

in social reproduction suffered by rural populations there following the capitalist transformations that took place after the accession of Hungary to the European Union.

The book's main message is a crucial one for making sense of contemporary far-right or populist movements. Employing the theory of Karl Polanyi, Szombati argues that the rise of the New Right in Hungary must be understood as a Polanyian double-movement, in which social actors react to the pressures created in society by neoliberal economic policies. As such, Szombati demonstrates how political anti-Gypsyism is not an eternal historical given, but rather has arisen in the historically specific context of post-socialist Hungary. One of the strengths of the monograph is that it overcomes the Orientalising style of argumentation in conventional scholarship about right-wing politics in Eastern Europe, moving beyond an interpretation of far-right populism as a legacy of state socialism and of authoritarian tendencies as a leftover of communist regimes. Instead, Szombati persuasively demonstrates that those who turn to right-wing social movements are often the ones who were on the losing end of neoliberal economic reforms and are therefore more prone to support a return to the bounded solidarities of the national community. The success of this particular racist movement, therefore, was linked crucially to political economy: it is the vicissitudes of neoliberal globalisation that create a demand for exclusionary politics. As Szombati's research informants explain, economic dispossession and a feeling of political abandonment at the hands of liberal political elites motivated the formation of contemporary racist politics in Hungary.

The Revolt of the Provinces is based on Szombati's in-depth ethnographic fieldwork in two different field sites in Hungary. Through semi-structured interviews, archival work, and policy analysis, Szombati offers two well-documented case studies to analyse the rise of the New Right in Hungary. The first is Gyöngyöspata, a village in Northeast Hungary, which is a region particularly hit by post-socialist deindustrialisation. The village experienced a stark polarisation of the population along ethnoracial lines in the early 2000s, eventually leading to a far-right organisation that conducted patrols in the village in 2011 and intimidated Romani inhabitants. The second is Devecser, a town in Western Hungary, where far-right efforts to polarise the community along ethnoracial lines failed. Szombati conducted a year of fieldwork in both sites, including multiple visits, participation observation, and interviews with locals.

One of the questions *The Revolt of the Provinces* grapples with takes on a comparative dimension: Why was the New Right's attempt to sow the seeds of political racism successful in Gyöngyöspata and not in Devecser? Szombati argues that the outcomes of the campaigns had to do with ordinary people's perceptions of their own predicament, of the Roma, and of the intentions of national elites – essentially, with how everyday people make sense of the wider, large-scale transformations in which they are situated. In the case of Gyöngyöspata, anti-Gypsyism grew from a local movement to a nationwide moral panic – from everyday racism to political racism.

The two case studies show how Jobbik, the far-right party in Hungary, exploited local racist politics to transform itself first from a marginal party to the main voice of the Hungarian countryside, and second, from a successful rural party to a major influence on the ruling party, Fidesz, which went on to adopt many elements of the new racist common sense. This series of events demonstrates the “upscaling” of local racist tensions into

a right-wing movement that eventually took hold of national politics. Thus, the book is firmly rooted in the anthropological tradition of political economy, which studies the conjunction of global forces and local agency through multi-scalar approaches.

The Revolt of the Provinces is useful for students of Central and Eastern Europe, and, given the rise of right-wing populism around the world, it also has applications beyond this part of the globe. From Ontario to Brazil, from Brexit to Trump's America, it is clear that Szombati's book has implications far beyond Roma, Hungary, or the post-socialist world. In applying Polanyian theory to a detailed ethnographic example, Szombati offers a clarifying analysis of the dynamics of contemporary far-right politics, demonstrating the enduring usefulness of anthropology as a discipline that can grapple with the current political moment. As Szombati skilfully shows, such movements must be examined through the lens of political economy and connected to the changes in social reproduction that have been wrought by the neoliberal restructuring of the global economy. Following Szombati's lead, right-wing populism can be seen as a response to the disembedding of the economy from social relations. This is a crucial reminder of how the racist mobilisation that activates right-wing politics may arise as a reaction to free market dynamics, and as a protective countermovement by everyday people who feel threatened by the commoditisation of their lives and their society. Not all reactions to, and critiques of, capitalist encroachment lead to socialist or progressive politics. Szombati, following Polanyi, shows that when there is no viable leftist critique of neoliberal policies, people's dissatisfaction can be harnessed by right-wing movements. Ultimately, Szombati's is a deep ethnography of how countermovements are born, and such analyses of how far-right movements are born are crucial. Only by getting our understanding of the New Right correct can we find ways to fight back.

Viatori, Maximilian, and Héctor Andrés Bombiella Medina, *Coastal Lives: Nature, Capital, and the Struggle for Artisanal Fisheries in Peru*, Tucson: University of Arizona Press, 2019, 232 pages.

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Coastal Lives presents both a brilliant ethnography of the boom and bust faced by the fishing industry in Peru and a historical analysis of the events and policies that led to this unstable industry. Viator and Bombiella describe how the boom times for the fishing industry began in the 1950s with the export of *anchoveta* – a species of Peruvian anchovy. By the 1960s, the *anchoveta* industry had begun to collapse. Peru experienced further growth in the industry, as there was another boom in the 1990s, followed by a decline in 1997 and 1998 (p. 115). Like many single-commodity industries, the livelihoods of fishers reliant on *anchoveta* export were shaped by market forces and by government policy. It was the varying levels of government support for the large-scale fishing industry that, alongside the privatisation of a historically artisanal and small-scale industry, resulted in large businesses gaining control of the resource, which made small-scale subsistence fishing difficult (p. 11).

