New leftists; as Carrico demonstrates, whilst different, each of these movements shares much in common with the Han clothing movement including their antipathy to the present and their search for a "real China" and a series of "eternally stable" Chinese identities (205).

Overall, "The Great Han" raises numerous stimulating points and issues; specifically, Carrico's early discussion and deconstruction of the idea of a neo-Saidian "China perspective" is both interesting and intellectually refreshing. Having read many books from what is often characterised as the "China perspective," I have been increasingly exasperated by what Carrico rightly describes as a "superficially friendly" position (9) which is "not only thoroughly dishonest but also immensely patronizing" (10); as Carrico astutely pronounces, such "scholarship, purportedly engaged in a politically progressive project of liberating the 'East' from 'Western knowledge production,' not only ironically reproduces and reinforces the East-West binary that it claims to want to overcome, but furthermore provides a theoretical buttress for conservative and even xenophobic nationalism" (10). Secondly, Carrico's important work draws parallels between the discourses of the Han clothing movement and wider international racisms, xenophobia, and conspiracy theories; particularly, racist conspiracy theories relating to the Jews and the Rothschilds (135, 137–140, 142, 150). Without a doubt, such work is critical to understanding new forms of international prejudice, racism, and discrimination.

However, notwithstanding the merits of his work, Carrico's monograph displays a few minor issues. Firstly, Carrico tells us very little about the role of his *own* ethnic background in the investigation; thus, on page 6 he reveals that he is a "white male from the United states," but does not discuss how this might have also moulded his own interpretations; secondly, Carrico might have done a little more to examine the role of socioeconomic factors in the formation of the Han clothing movement; thus, in chap. 3, Carrico admits that at certain points Han clothing enthusiasts can also be regarded as being "underprivileged" (86); particularly, in chap. 3 we get a sense of this under privilege through his discussion of the life stories of Liang, Yan, and Xia; lives that are shaped by boring, degrading poorly paid work and less than successful economic backgrounds (73,189); but how do these factors play a role in the formation of Han identities and their associated otherings? Thirdly, the monograph might have done a little more to explore the wider background of nostalgia and cultural revivalism in China; indeed, although Carrico does explore neo-traditionalism in China at the end of the work, arguably he could have done a little more to unpack the small but important writing that has emerged on imperial nostalgia in post-Maoist China in the past decade.

Despite these shortcomings, overall this monograph is excellent, refreshing, and thought provoking. I believe that this monograph should be of interest to interlocutors within the fields of Chinese studies, anthropology, sociology, human geography, heritage, and Asian studies more broadly.

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Castor, N. Fadeke: Spiritual Citizenship. Transnational Pathways from Black Power to Ifá in Trinidad. Durham: Duke University Press, 2017. 228 pp. ISBN 978-0-8223-6895-3. Price: $ 24.95

"Spiritual Citizenship" tells a story of transformational returns. The author, N. Fadeke Castor, returns to the site of her family heritage, Trinidad. There she learns that, in local terms, she is not only "black" but also "red," a light-skinned Trini Afro-descendant. Continuing a journey begun in Oakland, she also learns of her own spiritual origin and destiny, *ori,* the deities that hold the key, the orishas, and the oracle that renders their wishes legible, Ifá. What unfolds is a fascinating ethnography of orisha religion in Trinidad. Castor interprets the tradition as both strongly linked to transnational currents of religious practice in Nigeria, Brazil, Cuba, and more, and at the same strongly national, Trinidadian. In the former sense, the religion shares boundaries with traditions like Santería and Candomblé; in the latter, with the Spiritual Baptists and popular Trinidad festivals like Carnival. Castor shows how the orisha tradition shifts between transnational and national frames in articulating ideals of black cultural and spiritual citizenship. These frames link up with competing social movements, whether a national one of creole multiculturalism, or one rooted in the value of ethnic and racial particularity, as in the Black Power movement of the early 1970s.

Here one might ask the author to distinguish between her own analytical shifts in frame – seeing orisha as it is imbricated in national forms, and seeing it as transnational – and the ways such shifts constitute Trini religious practice itself – that is, how, when, where, and in relation to which issues, religious actors themselves announce shifts in the diasporic horizons drawn in their discourses and practices. Castor shows how these articulations of spiritual citizenship help to make "liberated subjectivities" able to imagine new ways of being, belonging, and becoming (13). This is eloquent and beautifully described, yet it also hails a further question of when local, national and transnational, diasporic formulations variously help to compose such subjectivities. One might also ask for greater precision of terms at times: for example, "spiritual" and "cultural" citizenship are freely alternated and juxtaposed (6, 8, 156). The reason, I suspect, is that Castor wants to grant the spirits their own autonomy as agents, rather than deploy them as props in an exclusively human play (culture). Yet the device leaves questions about why the terms should be viewed as distinct.

