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Scholars owe much to Thorstein Veblen's sociological theory of the leisure class (1953 [1899]). Leisure can indicate an escape from the routine that only the wealthy can indulge, or it can be democratized...applying to our myriad endeavors to experience less structured, less mundane time and space. Juxtaposing work and play, Johan Huizinga's (1950 [1938]) theory of play also helps us theorize leisure. Classic tourism studies analyze the ritualistic experiences associated with leisure. Nelson Graburn (2018) applied Victor Turner's ritual theory (1953 [1899]) to the secular tourist experience. Tourism, as separation from the ordinary, can produce a symbolic death considering how self may be transformed. In *Leisure and Death*, the combination of death, tourism and leisure may seem jarring, but less so if we follow the authors' argument that there are wide-ranging ways that people experience leisure and death--from formal ritual funerary practices, to historical commemorations, to the immediate personal brush with death, and even our attraction to the spectacle of death, dying and dead people.

Leisure and Death offers a fresh contribution to the anthropology of tourism. The essays are attentive to the entanglements of embodiment, the political, and even the macabre, especially when illustrating “dark tourism”, defined as “destinations where death and tragedy occurred in history” (Litaka, 153). In the first of four sections, the violent death of a tourist in eastern Indonesia evokes discussions about the host community and the relationship between hospitality and responsibility (Erb). The Camino de Santiago pilgrimage depicts a link between leisure and spirituality where one may experience symbolic death of old self, while encountering history told through the deaths of Others (Egan). Violette explores the touristic motivation of thrill seeking, daredevil cliff hangers where the brush with death and uncertainty fuel high-risk recreation. Part 2 leads off with tourists’ fascination with the *ma’nene’* death rituals of the Toraja of Sulawesi, Indonesia where the dead are dressed and re-dressed. (Adams). On the internet, these social interactions between the dead and undead has gained popularity as “zombie tourism”. Kaul examines another confrontation of death and dying by examining the popularity of the Cliffs of Moher in Ireland, a site known as a suicide destination. Litaka shows how World War II memory, heritage tourism, and mass tourism to a South Seas paradise combine for Japanese tourists visiting the island of Palau. Part 3, begins with the essay by Schäfer & McManus about the popularity of European charnel houses or ossuaries, where the skeletons of the dead are on display and where visitors and managers seek authentic experiences of death. Casserly explores the politics of

commemoration in the annual parade of Protestant unionists and loyalists in Belfast, Ireland where rioting, resistance, contestation and protest accompany the memorialization of the dead. Culinary Tourism in Italy is described as an encounter with animal death as tourists experience the life cycle of the endangered Cinta Senese pig. Beyond a post-humanist reading, this attraction to the handiwork of pig butchering harkens to Dean McCannell's *The Tourist*, where the post-modern tourist, alienated from hands-on work and material production, is romantically attracted to artisan technologies. In the final grouping of essays, we learn how the dead maintain a presence in the leisure spaces of Facebook (Kohn et al.); how the unexpected death of a leading citizen leads to the spread of rumors and gossip at a traditional funeral in Greece (Pipyrou); and how new "slow" approaches in natural burial spaces in England intertwine leisure, life and death (Rumble). The sober epilogue by James Fernandez connects the essays of *Leisure and Death* to being and becoming and looming mortality, where climate change and the Anthropocene cannot be ignored. This book is recommended for the diversity of theoretically-informed ethnographically grounded case studies.

Works cited:

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