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BOOKS

Postgate, J. N. (ed.) (2007), *Languages of Iraq: Ancient and Modern* (London: British School of Archaeology in Iraq). ix + 187 pp., figs. ISBN. 978-0-903472-21-0. £15.00.

In his introduction to this useful and timely collection of essays, based on a 'study day' at the British School of Archaeology on 15 November 2003, the editor, Nicholas Postgate, an eminent scholar of the ancient Near East, describes Iraq as an appropriate site for the legendary Tower of Babel, where, according to the Bible, human language diversity began. Not only is Iraq, roughly equivalent to the ancient land of Mesopotamia, the birthplace of writing, there are few lands in the world that can boast such a rich textual heritage and extraordinary linguistic diversity.

Languages discussed in the volume include Sumerian, Akkadian, Hurrian (ancient), Aramaic (both ancient and modern), colloquial Iraqi Arabic, Kurdish and Iraqi Turkman (modern). From this discussion emerges not only an understanding of the ancient and modern linguistic landscape of the region, but also a reflection on the social and political factors that shaped this land, from ancient Mesopotamia to modern Iraq. These and other related topics are discussed in the 'Introduction' by Postgate.

The book appropriately begins with a chapter by the late Jeremy Black on Sumerian, the first written language, which was in continuous use from about 3100 BCE to 100 BCE. Current scholarship divides the lifespan of Sumerian into five periods: Old Sumerian, Akkadian, Neo-Sumerian, Old Babylonian and Post-Sumerian. By the Old Babylonian period, Sumerian was in decline, and in the Post-Sumerian period there was only copying of classic texts without composition. Following this historical overview is a linguistic analysis of Sumerian, beginning with syntax. Sumerian is an agglutinative language, building words by adding clitics to an unchanging, monosyllabic base. The forms are largely determined by inanimate and animate qualities, and the word order permits little freedom. Significant attention is given to verbs, which involve a complicated system of markers. Attempting to reconstruct the Sumerian phonology presents certain problems, for it relies heavily on the fact that it is based on morphological parallels with Akkadian – which is a Semitic language and therefore has many of the same sounds as other Semitic languages – whereas cuneiform was developed originally to write Sumerian. Comparing Sumerian loan words in Akkadian texts therefore gives us an idea of the pronunciation of Sumerian words, but these are strong conjectures, not facts. The chapter on Sumerian closes with suggestions on topics that require more

research, including dialectal variation. An interesting observation that emerges from linguistic analysis is a gender-based variation in Sumerian prose that certainly warrants further scrutiny.

The long chapter by Andrew George on Akkadian befits the complex and rich history of this language. The author is careful to note that while Assyrian and Babylonian are now treated as the two major dialects of a language termed 'Akkadian', ancient speakers thought of Assyrian and Babylonian as entirely distinct languages (although this perhaps had nationalistic considerations), and there are sufficient differences to validate an argument for two distinct languages. The chapter continues with a survey of the history of Akkadian. The earliest evidence of Akkadian is in the form of names of individuals within Old Sumerian texts. Around the same time, inscriptions from the city of Kish exhibit an order consistent with the idea that they were intended to be read in Semitic. This is the beginning of Old Akkadian in written form.

Akkadian reached its ascendancy as the language of Sargon of Agade and his successors. After the fall of the Akkadian empire, the Akkadian language experienced a brief decline in written form. Akkadian of the Third Dynasty of Ur shows minor differences from that of the Old Akkadian period, presumably a result of geographic variation. The early second millennium saw the emergence of Archaic Old Babylonian – again, with minor differences from its predecessor – as well as Old Assyrian, documented largely in tablets from the Assyrian merchant colony at Kanesh in central Anatolia. Old Babylonian is relatively unadulterated and is thus usually taken as the standard Akkadian. The Code of Hammurabi especially serves as a point of reference and for teaching purposes. With the fall of the Old Babylonian empire, a philological 'dark age' intervened until the appearance of Middle Babylonian. The surviving works of literature from this period suggest that Sumerian has died away as a spoken language. In northern Mesopotamia, however, narrative poetry flourishes in Middle Assyrian.

