

Albanian–Montenegrin borderland – by far and away the outstanding essay in this collection – exploring kinship practice and genealogical representation, real and imagined genealogies that people on the ground are ‘fixing’ and rendering as portable versions of social reality. There is clearly much that is fascinating here, and a certain edgy quality to the analysis of biopolitics from below. In Chapter 5, Robin A. Harper and Hani Zibida discuss temporary labour migrants in Israel in unsurprising ways; then Carolin Leutloff-Grandits explores migrant networks in Kosovo. In Chapter 7, Nataša Gregorič Bon describes gendered material flows in southern Albania, especially remittances that give a presence to female migrants through material practices. The final chapter of the volume by Iosif Kovras and Simon Robins discusses the unidentified bodies found in Lesbos – the authors attribute the cause of death to ‘explicitly racial’ ‘securitisation’. Understandably, this essay is filled with passionate intensity, but a greater understanding of the emerging forensic infrastructure along Europe’s Mediterranean border would be a better basis for exploring the topic of migrant deaths. The volume does not include conclusions.

There is much to praise in *Migrating borders*. However, it does seem that the anthropology of border studies has already stated its case – borders are contingent, and border crossers attribute meaning differently depending on context – and may need to explore new approaches. Today, there is more and more interest in borders as (critical) infrastructure, in the vertical and the volumetric. At the risk of sampling off the dependant variable, there is a need for anthropologists to cross borders in new ways.

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Elliot, Alice, Roger Norum and Noel B. Salazar (eds.) 2017. *Methodologies of mobility: ethnography and experiment*. New York: Berghahn Books. 216 pp. Hb.: US\$95.00. ISBN: 9781785334801.

How can anthropologists best capture and understand a planet in flux? What methods does an interconnected world require? What are the challenges and possibilities offered by novel methodologies of mobility? These questions are posed in a new edited collection of essays, with case studies ranging from the Sahara desert to the European borderlands and from urban Japan to online Iran.

The authors seem unimpressed by the idea of a ‘mobility turn’ in social theory that is claimed to have taken place around the turn of the millennium, and instead point to a long history of experimentation with mobile methodologies in anthropology. They recognise the value of proven methods of immersion and snowballing, but also reframe and modify older research practices to fit the demands of a changing discipline, with new research questions, new theoretical approaches and new ethical dilemmas. Inspirations cited include Malinowski’s Kula ring, Wolf’s global history, Clifford’s routes, Marcus’ multi-sited ethnography, Latour’s actor-network theory, and recent conversations around assemblage and regimes of mobility.

The tension between old methodologies and new concerns is revealed in a chapter by Susanne Österlund-Pötzsch on folklore collectors in Swedish-speaking areas of Finland in the late 19th century. The early ethnographers visited village after village by foot to collect stories, and sometimes spent longer periods with villagers to gain their trust and to ‘learn by doing’ while following them in their everyday tasks. These methods point at a continuity with present-day research practices; however, the aims are different. The folklorists were interested in

permanence, not mobility. Their efforts were closely connected to the process of nation-building and contributed to the consolidation of the Swedish-speaking 'ethnic group' in Finland as a mappable entity, with a connection assumed between Swedish-speaking people and places.

Fast forward to a present generation of anthropologists groomed on literature on deterritorialisation, migration and networks: they have learnt to look at the world as interconnected, dynamic, forever in flux. The book gives space to scholars of migration, education, art and material culture, who describe their experiences with a variety of research techniques of following, tracing, scaling, dwelling, snowballing and inventorying mobility. Taking to heart the editors' advice (in the introduction of the book) that the research problem should guide the methods, not the other way around, their shared aim is to not only describe technicalities but also to 'radically rethink' mobility itself.

Some feel that multi-sited methods have become so dominant that they have become a compulsion. Jamie Coates, after several months of following the movements of Chinese students in Tokyo without the desired results, decided to go against the grain and returned to the classic method of hanging out in a small social setting. A methodology of 'stillness', jokingly described in Chinese as *xian* (idleness), where the ethnographer sits down in a hairdressing salon to take notes while the Chinese customers rush in and out, is rediscovered here as a powerful way of bringing mobilities into stark relief.

Several ethical dilemmas are discussed, one of which is related with the political character of (im)mobility. Ruben Anderson wonders how anthropologists can shift attention from mobile people to the systems that shape the unequal distribution of mobility without losing track of the migrants themselves.

Confronted with a highly diverse set of actors on the European border, including security forces, aid agencies, policy makers, media and academic visitors, the question of how to 'cut' the network becomes both a practical and an ethical one: by researching the system, the effects on those targeted can easily be lost from sight. He finds a solution in the extended case method developed by the Manchester School, combined with inventive methods drawn from the toolkit of research journalists.

The last chapters shed light on the potential of digital and visual technologies in mobility research. Shireen Walton demonstrates how the construction of a collaborative digital exhibition enables a form of digital immersion in the online lifeworld of Iranian photographers, while Christian Vium draws on visual anthropology to show how photography, when embedded in a collaborative research design, enables migrants in an overcrowded detention centre to send messages of critique to a (future) audience.

This timely book provides welcome material for reflection on classic, contemporary and future research practices, particularly for anthropologists due to its engagement with the distinctive history of the discipline. The chapters can be read independently, which make them attractive readings for any methodology class. Considering the central role of mobility in ethnographic research, an argument put forward very convincingly in the book, one would hope that these conversations on mobility and anthropology will soon be integrated within the conventional methodology handbooks.

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