

memorable encounter with the ghost of Walter Rodney in an archive in Santiago de Cuba. At times the story careens, almost randomly, through a determinedly nonnarrative selection of sources. Occasionally Peters's decision to draw from her own (seemingly) unfiltered research diary undermines her: she is breathless, complains about the heat, the odors, the power outages—in short, she allows herself to sound whiny. However, she also conceptualizes a great “atlas of *Africanía*,” as she terms it. She compiles an itinerary of locations generally considered as repositories of African presence in Cuba, and then she follows it, almost from one end of the island to the other. These chapters are an adventurous journey (in all senses) through what she terms two realities: “the material world comprising all the tangible objects associated with the preservation of Afro-Cuban culture (museums and their artifacts, books, journal articles, speeches, and so on) and *lo intangible*, the realm of imagination, beliefs, feelings, and emotions” (p. 176). There is a lively chapter on Caribbean unity and another on Santería.

It's unlikely that foreign policy or international relations scholars will be persuaded by this extremely eclectic study. As selective as it is in its evidence, it is also notable that Peters doesn't explore those Cubans who opposed Cuba's Angolan involvements. But as a cultural meditation on the relationship between an overseas war and national and racial identities, this book contains some sophisticated thinking. Peters concludes that the “physical and pragmatic experience of internationalism, as well as extensive diplomatic contacts with newly liberated African nations . . . produced a more holistic image of the continent and a closer rapport”; Angola was just one example of how “Africa was simultaneously demystified and elevated in Cuban discourse” (p. 157).

KAREN DUBINSKY, Queen's University

DOI 10.1215/00182168-3088908

Fluent Selves: Autobiography, Person, and History in Lowland South America. Edited by SUZANNE OAKDALE and MAGNUS COURSE. Lincoln: University of Nebraska Press, 2014. Photograph. Map. Figures. Notes. Bibliographies. Index. xii, 319 pp. Cloth, \$75.00.

The ten essays in *Fluent Selves: Autobiography, Person, and History in Lowland South America*, edited by Suzanne Oakdale and Magnus Course, present the tense relation between cultural forces and personal agency, between individual particularities and cultural diversity or the universality of human sociability. But this is not an abstract discussion. In line with one of the most valuable aspects of the anthropological tradition, the contributors consider this question with reference to ethnographic materials, collected in this case in different parts of lowland South America (Brazil, Peru, Ecuador, and Chile), and with attention to native voices. The intensive use of autobiographical narratives (in some essays more than others) makes the book germane to those interested in discourse as a social practice both situated and at the same time linked to multiple aspects of social life in every group.

One essay examines the biography of a Waorani leader with a porous identity into which other individuals are incorporated and for which victimization is a marker of

personhood and sociability. The topics of other essays include family stories of the Asháninka, a group whose members conceive of the person as an active seeker of external resources; Piro (Yine) narratives of “exemplary personal experience” that are special cases of simultaneous self-singularization and multiplicity; the meaning of the multiple persons of a young Marubo shaman; paradoxical models of Mapuche personhood as described in song and ritual; speech-centered stories about encounters between Kalapalo enemies; the “lascivious” autobiography of a Tukano leader; the logic of assemblage in the autobiographical narrative of a Kawaiwete “captain”; the stressful life of a Xavante leader who has lived between two worlds; and the story of a Kuikuro leader. Together, they illustrate the complex and variable relations of personal exchange that characterize anthropological research.

The collection’s interest in narrative practices illustrates the centrality of language as a privileged symbolic expression of the categories of self, individual, and person, including how they overlap and how they differ. The essays point to autobiographies as re-creations of personal experience and communicative bridges between social worlds. There are questions as to whether these categories are particular or transcultural, and if so, in what sense. Are there multiple experiences of self? If so, are they comprehensible to us? How are they related to the long and complex history of contact between lowland South American Amerindian societies and colonizers? Are these narratives history or myth? Does that distinction help us to understand them? What is the role of the person who elicits or records the story, and what is the legacy of the relationship between researcher and research subject? What is the role of narratives in the construction of personal and ethnic identities not based on the well-known opposition between tradition and modernity, identities that are hybrid and open to participation? The narratives discussed in this collection are presented in light of all these questions and as ways to structure experience and to understand traumatic events and historical context. They problematize the use of history and myth, as well as the autobiographical form, as evidence for concepts of self and person and as mechanisms for constructing social relations inside and outside the community.