'International Akkadian', the language of both diplomacy and learning, was used in a wide geographic area, from Tell el-Amarna in Egypt to Bogazköy in Hittite Anatolia and points between. The Aramaean influx brought about another 'dark age' of composition until the reign of Ashurnasirpal II and the rise of the Neo-Assyrian empire. Some 20,000 tablets in Neo-Assyrian were excavated at Nineveh. Still, Babylonian continued its cultural dominance, and Standard Babylonian served as the language of most literary works. Neo-Babylonian was used by the Assyrian court beginning in the seventh century, and Late Babylonian, originating around the time of the conquest of Babylon by Cyrus the Great, persists in astronomical diaries and temple records into the first century BCE.

After the long chapter on Akkadian comes a disappointingly short one on Hurrian by David Hawkins. This would seem to contradict the editor's remark that the book does not dwell on areas in which a large amount of existing scholarship already exists, focusing instead on lesser-known topics. The brevity, however, is due simply to the fact that even today much is unknown about Hurrian. No Hurrian texts have been recovered in Iraq; all are from Syria and Turkey, in the Mittanian heartland. Some Hurrian is seen in Akkadian texts found in Mesopotamia, including a list of clothes from Nippur. The Hurrians persisted beyond the Mittanian golden age of the

mid to late second millennium before vanishing shortly after 1000 BCE. Like Sumerian, Hurrian is agglutinative and contains monosyllabic roots. It also has several fascinating linguistic features, such as a regular and rather efficient system by which words change their class, adding suffixes to change from, for instance, 'ten' to 'make tenfold'. There are no genders, but a staggering ten cases have been documented.

The final language from ancient Mesopotamia to be discussed is Aramaic, a north-west Semitic language that is still spoken today. As one of the most enduring and widely used languages in the Near East, it is understandable that three chapters in the volume are devoted to this topic. There is a chapter on Early Aramaic by Allan Millard, one on medieval and modern Aramaic by Geoffrey Khan and a chapter on Neo-Aramaic by Eleanor Coghill.

Early Aramaic was written in the Canaanite/Phoenician script, for which it was unsuited, as it had more vowel sounds than the alphabet could easily accommodate. The language is in evidence in Assyria from 1000 BCE on, as Aramaean tribes moved into the area, eventually over-running it before being driven out by the rise of the Neo-Assyrian empire. However, Aramaic had already left its impression on the Near East, and Assyrian conquests and deportation of people in fact contributed to the spread of Aramaic throughout the Near East and into north-west Iran. Unfortunately, most Aramaic texts were written on papyrus, leather or other perishable materials, so few survive. The texts that do survive – most on stone, potsherds (*ostraca*) and clay – show an evolving script, from which would eventually emerge the Hebrew and Arabic scripts. With the rise of the Achaemenid Persian empire, Aramaic became the primary administrative language of the empire and was thus extended beyond the borders of the Near East proper into Anatolia and Egypt, where many Aramaic documents have been discovered.

The next essay deals with Aramaic in the medieval and modern periods and provides an appropriate transition from ancient to modern languages. Although supplanted by Greek as the administrative language, Aramaic continued to play an important role in the Near East. A derivative of Aramaic, Syriac, was the language of Christians in Iraq and Anatolia, lasting into the time of the Arab conquest. Aramaic was also used as a literary language by the first millennium CE Jews in Mesopotamia. This essay also discusses vernacular Aramaic, which has pronunciations different from those indicated in written Aramaic (most modern dialects of Aramaic spoken in Iraq are not written). Also, some modern spoken dialects contain old words borrowed from Akkadian that are not seen in literary versions. The third and last chapter on Aramaic is a short discussion on recent field research on modern Aramaic.

