

Sanabria, Harry. *The Anthropology of Latin America and the Caribbean* (2nd ed). 395pp., figures, bibliogr. London and New York: Routledge, 2018. £79.99 (paper)

Harry Sanabria's 'The Anthropology of Latin America and the Caribbean' opens with a general primer on Latin America and the Caribbean (LAC) as a geographical, political, and cultural area: its languages and topography, its demography and diversity. As a UK-based reader, I was thrown by the rather instrumental case that is made for studying LAC, which includes trade flows with the United States and the growing Latino population there. As Sanabria writes, one of the book's aims is to highlight the importance of LAC 'to and in the United States', something that jars slightly with the non-US reader. Nevertheless, as the book progresses, its impressive scope, powers of synthesis, and vivid style become clear, making it an enjoyable and informative read for experienced and novice Latin Americanists alike.

The book is structured along partly chronological and partly thematic lines, with the first three chapters on pre-European, colonial, and independence periods giving way in later chapters to a focus on familiar anthropological topics such as race and ethnicity, gender and sexuality, violence and memory, and health and illness. Compelling and vivid ethnographic case-studies are peppered throughout, from the struggle of Chile's Mapuche, to scientific racism in Brazil, to examples of indigenous transgender subjectivities such as the Zapotec *muxe*. A comprehensive list of films and websites where readers can deepen their knowledge of a particular theme are added to the bibliography and further reading at the end of each chapter. (For a shorter, open-access introduction that covers many of the same areas in less depth, readers might also look to John Gledhill's Latin America entry in the Cambridge Encyclopedia of Anthropology).

A plethora of established and emerging areas of anthropological enquiry are covered here, such as how migratory flows have shaped inequalities in LAC, the creation of shared Latino identities in the United States, and the emergence of Pentecostalism as an important force in the continents. Yet there are a few surprising omissions. For instance, there is a strong geographic focus on Central

America but no section on Amazonian anthropology, and therefore nothing about key debates around predation or alterity. Neither, it seems, are there any references to ontology or perspectivism, key concepts and areas of research in anthropology that have partly emerged from the work of Eduardo Vivieros de Castro. Nor is there any mention of the related theoretical interest in posthumanism and multispecies ethnography, such as can be found in the work of Eduardo Kohn.

With regard to politics, Sanabria does not shy away from addressing the ignominious role of the United States in its backyard, from its support for the overthrow of Salvador Allende, to its role in supporting violent 'contra' groups in Central America, in cahoots with the interests of the United Fruit Company and its descendants. Nevertheless, there is a curious failure to mention Plan Condor, the US backed program of political repression, including the torture and assassination of opponents, that was implemented by South American dictatorships in the 1970s and 80s. Without this key reference, sub-sections on Argentina's terror and Pinochet in Chile can seem like isolated examples, rather than being emblematic of a coordinated approach taken by US-backed dictatorships in the entire region. Conversely, the role and particularly the example of Cuba in inspiring guerrilla-style struggle for decades is also underplayed. Finally, archbishop (now saint) Óscar Romero, perhaps the most well-known victim of central American death squads, is mistakenly named as Arturo.

Although the book is for the most part admirably structured, the final chapter includes a miscellaneous and wide-ranging collection of themes, from sport and beauty contests to media and digital connections. Some of these – digital activism and health tourism for example – could easily have been integrated into the preceding chapters. The section on sport is convincing. Yet surely this was the place to mention Uruguay, the small South American country that understandably does not feature much in the rest of the book but that won the first World Cup in 1930 and then went on to defeat the mighty Brazil in the 1950 World Cup final *Maracanazo*? The fascinating section on football as a working class and immigrant redoubt might also have benefited from a mention of Palestinos de Chile, the football team of the largest Palestinian community outside of the Arab world, whose

supporters protagonized one of the first demonstrations during Pinochet's regime. These are, however, ultimately small quibbles with what is an impressively broad and sweeping book that does justice to the diversity of Latin America and many of the issues that anthropologists have explored there.

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