

tative of the various sub-disciplines in ethnobiology, the book would be stronger and of interest to a broader audience. Otherwise, this is a fine edition that examines the current status of ethnobiology and its historical foundations. It would be useful to use at the end of an introduction to ethnobiology graduate course and would work well with Minnis' (2000) recently published edited volume of selected articles from the journal. It is an inexpensive book that should attract readership among both Society members and readers of this journal.

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Introdução à etnoentomologia: Considerações metodológicas e estudo de casos. (Introduction to Ethnoentomology: Methodological Considerations and Case Studies). Eraldo Medeiros Costa Neto. Universidade Estadual de Feira de Santana, Bahia, Brazil. 2000. Pp. 131. ISBN: 85-7395-020-X.

This book is a compilation of short chapters: one of introduction, one of methodology, five that present case studies, and an epilogue. The book is an attempt to assemble and summarize the author's ethnoentomological works, some of which have appeared in the *Journal of Ethnobiology* (e.g., vol. 18(1):1-13; 1998) and other academic journals.

The introductory chapter does an excellent job summarizing the available

ethnoentomological literature, but fails in terms of actually *introducing* the subject with much creativity. What is presented is an abbreviated and superficial laundry list of the ways in which insects intersect with various segments of human society. Much of this list is indeed interesting, but the summation does not leave the reader with any sense of introduction and with no sense of a road map for the chapters that follow.

The title of the book and, specifically, the title of the second section made the reviewer question whether it is necessary to partition the methods of ethnoentomology from the wider context of ethnobiology. Extrapolating, should we demand additional texts on the methodologies specific to "ethnoichthyology," "ethnobryology," or "ethnograminology"? The chapter presents a basic summary explaining the concepts of an interview schedule, emic versus etic approaches to the topic, data collection and the validity of qualitative and quantitative data, and the problems and possibilities inherent within the idea of an omniscient informant. The reader will find little difference between the contents of this chapter and the basic tenets of ethnobotany as described in Martin (1995) or Cotton (1996), both of which are frequently cited. Little effort was made to describe some of the difficulties inherent in species collecting or to describe ways that these difficulties should be addressed in the field. There is certainly value, however, in having this information presented in Portuguese, and the chapter will be useful for students pursuing ethnobiological research.

The strength of the text obviously lies in the case studies, and in his research, Costa Neto is skillful and creative. The first case study presents research detailing the "entomoprojective ambivalence hypothesis"—that is, the projection of feelings of disgust toward non-insect animals by assigning them to insect categories. The hypothesis presents a widely diffuse pattern in various rubrics of human culture, but the description presented is quite interesting and deserves further attention if for no other reason than intrigue.

The second case study—the best of the crop—is traditionally ethnographic and expertly describes the importance of bees in the life of the Pankararé Indians of Bahia, Brazil. The research, based on 30 collected specimens, reveals the presence of several intermediate emic taxa for bees. Most notably among these is the division between aggressive and non-aggressive bees (*abeja braba* and *abeja mansa*, respectively) which is superficially reminiscent of the division between wood densities in many cultures (i.e., hardwoods versus softwoods).

Thirdly, Costa Neto presents an account of the presence of insects in advertisements, an interesting and refreshing departure from much of the more traditional ethnobiological literature. He finds, not surprisingly, that insects are not well represented in advertising and, where they are present, butterflies tend to be used most frequently. His explanation—that humans are insect averse but favor butterflies because of their "cultural importance"—seems logical.

The final two case studies respectively examine the use of insects as medicine among rural and urban communities of northeastern Brazil and the use of insects, more generally, as a source of human food. Both chapters are essentially notes, giving the reader an excellent synopsis of the two subjects.

Overall, the text is certainly a very interesting read. But, where the importance of a text by a Brazilian ethnobiologist written in Portuguese cannot be

denied, the importance of the text for the field of ethnobiology is limited. Yet for those individuals whose focus is specific to understanding the relationship between humans and the insect world, I suspect this text will be thoroughly enjoyed.

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On Biocultural Diversity: Linking Language, Knowledge, and the Environment.
Luisa Maffi (ed.). Smithsonian Institution Press, Washington D.C. 2001. Pp. 560. \$65.00 (cloth); \$34.95 (paper). ISBN: 1-56098-905-X.

The origins of this book lie in a conference organized by Luisa Maffi in 1996 at the University of California, Berkeley entitled "Endangered Languages, Endangered Knowledge, Endangered Environments." While the linkages between biological diversity and cultural diversity were well explored prior to this meeting, researchers had, according to Maffi, neglected to include linguistic diversity as part of the "inextricable" link. The success of that meeting is readily apparent in this volume. As editor of *On Biocultural Diversity*, Maffi does a superb job of bringing together a wide range of scholars to address the relationship between language, knowledge, and environment.

The introduction by Maffi does more than simply set the stage for the rest of the book. It provides a detailed argument for the relationship between biological diversity and linguistic diversity and suggests some reasons for it. As she notes in the introduction, the "chapters in this book go a long way in telling us why diversity matters. Together—in a way that no individual scholar could accomplish—the authors begin to assemble the pieces of the giant puzzle that is the diversity of life in its various manifestations and complex interrelationships."

The book is divided into four sections. The first, "Language, Knowledge, and the Environment," presents a variety of papers that make a case for how these three domains interact and how they are interdependent. The explanations for why biological diversity and linguistic diversity are connected are not always as complete as they could be. However, there are many fine papers in this section by ethnobiologists and other researchers that present theoretical innovations and compelling reasons for future study.

The second section, "Biocultural Diversity, Persistence, and Loss," builds on much of the theory developed in the first section. As one might expect, most papers deal more with the question of loss than persistence. Whereas clear evidence is provided for language loss and biodiversity loss, the concomitant loss of ethnobiological knowledge loss is left implicit. This apparent omission may be