From this point, the volume shifts gears to contemporary languages. The first essay is by Clive Holes on colloquial Iraqi Arabic. Until the 1950s, there were three chief dialects along religious lines spoken in Baghdad: Muslim, Jewish and Christian. Most Jews migrated to Israel in the 1950s, leading to a decline of this dialect in colloquial Arabic. There is also a north-south dialectal divide that classifies speakers based on how they pronounce the word for 'I said'. A summary of the dialectal situation can be stated as follows: non-Muslim dialects are all of the same class; non-sedentary Muslims all speak dialects of the class other than the non-Muslim dialects; sedentary Muslim dialects are split by the east-west line from Fallujah to Samarra. Thus, the linguistic situation is a mix of religious and geographic factors,

with people of the same religion who are separated by great distances sometimes speaking the same dialect, but also people of different religions in the same city sometimes speaking the same dialect. In recent years, migration to Baghdad has meant that a Bedouin dialect has gained ground.

The next essay, by Christine Allison, is on Kurdish. Although it is spoken in parts of several countries, Kurdish is a recognised language only in Iraq and Iran. The essay begins with a brief linguistic history of Kurdish, a western Iranian language that has two major dialects: Kurmanji, spoken in mostly northern areas, and Sorani, spoken mostly in southern and eastern areas (including most of Iraqi Kurdistan). The author addresses twentieth-century attempts to marginalise Kurdish in Turkey, which were based on the argument that Kurdish was not sufficiently standardised to be considered a coherent language. Also, in Iran the use of Kurdish was forbidden for some time, although it is now permitted. The history of the use of Kurdish is therefore tied to the tumultuous political situation in the region. The author provides a brief overview of Kurdish literature, from its early foreshadowing in Persian literature through the establishment of its own voice beginning in the seventeenth century. Kurdish literature would eventually become an important part of the struggle for a Kurdish identity, with Kurdish nationalism a common literary theme.

The final chapter in the volume, by Christiane Bulut, deals with the Iraqi Turkman dialects spoken by the Turkic minority, which exists mostly in towns in the north but also in many large cities. The author notes that a historical analysis of the many Turkic dialects is difficult, given the sparse written source material. Iraqi Turkman dialects belong to the south-western group of Turkic that also includes Balkan dialects. The Iraqi dialects show the influence of Arabic, Turkic, Azeri Turkic and Persian. They are divided into two broader groups based on the pronunciation of the velar nasal (the final sound in 'sing'). Turkman speakers usually also speak Arabic and/or Kurdish. Written Turkman is very similar to Modern Standard Turkish.

In elucidating the complex linguistic history and contemporary linguistic landscape of both ancient Mesopotamia and modern Iraq, this book has successfully accomplished its objective. The structure of the volume – individual essays without transitions – is not ineffective, but in retrospect it seems less preferable to shift so suddenly from one language to another. A better overall understanding of geographic and temporal linguistic variation could have been achieved through the use of a longer introduction or bridging sections in between chapters. The fragmented nature of the book also made it more difficult than necessary to show the interaction among languages. While some redundancy is unavoidable, it is the neglected areas that seem to be a more noticeable nuisance. This could have been remedied with a chapter that was not devoted to a specific language but instead addressed linguistic fluidity and provided an encompassing overview.

A slight annoyance was the inconsistency in format and coverage. The essay on Akkadian, for instance, details each of the many stages in the progression of the dialects, while largely neglecting a structural-linguistic overview. The chapter on Early Aramaic also weights the historical over the descriptive, while Sumerian is given a lengthy structural description. Brief as it is, the chapter on Hurrian perhaps is most effective at giving some understanding of the language's grammar; a concise, itemised list of notable features, it is readable but does not sacrifice precision. The

essay on Kurdish emphasises modern literature, something none of the others does. Again, this is interesting and does not detract from the effectiveness of the essay, but it seems out of place. The overall problem (and calling it such overstates the issue) seems to be that the historical linguistics is not smoothly merged with the structural linguistics.