What this book does best is to show how competing transnational and national dynamics offer multiple possibilities for religious authority and achievement, and how these possibilities generate friction. Castor's writ-

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ing thrives in fascinating tensions, and she demonstrates that these tensions serve to enliven and invigorate the orisha tradition more than threat it. In Trinidad, for example, anti-syncretic or re-Africanizing movements seek to purify orisha of Christian traces (in this mirroring movements in Brazil led by, among others, the late priestess, Mãe Stella; and in the United States, at Oyotunji Village, South Carolina). These actors sometimes travel to Nigeria for special initiations. Seeking authentic, orthodox, Yoruba consensus, they instead are often bewildered. Accompanying Trini seekers to Africa, she learns that there is as great a variety of Yoruba versions of "the authentic" as in the maze of claims back at home. Against the back-to-Africa move, meanwhile, other orisha priests in Trinidad foreground their local, Trini genealogy and inheritance as the foundations of their authority. Then too, Castor invokes the pregnant phrase, "spiritual ethnicity" (68) to suggest identities that are religiously African without being Black. Here Trinidad's orisha practitioners seem to usefully complicate and push against U.S. notions of race, but this insight remains frustratingly underdeveloped.

Perhaps of most interest is how the "return" to Africa, which (Castor argues) has accelerated since 2001, helped spur the elaboration of Ifá lineages in Trinidad. This is noteworthy because until recently Cuba was the sole site in the Americas where recognized, institutionalized Ifá genealogies are entrenched. Even where Ifá *has* been replanted in Brazil, as scholars like Stefania Capone have documented, it is mostly due to Cuban and Yoruba religious entrepreneurs, not homegrown. The fact that institutionalized genealogies of Ifá initiation also exist in Trinidad, and are not solely an import, is an important contribution. Trini versions of Ifá are transforming the oracle and its professional guild, not least by at least sometimes initiating women, something rarely, and only controversially, done in Cuba. Yet this nationalized version of Ifá is authorized by appeal to Yorubaland and West Africa. There, or so it is claimed, Ifá is not exclusively male. Transforming returns: Africa, articulated in and through visions of Black Power transnationally, shapes the idea of the indigenized, truly Trini version of orisha.

N. Fadeke Castor's monograph offers a wonderful tour of such generative tensions. Written in an accessible style, it is nevertheless perhaps not an easy undergraduate or introductory text. To do its work of showing the dynamic, shifting frames of claims-making in orisha, the text asks its readers to already know a good amount about the Yoruba, the Caribbean, and Afro-American religions in general. Even so, given how well Castor writes herself and her processes of learning and initiation into the ethnography, the book offers insights on transforming returns at multiple levels.

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Cepek, Michael L.: Life in Oil. Cofán Survival in the Petroleum Fields of Amazonia. Austin: University of Texas Press, 2018. 286 pp. ISBN 978-14773-1508-8. Price: $ 27.95

The current context depicted by "Life in Oil" begins with the discovery of oil in Amazonian Ecuador (where the indigenous Cofán people inhabit) and the arrival of the corporate entity (Texaco, Texas Petroleum Company) that explored for oil, built a trans-Ecuadorian pipeline – which brought it over the Andes to the Pacific coast (105) – and extracted oil from 1964 until 1992. More recently, "[i]n 2011, an Ecuadorian court awarded the Cofán and other residents of Amazonian Ecuador roughly $19 billion for the damages Texaco had done to them" (12) – although it is still unknown when the legal battle (which should be now in the US Supreme Court) will finally end.

In the meantime, the scenario depicted by Michael Cepek is not devoid of those apocalyptic elements that made the Cofán, "victims of history who deserve material compensation for oil's assault on their lives" (11). The so many oil spills in the lands and rivers surrounding them depict an apocalypse that has already occurred and, more importantly, has stayed with them. The Cofán apocalypse is one they have to live with on a daily basis, and one that is not only "out there" (in a supposedly external environment), but literally inside their sick bodies.

Such scenario explains in part the actions that makes Cepek's chronicle that of an abdication. In 2013, after years of opposition, "one of the world's most anti-oil indigenous peoples" (167) finally decided to allow seismic operations and oil exploration on their land (18) to China National Petroleum Corporation (called BGP or simply *la compañía* by the Cofán) (193–195). Whatever its causes might be (which seem to be a mixture of fear and hope), Cepek describes in positive terms the suspension of Cofán opposition: "Saying yes [to oil] would mean more resources, more control, and less damaging extraction process" (217). In general, his book shows a more or less restrained apology of this shift from indigenous reject of oil to its acceptation as part of their lives (and bodies): "Ironically … the oil industry might allow them to ensure the future of their culture" (220).

Nevertheless, despite this optimism, "Life in Oil" describes with clarity the negative effects of this abdication. It lets us see, for example, one of its most visible consequences: the (consolidation of) monetisation of life in the town of Dureno (*cantón* Lago Agrio, province of Sucumbíos). In fact, the flood of oil was followed by the flood of money, most of which was (predictably) wasted in commodities such as industrial beer (198), parties, and festivals (41). In consequence, if this was not the situation already, it is clear that after this process, the Cofán now "need money as much as they need the forest" (191).

This money, nevertheless, does not eliminate at all the "undecidabilities" (Bubandt 2017) that seem to saturate Cofán lives, from the possible reasons for their abdication, to their ultimate "life in oil … [as] a form of slow, confusing, and ultimately unknowable violence"

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