

politics. It merits wide attention from within and beyond Latin American and Caribbean studies.

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Reference

Thomas, D. (2004) *Modern Blackness: Nationalism, Globalization and the Politics of Culture in Jamaica*. Duke University Press: Durham.

Krystal, Matthew (2012) *Indigenous Dance and Dancing Indian: Contested Representation in the Global Era*, University Press of Colorado (Boulder, CO), xxi + 360 pp. \$70.00 hbk.

Matthew Krystal has produced a provocative comparison for Dance Studies, Indigenous Studies, and Latin American Studies. The book is grounded in ethnographic fieldwork among the K'iche' Maya in Guatemala, sustained contact with midwestern US Native Americans, experiences at multiple powwow gatherings and poignant encounters with Indian mascots in sports. Research is augmented by authoritative references and by the author's photographs, which are woven into the text. Among ethnographic examples, theoretical discussions and historical summaries, readers build an increasingly firm foundation for understanding indigenous cultures broadly.

The huge scope is divided into many small sections, which make clear referrals, but also rather artificial beginnings and endings repeatedly. That said, K'iche' dance culture is described and dance dramas with spectacular masks predominate. Then, dances among Native Americans in the United States are featured, mainly those residing in or originally from the states of Illinois and Indiana, but also those of eastern and western US tribes (Iroquois and Plains). Powwow events, where inter-tribal performers dance, are highlighted and lastly, non-indigenous dancing of indigenous dance material enters the analyses. Within these topics, folkloric dance is also compared with traditional or 'in the field' performances, with powwow diversity, and with tourist setting presentations. Again, this is a huge undertaking – one for specialists in indigenous cultures mostly, but well worth the effort for non-specialists.

Readers are sensitised to layers of power plays between dominating and dominated groups, and within danced representations. Identity matters are negotiated in terms of the dynamics of varied situations; however, the indigenous groups at hand have been ignored and marginalised – their evaluations have not been taken seriously. Homogenisation, stereotyping and, at worst, racist discrimination have resulted in the most enduring stereotyped image of a Plains Indian warrior. Krystal anchors indigenous identity and authority to represent in specific cultures and specific genres, and displays native representation of self – to other indigenous groups and to outsider or settler groups.

Indigenous peoples – like different Maya or the Ilaniawaki or Inoca consolidated tribes – and their dances did not vanish from the Americas as some historians and dance researchers have assumed or intimated. A large repertoire of characters and events in contemporary performances marks the continuity of Maya, Inoca and other aboriginal peoples. For example, K'iche' performers use specific characters from history and legend to illuminate identity in performance and argue against representations of themselves that

are constructed and advertised by non-Mayan others (pp. 63–87). Also, despite significant events that trace the forced re-settlement of Inoca tribes from Illinois to Oklahoma, the Peoria tribe has rarely been acknowledged as part of their original groups, inferring the demise of Inoca (pp. 203–204). These and other indigenous groups confront notions of annihilation and misrepresentation today – as everyone is pulled onto the ‘global stage’ – even from the Guatemalan highlands or from the woodlands of Illinois.

Krystal’s four charts allude to a major contribution within this study. With keener differentiation among theatrical, folkloric and traditional performances, representing others with an unauthorised dance is minimised and, simultaneously, an emic or insider view is accessed. The charts help to clarify Krystal’s elaboration and usage of dance classificatory terms (for example, *danza* and *baile*; traditional, ‘in the field’, and indigenous; folkloric, immigrant folkloric, and Ladino and Latino folkloric; and theatrical, as well as secular and sacred ritual dancing). As he traverses between aboriginal cultures in North America and Mesoamerica, the re-examination of dance terminology is critical for distinctions among varied dance categories within indigenous performance, and especially within cross-cultural comparisons (see Chapter 14).

In addressing Indians as sports team mascots, the main contribution of Krystal’s study emerges. Krystal provides the most riveting explanations of how representations are assembled and how they have worked through the dance of Chief Illiniwek, the mascot of the University of Illinois, for decades. He examines the contestation of identity that develops when ‘playing Indian’, identity multiplicity, and the history of indigenous removal programmes, denial of aboriginal and land rights, attempts at genocide, and other ‘state-orchestrated and state-tolerated brutality’ (p. 202). Descriptive field notes and sensitive analyses unmask prejudicial behaviours, and fortify his concluding summaries of authenticity, inequality and identity in the global present.

Ultimately, the book is fascinating; it is an informative reference to indigenous American dancing that provides a way to measure representation. Personally, I would have preferred to have the authoritative references that Krystal uses liberally as annotated endnotes or short bibliographic citations in order to read his intriguing report, still fully documented, but relatively uninterrupted. What is most intriguing is that Krystal’s observations and conclusions encourage re-thinking of identity, representation and their complexities in cultures beyond indigenous cultures. Unfortunately, his compelling research findings also display that ongoing biases, myth-making, and latent and not so latent prejudices against indigenous peoples generally are still quite active.

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Mani, Kristina (2011) *Democratization and Military Transformation in Argentina and Chile: Rethinking Rivalry*, Lynne Rienner (Boulder, CO), xi + 248 pp. \$65.00 hbk.

The main purpose of *Democratization and Military Transformation in Argentina and Chile* is to explain the end of rivalry and the development of security cooperation between Argentina and Chile. Kristina Mani makes a comprehensive study in search of this explanation. She also presents a brief analysis of the Ecuador–Peru rivalry in the 1980s and early 1990s.

Mani has the merit of emphasising the fact that incorporating the armed forces into internationalist strategies helped not only to end the rivalry between both countries but