The book's contribution to scholarship in the field cannot be underestimated. Although the authors understandably presume that the reader has knowledge of advanced descriptive linguistics, for its potential audience this volume will satisfy linguistic and historical curiosity. It will add to our appreciation of the linguistic-cultural archipelago that the ancients called by a variety of names, including Mesopotamia, and that we call Iraq.

– *Kamyar Abdi, Dartmouth College*

Reid, Donald Malcom (2002), *Whose Pharaohs? Archaeology, Museums, and Egyptian National Identity from Napoleon to World War I* (Berkeley: University of California Press). ix + 409 pp., 46 illus. ISBN 0520240693. \$21.95.

When Napoleon arrived in Egypt, the monuments of Pharaonic Egypt were more of a mystery than a subject of scholarly pursuit. Today, the remains of ancient Egypt are an integral part of Egyptian national identity, and Egyptology is a field of study embraced by both Egyptian and foreign scholars alike. Historian Donald Reid provides a compelling account of the development of Egyptology, but the scope of his planned study is too ambitious to be covered in a single volume. Reid has certainly done exceptional historical research, and while he presents his findings well, he continually sets goals for his arguments that are not achieved. The end result is a heavy-handed lecture on Egypt's place in the European rivalries of the nineteenth century.

Chapter 1 explores the implications of the rediscovery of Egypt by Europeans at the end of the eighteenth century. From the beginning, Reid interweaves a discussion of European nationalist rivalries within the framework of early Egyptian archaeology, history of art and architecture, philology and historiography. The primary goal of Reid's work is to present a complete picture of Egyptology over the course of a century by integrating the efforts and struggles of Egyptian Egyptologists into the discussion of the European rivalries in the field. He sets the foundation for this goal by looking at how the monuments of Pharaonic Egypt sparked the European popular imagination while simultaneously analysing Egyptian political motivations for promoting international scholarship.

Chapter 2, aptly named 'From Explorer to Cook's Tourist', is an outstanding look at the development of travel in Egypt. This is the most intriguing section of the book and the most anthropologically relevant in an otherwise historical work. Reid explores the gamut of visitors to Egypt, and his analysis of how the tourist industry in Egypt opened up to adventurers of the European middle class is particularly brilliant. He examines how the writings of explorers and scholars helped a larger population to travel to Egypt and connects advances in steam and communication technology with the socio-cultural motivations for Europeans of all classes and backgrounds to visit the Pharaonic sites.

Chapter 3 continues to focus on the growth of Pharaonic studies. The European rivalries Reid laid out in the first chapter come to a head. The author provides insight into how squabbles between museums and scholars reflected larger international tensions, such as the mistrust caused by the Franco-Prussian War. While Reid's writing is, at times, overly detailed, he offers a powerful and compelling picture of this pivotal time for the field of Egyptian archaeology.

The second half of the book (Chapters 4 to 7) feels slightly disconnected from the first. Each chapter explores a different sub-field of Egyptology during the period of British occupation before the First World War. As Reid keenly points out, the term 'Egyptology' is applied only to Pharaonic studies, and he seeks to rectify this error by also including a discussion of Greco-Roman studies, studies of Islamic art and Coptic studies as part of his analysis. Thus, in Part 2 of the book, he dedicates a chapter to the museums and academic histories of each of the aforementioned sub-fields. While the first half of the book falls victim to the kind of singular focus that Reid criticises, the last four chapters of the book do address Egyptology's other subjects of study. The result, unfortunately, is a very disjointed work that almost arbitrarily splits Reid's chosen time period and then analyses it using two completely different intellectual frameworks. However, some of Reid's best research occurs in these four subject-oriented chapters, and his reading of the journals of Coptic scholar Marcus Simaika is outstanding.