The example of the Asháninka of Peru’s central Amazon region, Selva Central, which is examined in Hanne Veber’s essay “Memories of the Ucayali: The Asháninka Story Line,” illustrates the value of focusing on a narrative’s manner of presentation, on the model of a person that it depicts, on the ways in which conceptions of time are entangled with what it means to be a person, and on the interethnic context within which it is presented rather than on narrative as an account of “what really happened” (p. 109). Collective memories are not mechanical copies of reality but constructions that emerge from social interactions in which personal, historical, and political consciousness are formed. Asháninka narratives contrast with stories told by missionaries and other outsiders on one crucial point: the former’s stories about the rubber boom do not recount individual victimization and heroism. They model family rather than collective identities. While they recount a series of events that made for a difficult journey, they differ radically from myth. The Asháninka regard outsiders as potentially dangerous, but they consider contact necessary in order to obtain resources. They think of themselves not as

victims but as seekers of resources who assume necessary risks—including but not limited to colonial contact—and thus confront danger and loss. In this sense, their narratives are more than simple retrospectives. They are structured and retold in order to organize their vision of a world not fully or exclusively imposed by bosses and gringos but open to the influence of their own actions as well (p. 113).

MYRIAM JIMENO, Universidad Nacional de Colombia

DOI 10.1215/00182168-3088920

Fire in the Canyon: Religion, Migration, and the Mexican Dream. By LEAH SARAT. New York: New York University Press, 2013. Notes. Glossary. Bibliography. Index. xi, 241 pp. Paper, \$25.00.

El Alberto, a small town in Hidalgo state, has gained renown for its *Caminata Nocturna*, a staged reenactment of undocumented border crossing into the United States. This blend of ecotourism and agitprop attracts urban tourists and journalists. It also drew Leah Sarat, a scholar of religious studies, to look closely at El Alberto over the past 50 years. This Otomi- (or *hñähñu*-) speaking community features a distinctive religious landscape: the majority consider themselves Pentecostal (nationally, only 7 percent of Mexicans identify as Pentecostal). Today, about half of what was once the town's total population now lives in the United States. This engaging case study explores the deep connections between migration, community, and religious change. Crossing, we learn, is "a deeply religious matter" (p. 3).

Fire in the Canyon reads largely as a microhistory, based upon interviews and fieldwork in El Alberto and its satellite churches in Phoenix. Residents and migrants provide an intimate look at three intertwined phenomena: the effects of the Mexican miracle on this remote community, the local turn first to internal migration and then cross border migration, and the shift to Pentecostalism. These processes started almost simultaneously after 1960 and quickened in the 1970s.

Before 1960, El Alberto was an impoverished, isolated place. Most residents were monolingual *hñähñu* speakers. Elders recall that drinking and witchcraft plagued the community. Children were vulnerable to illness. Neither institutional Catholicism nor the Mexican government had much influence. The Miguel Alemán presidency launched regional development initiatives in 1951, but they affected El Alberto only gradually. Some townsfolk responded to the extreme poverty by seeking work via circular, internal migration. Prior to 1970, most sought work in Hidalgo state. Later, migrants ventured to Mexico City, Guadalajara, and Tijuana. Men worked in construction, and, if close enough, they returned home on weekends. Women generally worked as live-in maids. They recall being underpaid but also gaining confidence and Spanish-language skills as they lived away from home for months, even years, at a time. Internal migration allowed parents to purchase shoes for their children but failed to alleviate deeper poverty.

Evangelical religion took root in El Alberto in the same era. Returning migrants from the United States established Pentecostal churches in Pachuca and Ixmiquilpan in