The story Viatoir and Bombiella describe is the story of an informal fishing economy that stands in contrast to a highly capitalised, government-supported industry. The fishing of *anchoveta* was an informal subsistence practice, which may not always have been very legal or terribly profitable. In the Peruvian case, the small-scale fishing industry described in *Coastal Lives* was the most prominent fishing system, even as it operated outside of large corporations and in legal grey zones. In fact, as the fishing industry entered its repeated downturns, an informal sector and culture appeared as fishing became not a highly capitalised industrial export system, but a means to survive and find coastal livelihood despite failing government policies.

Government officials, with their neoliberal policies, saw artisanal fishers as only concerned with the present. For this reason, they attempted to criminalise the activities of the artisanal fishers by making them appear less concerned with the bigger picture and more with environmental issues. As Viatori and Bombiella point out, however, these assumptions were limited to a strictly economic perspective. The situation of the artisanal fishers requires a far more holistic approach that examines the social, economic and ecological aspects of fishing.

This book argues that the artisanal fishers are more concerned with the ecological sustainability of the fish stocks than the larger-scale fishing industry is. While both rely on the fish stocks, small-scale fishers make the majority of their livelihood on the fish stocks, and they do not have the equipment or the economic backing to be able to survive if their main source of economic stability disappears, while, as is pointed out in the book, the large fishing industries have the ability to move to follow the fish. Therefore, it matters less to them if the fish in one section of Peru disappear, as they will just shift their operations to another more abundant location (p. 116).

The ethnography blends the stories of livelihoods, of systems of exchange, of government policy, and of ecological impact in a way that is conceptually clear, thorough, thought provoking and beautiful, showing how the smallest of aspects of fishing can have the greatest impacts.

Wickwire, Wendy, *At the Bridge: James Teit and an Anthropology of Belonging*, Vancouver: University of British Columbia Press, 2019, 400 pages.

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At the Bridge is a biography of James Teit, the legendary ethnographer of Interior Salish-speaking peoples and an emerging icon of contemporary Canadian political consciousness. Teit was a professional hunting guide who rode horseback across the plateaus of Interior British Columbia, long before the industrial-scale disturbances, the clear-cut logging and the highways that would come later. Teit became intimate with the flora and fauna, the physical geography and the Native peoples of the BC Interior. Judging from the book's many candid photos of Teit hunting, travelling to hunt or posing in hunting gear, he appreciated it all. An example of this is the cover photo of Teit riding horseback with Jamie Wanemkin of the Cooks Ferry

Band on a hunting trip in the Chilcotin–Cariboo in the fall of 1904. *At the Bridge* proposes to give belated recognition for what its author, Wendy Wickwire, sees as Teit's distinctive anthropological approach: a politically progressive "anthropology of belonging." A strong subtext is the book's reflection on the life of Teit. This reflection is a powerful example of what Gillian Poulter terms "visualizing the process of . . . inheriting the role of 'native Canadian'" (1999, 114).

The first portion of the book argues that Teit should not be seen as an uneducated but capable fieldworker of Franz Boas's comparative study of humankind (what Boas hoped), but that we should instead see Teit as a forerunner of an anthropology of "place and belonging" (p. 27). Wickwire describes how Franz Boas, the German anthropologist based in New York City, met Teit, from the Shetland Islands north of Scotland, in Spences Bridge, British Columbia, in September 1894. Teit had been married to Lucy Antko, from the Nlaka'pamux Nation, for two years and was (apparently) already fluent in her Salish language. It was thus that Teit found himself at a crossroads between participating in anthropology's attempt to create a primary record of Native historical presence and challenging directly an imperial project. After all, Teit's family had been victimised by the clearances and colonialism in his native Shetland Islands, and Teit had already developed a strong sense of himself as a Native (of somewhere) resisting de-territorialisation and cultural assimilation, or so Wickwire argues. The book then turns to *The Thompson Indians of British Columbia* and other monographs, arguing that Teit advances a "post human" perspective on how the Nlaka'pamux "treated the physical world as alive with subjectivity" (p. 169). In this analysis, Teit's work expressed a commitment to what Martin Heidegger would later call "the art of dwelling" (p. 160) and to Native rights claims.

Chapter 7, "Capital of Resistance," is the strongest chapter of the book, as it shifts attention to Teit's political work on behalf of Indians. The chapter begins by documenting the rise of settler colonialism in British Columbia and focuses primarily on the land issue: first, settlers' acquisition of large tracts of the best land through the confinement of Indians to reserves; second, settler society's efforts to acquire for themselves what been designated as Indian reserve land. Native resistance to this land grab took many forms: trips to London to petition King Edward VII, multi-tribal strategy sessions, prayer protests, and the creation of formal organisations, including the Nisga Land Committee, formed in 1907, and the Indian Rights Association (IRA) and the Interior Tribes of British Columbia (ITBC), both formed in 1909. By this time, Teit was fairly widely known among Indians in British Columbia, due to his travels. Shortly after the Interior Tribes of British Columbia was formed, Teit agreed to serve as its secretary-treasurer. In many situations he served the ITBC and the IRA as a kind of interpreter-secretary and facilitator. He composed written documents on the basis of unfolding discussions among several constituencies. As a trusted interlocutor, he came to play a mediating role in Canadian–Indigenous affairs far beyond his station as a hunting guide without formal educational certification. Teit came to be involved in federal policy, as he repeatedly addressed the actions of the Deputy Superintendent General of Indian Affairs, Duncan Campbell Scott.

In addition, Teit spent time on behalf of the IRA and the ITBC in Ottawa, during which time he brought delegations