Reid's secondary goals are numerous. His desire to place indigenous efforts in Egyptology within the framework of European scholarship is admirable, but his execution is poor, although this is not entirely Reid's fault. While Egyptians might have taken hold of their nation's archaeological development from the start, the opportunities to do so did not exist at the time, and the realities of that situation leave Reid with little to explore. Instead, while giving deserved recognition to pioneers such as al-Tahtawi, Ali Mubarak and Ahmad Kamal, Reid spends the majority of the book apologising for the dearth of Egyptians who embraced the study of Egyptology. It is only in his analysis of Marcus Simaika in the penultimate chapter on Coptic studies that Reid presents enough evidence to rewrite our understanding of the history of Egyptology. The reader is provided with an answer for the book title's question, *Whose Pharaohs?* The Pharaohs belong to Egypt but not to the Egyptians, and the Europeans consistently knew how to exploit this situation to their advantage.

There are many places in the volume where one can debate the role of Egyptology in the development of early Egyptian nationalism. Reid discusses the use of Pharaonic imagery in early Watani Party speeches, but after a brief paragraph moves on to other topics. He recognises the importance of the appearance of Pharaonic imagery on postal stamps, mentioning the fact on multiple occasions, but he never explores its cultural and political context or its ramifications. Even his discussions of exhibits at various World's Fairs lack any analysis of the implications for nationalism back in Egypt. Early issues of repatriation are not even mentioned. Instead, it is Reid's analysis of the role of Egyptology in terms of European nationalism that is more valuable for understanding the history of the field. Here, as Reid carefully explores the volatile rivalries that developed alongside generations of European scholars in Egypt, the text is at its strongest.

Reid's presentation of the history of Egyptology from Napoleon to the First World War is an enjoyable and intriguing account of the birth and growing pains of this discipline. The single greatest strength of the book is Reid's decision to include many primary source materials – from political cartoons and photographs to correspondence among scholars and politicians – so that the reader would be able to appreciate in full the huge egos, destructive actions and comical stereotypes of this era. Reid's inclusion of so many primary sources adds value to the text, and his analysis of Egyptology in terms of European nationalism is particularly important for students of many fields. Reid works hard to place Egyptians in the framework of Europe's Egyptian scholarship, only to show that with the exception of Coptic studies, Egyptians did not contribute heavily to the field. The end result is a solid historical account that should be appreciated for the elegance of what it does accomplish and not the questions that it leaves unanswered.

– M. Chloe Mulderig, Boston University

Vivier-Muresan, Anne-Sophie (2006), *Afzad: Ethnologie d'un village d'Iran* (Tehran: IFRI). xxvii + 446p.

L'auteur a étudié pendant près de trois ans un petit village de 200 habitants, persanophones et chi'ites, à "l'extrémité nord-ouest de la région du Kerman", à l'entrée d'une large vallée, Kuhbanan, qui "comme tous les petits villages de la région vit en partie d'une agriculture de subsistance." Il s'agit d'Afzad, village s'inscrivant dans une culture rurale plus que millénaire, à travers laquelle l'auteur a essayé de pénétrer "les mille et un détours de sa vie quotidienne, de ses joies et de ses peines," et cet ouvrage constitue le résultat de ses recherches.

C'est ainsi qu'après une introduction exposant le sujet, la structure du travail et, surtout, les changements intervenus depuis le règne de Réza-Chah, c'est-à-dire le deuxième quart du vingtième siècle, l'auteur se lance dans une étude délicate mais fort difficile concernant "l'individu et le Divin", qui commence par "l'homme dans la création", "l'aventure de l'homme dans la création", "l'aventure de l'homme entre le mal et le bien", qui l'amène à l'au-delà, "lieu du jugement des péchés". C'est ici qu'on connaît la "*chariat*», loi divine dont le respect amène l'homme vers le salut éternel.

