

Finally, the meaning of constructions of the Albanian nation makes more sense in a fuller Balkan context. Endresen does mention *phyletism*, or the conflating of ethnic or national principles in organization of churches. This is what became the tight bound of Orthodox Christianity with various nationalisms in the Balkans. As such, it is a basic cultural frame for understanding modern religious institutions there. How Islam escaped this, and how Albania with its multiple religions coped in such a setting is truly intriguing. But in Endresen's book this is just a short section under the theme of "fatherland." Overall, the neglect of the Balkan context restricts potential broader implications for the careful analysis of the entire book.

Frances Trix

Faudree, Paja: *Singing for the Dead. The Politics of Indigenous Revival in Mexico.* Durham: Duke University Press, 2013. 315 pp. ISBN 978-0-8223-5431-4. Price: £ 16.99

Paja Faudree's "Singing for the Dead" begins by noting the emergence of a "wildly popular revival movement" (24) in the Mazatec town of Nda Xo in the state of Oaxaca, Mexico, and uses this observation to launch an extended, thoughtful, and complex rumination on the politics of ethnic revival. While an extensive literature on this subject exists, Faudree breaks new ground in her careful, comparative approach that contextualizes different movements in terms of local politics, national and international discourses of indigeneity, and the specific linguistic modes – writing, speaking, singing – through which the movements are expressed.

Her analysis is carefully grounded in the details of two different movements, a Mazatec Song Contest and a new explicitly "Indigenous" Church, that both emerged in the same town and, even more fortuitously for Faudree's narrative, from the same family; each is associated with one of two gifted influential brothers and each constitutes an alternative, diametrically opposed way of navigating the paradoxes inherent to revival in contemporary Mexico. Yet, she concludes that "at a deeper level, the two projects are reinforcing, and each defines itself against the other" (p. 141 f.), and Faudree uses this contrast to make conclusions that apply to indigenous revival movements more broadly.

One strength of Faudree's book is the way she goes beyond the content or message of revitalization movements to analyze the specific issues raised by their form. The "wildly popular" movement in Nda Xo is a Mazatec language song contest connected to the Day of the Dead celebration, and in the chapter devoted to this contest Faudree demonstrates how linking *singing* to this holiday and to revival was an act of "cultural genius" (139). Singing establishes legitimacy through its connection to "authentic" Mazatec practices such as the mushroom healing ceremonies, while at the same time "leaving space for ... innovative adaptation to new influences" (138). Another chapter examines a more common genre for indigenous revival – writing in the indigenous language – that goes beyond the usual interpretations of indigenous-language

texts by focusing on the form. She points out that these texts are always published in bilingual editions, with the "true" text on the left and the Spanish "translation" on the right (198). In fact, she discovers through an analysis of writing and reading practices, there is no translation; the two languages "interact within the same integrated, diglossic entity" (231). This close reading of the forms of different kinds of cultural revival leads Faudree to unpack the implications, limits, and opportunities presented by contrasting models of indigenous action and identity.

The ethnographic heart of the book lies in the contrast between the locally successful song contest – led by Alberto Prado Pineda, and the small and embattled Mazatec Indigenous Church, led by Heriberto Prado Pineda, who, along with his brother, became the first Mazatec Catholic priests in the 1970s. Heriberto, who wrote many of the first published Mazatec-language songs as a priest, formed his own purist "indigenous" church after being kicked out of the priesthood. Faudree tells the story of his movement in fascinating detail in chap. 4, showing how many of the same features that Heriberto's group promote as signs of Mazatec authenticity paradoxically lead them to be rejected by most of their neighbors as inauthentic or even "foreign" (173) in contrast to the popular "ethno-folklorization" (122) of the song contest. The purism of the Indigenous Church, Faudree argues, connects with national and international discourses of indigenous rights and liberation theology, but falls flat at home, demonstrating "the shortcomings of identity politics as a vehicle for social change" (191). At the same time, while the song contest highlights the opportunities of identity politics, its ostensibly apolitical character subjects it to the criticism that it co-opted, accepting the licensed realm of folklore, thereby "reinforcing some of the very discourses it aspires to subvert."

Faudree effectively navigates the terrain of identity politics without falling prey to these polarized critiques, situating different movements within their very specific local cultural and political contexts, but not being shy to extrapolate broader significance to movements outside the Sierra Mazateca. In her conclusion, she combines a clear-eyed realism about the paradoxes of revival with a rejection of a cynical "hot house criticism" that these paradoxes render all indigenous revival illegitimate. Instead, she makes the point that by looking at movements together, instead of individually, one can still see them as offering creative opportunities "to critique the nation while creating new possibilities for national belonging" (239).

My one critique would be that the balance of the text, except for the brilliant central chapters, remains weighted too heavily towards theory and not enough on concrete ethnographic detail. Still, Faudree's book is a major theoretical contribution to the study of indigenous identity politics, as well as the Sierra Mazateca, largely unstudied except for its famous curing practices involving hallucinogenic mushrooms. Anyone who is interested in indigenous Mexico or indigenous revival would benefit from reading it.

Ben Feinberg