

Indigenous Bodies, Maya Minds. Religion and Modernity in a Transnational K'iche' Community. By C. James MacKenzie. University Press of Colorado, 2016. 368 pages. \$34.95 paper; ebook available.

C. James MacKenzie's ethnography focuses on the ethnic and religious origins of conflict and tensions shaping the lives of the K'iche Maya community of San Andrés Xecul in the Guatemalan highlands. These tensions and conflicts contribute to a sense of community while at the same time illuminate a surprising range of diversity in religious practice and even ethnic identity. Not limiting his analysis to San Andrés Xecul, he explores how the San Andrés Xecul migrants living in the United States interpret these tensions and conflicts in their efforts to hold on to their ethnic and religious identities through the lens of the transnational context.

In San Andrés four coexisting religious communities offer a range of choices and identities: "*Costumbre*, a traditional religion with a shamanic substrate; "Enthusiastic Christianity," versions of Charismaticism and Pentecostalism; an "inculturated" and Mayanized version of Catholicism; and a purified and antisyncretic Maya Spirituality . . ." (book jacket).

After an introductory chapter on San Andrés Xecul which covers its history, the book offers some additional political and economic background to explain the attraction of migration to the United States and to underscore the common sources of conflict and tension within the community and between migrants and their families. The four religious choices in Xecul fall into two basic categories—one emphasizing the body, the other the mind. The emphasis on modern and nonmodern ontologies provides a further point of departure.

Part I on Bodies includes detailed coverage of *costumbre* and Enthusiastic Christianity. *Costumbre* ideas and practices reveal a "mutinatural perspectivism" (26–27) of a nonmodern ontology. The concept of *nawal*, defined by the "notion of co-essences or animal familiars" (68), is central to *costumbre* practice, or shamanism, as each *costumbrista* must be attuned to bodily cues when interacting with *nawales*. MacKenzie provides interesting ethnographic detail on the rituals and practices of *costumbre*. The focus on bodies continues in the chapter on Enthusiastic Christianity, "which includes both Catholic and Protestant confession." MacKenzie defines this "principally in terms of the stress placed on a range of corporeal spiritual gifts as central to religious experience and practice" (27). A particularly intriguing section covers the Charismatic Renewal and Cursillo Movement within the Catholic Church and the tensions that developed between these movements and with other Enthusiastic Christians.

The two chapters in Part II on Minds—"Inculturation" and "Maya Spirituality"—cover modern reactions of the Maya to the legacy of colonialism. Each approaches the challenges of colonialism in a different

way but they “share a focus on the mind, intellect, or logic as key to securing ethnic allegiances and the further development of their respective programs” (172). We read about the efforts of one local priest to inculturate Mayan beliefs into Catholic Church ritual and practice in a section titled “Seeking the Maya Face of God: Padre Tomás García and Inculturation in Xecul” (182). In “Maya Spirituality,” Sacerdotes Mayas see a purer, scientific aspect to Mayan religion and reject both *costumbre* and inculturation theology in their search for ancient Mayan wisdom that speaks to modern people wherever they may live.

Part III on Mobilities presents interviews with migrants from Xecul about their experiences living in the United States, their struggles over trying to stay in touch with family and friends at home, and their efforts to find a way to participate in a religious community while living far away. The tensions and conflicts migration brings weigh heavily on those at home and abroad. Some migrants continued their traditional religious practices; some were discouraged by the cold nature of American church life, and others found new ways to express their religiosity.

MacKenzie’s ethnography relied on face-to-face interviews, survey data, primary materials, and extensive dialogue with the anthropological literature. He took a community approach more typical of traditional ethnography but also followed migrants across national borders to their new homes in the U.S. There is so much interesting material in each section of this book that I found myself wanting to read a separate study on each of the four religious choices in Xecul. Mackenzie’s book makes an excellent choice for seminars on the Maya, migration, religion, and anthropological theory and method. I enjoyed the book and recommend it highly.

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Creating a Buddhist Community: A Thai Temple in Silicon Valley. By Jiemin Bao. Temple University Press, 2015. 204 pages. \$89.50 cloth; \$29.95 paper; ebook available.

Dr. Jiemin Bao, professor of anthropology at the University of Nevada, Las Vegas, set an ambitious agenda for her study. Her immediate objective may be modest: to document one of the more established Buddhist diaspora communities in Silicon Valley through several theoretical categories: class formation, transnationalism, ethnic and gender identity. But she hopes that in doing so the study will reverse stereotypes and essentialist orientations ordinary people (e.g. Buddhist monks are ascetics withdrawn from the world) and scholars (e.g. binary classifications like immigrant/convert or ritual/meditation are helpful lenses)