Mais on ne s'arrête pas ici. L'homme tout seul ne peut pas parvenir au salut. Il lui faut des aides-guides qui, dans la foi chi'ite, sont les Imams, et qui «seuls, par leurs intercession, ont réellement tout pouvoir auprès de Dieu». Descendants directs du Prophète, les imams sont «l'ultime recours» à qui l'homme afzadi peut/doit s'adresser. En effet, la religion étant inséparable de la vie rurale, en Iran, l'auteur a, à juste titre, insisté sur le fait religieux et son impact sur la vie de la société rurale.

«Être homme, être femme à Afzad,» c'est-à-dire la deuxième partie de l'ouvrage, offre à l'auteur une occasion d'aborder une question très importante dans toute société religieuse plus ou moins sous-développée, notamment dans le Moyen-Orient. C'est ainsi qu'elle touche à l'important problème du «dualisme sexuel», reposant sur la nature différente, dont découlent des rôles différents. Le hijab y joue un rôle considérable et donne naissance au *mahram* et au *námahram*, deux

notions sur lesquelles s'établit une hiérarchie sociale surtout dans la famille et au niveau des rapports sociaux.

C'est en effet dans la troisième partie intitulée «l'individu un nécessaire parent» qu'est étudiée la place de l'homme dans la famille ou, plus exactement, son rang ainsi que son rôle dans la vie communautaire, ce qui mène à l'étude des exigences, des obligations et des règles établies au cours des siècles. Nous nous trouvons pourtant devant des changements qui interviennent quotidiennement dans la vie de la société rurale et qui constituent le sujet de la quatrième partie de l'ouvrage.

Résultat exhaustif d'une profonde étude au cours d'un long séjour dans le village d'Afzad, ce travail est un bon exemple d'une monographie minutieuse effectuée par une chercheuse courageuse et laborieuse. Femme sociable et infatigable, l'auteur a su pénétrer au fond de la pensée féminine de la société pour présenter une étude unique en son genre.

– *A. Rouhbakhshan*

CONFERENCES

Scientific Conference, Karim Shaniyazov Lecture Series, 14 December 2007, Namangan, Uzbekistan

Beginning in 2000, a scientific conference has been held in Uzbekistan with the participation of scholars in ethnology and representatives of other disciplines. The main purpose of this conference, named after the academician Karim Shaniyazov, is to conduct scientific dialogue amongst researchers engaged in ethnology and cultural anthropology in Uzbekistan and the neighbouring regions, and to acquaint scholars with the results of the latest achievements.

The idea of organising the conference was initiated by the History Institute of the Uzbek Academy of Sciences, and since 2000 there have been four conferences in the Karim Shaniyazov Lecture Series, the materials of which have been published in four separate issues. In addition to reports by Uzbek scholars, more than 150 reports by American, Japanese, French, Russian, South Korean, Kazakh and Kirgыз specialists, all of whom are engaged in Central Asian ethnology, have been presented within sections titled 'Theoretical-Methodological Problems of Ethnology', 'Problems of Ethnogenesis and Ethnic History', 'Traditional and Modern Ethno-cultural Processes in Central Asia', 'Inter-ethnic Integration Processes', 'The Problems of Terminology in Ethnology', 'The Questions of Traditional Material Culture', 'The Phenomena of Traditions and Customs in Folk Culture'. For example, at the conference 'Traditional and Modern Ethno-cultural Processes in Central Asia', held on 19 September 2005 in Tashkent, besides traditional themes there were also well-informed discussions on the topics of ethnicity and modernisation, ethnic identity, ethno-psychology, and new conceptions and directions of modern ethnology, among others.

