Cahn discuss their second- and

third-generation studies of Tzintzuntan. The volume includes other well-known projects such as those of T. Scarlett Epstein in India, and the large-scale studies of Ju/'hoansi !Kung (Richard B. Lee and Megan Biesele), Navajo of the American Southwest (Louise Lamphere), and the Harvard Chiapas Project (Évon Z. Vogt).

Topics emphasized include methods, rethinking earlier knowledge claims, social change, research ethics, changing relationships with study communities, and the challenges of collaborative projects or team fieldwork. Wider disciplinary changes register in these studies, as Lamphere traces shifts in portrayals of Navajo as "objects," "subjects," or collaborators; Lee and Biesele reflect on acerbic debates in hunter-gatherer studies; and Wade Pendleton notes that his first field research in a township in Southwest Africa (as it was known during the apartheid era) was deeply influenced by Manchester School approaches at a time when urban anthropology was an anomalous specialty. Some authors offer glimpses of how ethnographic change over time can reduce the fit of analytical models (e.g., Foster's discussion of his Limited Good model). Epstein sorts her correct and incorrect predictions about change in two villages in Mysore, India. Ulla C. Johansen and Douglas R. White coauthor a chapter in the form of a dialogue about new understandings gained from converting Johansen's Turkish genealogies and ethnographic narratives into a quantitative form suited to the formal network analysis that is White's specialty. In a graceful chapter that includes excerpts of letters she exchanged decades ago as a graduate student with her advisor (Elizabeth Colson), Anya Peterson Royce discusses the incompleteness of her first book's findings about Zapotec identity, and her deepening understanding about matters that "require time and many field trips before you can even 'see' them" (p. 29) or begin to glimpse the "poetic or striking side of things" (p. 11). While long-term studies allow a growing trust and familiarity that opens or deepens access to sensitive topics, they also pose enormous challenges, including, as Colson discusses, the onerous tasks of continually updating village censuses, digitizing and managing a huge database, writing up data collected over many years, and arranging for a new generation to take over these tasks.

Most poignant perhaps are contributors' reflections on their long-term personal relationships with individuals in their study communities, the effects of their own life-cycle changes on those relationships, and painful realizations about the limits of what any ethnographer can do to assist study communities in an era of economic decline and growing hardship. In short, this volume illustrates remarkable ethnographic accomplishment, and at the same time helps us to contemplate anew the place of anthropology in a world where so many experience disconnection and dispossession.

Callaloo Nation: Metaphors of Race and Religious Identities among South Asians in Trinidad. Aisha Khan. Durham, NC: Duke University Press, 2004. 264 pp.