At the 2007 conference, reports by Nancy Rozenberger of Oregon State University ('Studying Ethnicity and Modernisation'), Imi Imahori of Tokyo Metropolitan University ('About Two Methods of Community'), A. Ashirov of the History

Institute of the Uzbek Academy of Sciences ('Modern Conceptions and Directions of Ethnology') and U. S. Abdullaev of the Andijan Economic Institute ('Economic-Cultural Types in Ethnology') discussed enlightened, modern theories of ethnological science and their application in studying the ethnology of Central Asian peoples. Reports were also presented by Dr Habiba Fatkhi (France), Dr Djang Djun Junkhi (South Korea), Dr S. T. Atakhanova (Kyrgyzstan), Prof. Z. K. Arifhanova (Uzbekistan) and Prof. O. Burieva (Uzbekistan) on the ethnic particularities of Central Asian people (Uzbeks, Kazakhs, Kyrgyz, Karakalpaks, Lyuli and Uyghurs), their customs, connected with traditional modes of life, and the place of national cultures in the epoch of transformation and modern globalisation.

In addition to ethnologists and Orientalist scholars, specialists in folklore, cultural studies and philosophy also participated in the 2007 conference. Questions concerning the ethnic history of Central Asian people in Chinese, Sogd, Arabian, Turk and Persian sources and the problems of ethno-psychology, ethno-culture, ethno-folklore and ethno-linguistics were explored in reports by Prof. M. Juraev, Prof. M. M. Ishokov, Dr G. Boboyorov, Prof. E. Gyl' and Dr A. Otakhodjaev (Uzbekistan).

At the end of the conference, further perspectives regarding the development of ethnology in the region were discussed, along with future topics and directions of the conference. It was decided to hold the next conference in the Karim Shaniyozov Lecture Series in 2009.

– *Adham Ashirov, Academy of Science of Uzbekistan*

Scientific Workshop, 'Anthropological Theories, Ethnic Nationalities', 8–9 December 2007, Tehran, Iran

A highly successful conference on theoretical and practical approaches to the anthropological study of ethnicity, organised by Dr Soheila Shahshahani and supported by the Culture Research Bureau and the Iranian Cultural Heritage, Handicraft and Tourism Organisation, was held at the Research Centre for Conservation of Cultural Relics, Tehran, in December 2007. The conference was marked both by the inclusion of historians and by the eclecticism of approaches, which served to raise interesting questions from the audience about the traditional see-saw between essentialist and constructivist frames.

In part, the stimulating variety of papers was encouraged by the inflections given by the different sub-disciplinary traditions and methods from which presenters were speaking, along with foci on a variety of areas and topics. Thus, survey-based material on the relationship of the Uighur in northwest China to the state was juxtaposed with more ethnographic accounts from Kazakhstan, France and Malaysia, on the one hand, and comparative text-based presentations drawing on India and Europe, on the other. A global, historical perspective from Laurent Bazin (CNRS, France) served to contextualise ethnic movements in the twentieth century further by placing them against a backdrop of modernisation movements and the increasing dispossession and fragmentation of the working class.

If one key theme can be said to have emerged from the conference, it was the rejection of essentialist accounts of ethnicity along with calls to recognise

its importance to peoples as a means of identification and belonging. Thus, the underlying political emphasis was on the formal recognition and political inclusion of individuals on grounds other than ethnicity – those of human qualities – while allowing ethnic self-expression. Active discrimination at both state and group (or individual) levels on the basis of ethnicity was rejected.

As a final point, it should be noted that the unusually lively and active participation of the audience significantly contributed to the success of the conference.

– *Catherine Alexander, University of London*

Reading conferences allow the teacher to monitor students' reading, and provides formative data about the students' progress and their meaning making; including their level of reflection and engagement. Reading conferences complement and operate concurrently with the core teaching practices of modelled, shared and guided reading, guided reading-reciprocal teaching, literature circles and/or close reading. UFO Books and Conferences has 522 members. This group is for those that wish to promote their UFO books and conferences and those readers and attendees... See Grant Cameron and others at the STARWORKSUSA UFOS and Artificial Intelligence conference in Laughlin Nevada..Nov 6-8th register at www.starworksusa.com. Paola Leopizzi Harris shared a link. 13 June at 17:21. <https://youtu.be/ZU9NNDw1DYs>.