

thrown was not, Ibarra argues, driven by class interests. Rather, it was the overcoming of class interests and the widespread adoption of national-popular sentiments that changed the course of history.

Ibarra relies on a materially based analysis to support his claims. Getting at the social through the material, he carefully and thoroughly accounts for rising and falling standards of living. Wages, prices, landownership, and demographic realities make up the substance of his observations. For readers more accustomed to cultural history, especially beyond the linguistic turn, this may be somewhat difficult to digest. But the payoff is in a clear, lucid, and compelling account of a complex society in the midst of social change.

Alejandra Bronfman—University of British Columbia

Paul Buhle, *Tim Hector: A Caribbean Radical's Story*. Afterword by Eusi Kwayana. (Jackson, Miss.: University Press of Mississippi, 2006)

Tim Hector, native of Antigua, maestro of vistas of direct democracy and national purpose for Caribbean peoples, is a paramount historical actor deserving close examination and wide recognition. Those interested in the history and politics of Caribbean civilization, but also critical vantages on philosophy and world civilization as a whole, will find him a compelling figure. Pan-Africanist, partisan of Caribbean federation, master of labour strikes and fighter of corruption; Hector's political journalism and aesthetic statements in his newspaper *Outlet* captured personalities embodying self-emancipation from racism and empire for peoples of African descent. This insurgent was often found in the forefront, with the more famous Walter Rodney of Guyana, opposing authoritarian yet often populist post-colonial regimes. Claiming to benevolently rule in labour's name, wielding the superficial shell of a welfare state, sometimes co-opting the banners of Black Power, nationalized property, and 'workers' participation'; the new regimes in these former British colonies could only have been profoundly subverted by anti-bureaucratic visions of building a good life through direct popular self-management. Glimpses of that generation's struggle are what this volume offers.

Paul Buhle's *Tim Hector* captures this creative disciple of C.L.R. James in a panorama of Caribbean Left politics of the second half of the twentieth century. Not so much a comprehensive study of Hector's life and work, it is partially a type of memoir at a distance from a sympathetic observer offered in solidarity to a friend. Offering concise and engaging portraits of colonial and postcolonial history, not merely in Antigua but equally in Jamaica, Trinidad, Grenada, and Guyana; Buhle's study reflects many of the challenges Hector and his generation confronted.

Chronicling many of Hector's original perspectives and proposals for a wider audience, this native of this tiny peripheral island begins to come into focus. Readers will find allusions to the late 1960s and 1970s, Hector's years attending

Acadia University in Nova Scotia and McGill University in Montreal, very engaging. He was part of the Black Power movement in Canada, the network of Caribbean radical immigrants and students including Robert Hill, Alfie Roberts, Rosie Douglass, Ann Cooles, and Franklyn Harvey. This movement and moment's apogee was the Computer Riot at Sir George Williams University (now part of Concordia University) and the banning of Walter Rodney by Jamaica, refusing him reentry after attending the Black Writers Conference in Montreal.

Occasionally some of Hector's most far-reaching critiques, for example of Maurice Bishop's Grenada Revolution and Michael Manley's social democracy, are toned down or muted in Paul Buhle's account. However, sharply defining global power relations of the empire of capital, Buhle captures a sense of tragedy, a great moment passing, and the rise and decline of oppositional currents. Hector's life embodies noble strength in the face of great tribulations. This generosity the author extends to the region's insurgent actors with rare exception, where there is a place for almost all intellectual creativity and political resistance.

Hector's later writings, it is true, lament that he failed with his generation to facilitate the Caribbean peoples toward a more robust self-determination. This reality of the later archive, and Buhle's reading, partially functions to minimize the heat and nuances of past debates among Caribbean socialists from below and statesmen on high. Buhle partially depicts Tim Hector, and many of his generation's, mature compassion. Yet Hector faithfully chronicled these contestations earlier and more comprehensively than most participant observers, begging a more critical balance sheet. After taking full inventory of this project, Paul Buhle's narrative is surely an important contribution to the historiography of the field; for save few scholars, such as Perry Mars, Obika Gray, Brian Meeks, and the fine oral histories of David Scott to be found in the journal *Small Axe*, the stock of the postcolonial Caribbean Left's politics has barely begun to be assessed widely and with rigor. Especially this is true where partisans of direct democracy and workers self-management are concerned.

Buhle shifts the scholarly field, for perhaps the first time in a major work, centering another insurgent Caribbean anti-Stalinist thinker besides C.L.R. James. There is a much larger archive of these clever sages and the author gives notably short attention to Bukka Rennie's New Beginning Movement (Trinidad) and none to George Myers of the Unemployed Worker Council movement in Jamaica for such an ambitious survey with an original gloss. But the concise yet informative afterword by Eusi Kwayana commenting on Tim Hector's legacy, informs Buhle's audience about an important historical riddle, and provides an endorsement from Hector's generation that cannot be ignored.

Hector's generation of Caribbean libertarian socialist thinkers began to redefine in the face of defeat their original project. Seeking 'power sharing', a type of oppositional party politics they previously rejected, they became pleased if regimes, with less luster and ambition to break imperial dependency than ever

before, considered their perspectives and proposals as their own. Some found this disappointing. Now another generation must raise and renew the profound ambitions of these uncompromising elders breathing new life into their ideas. Paul Buhle's *Tim Hector*, summing up and extending the archaeology of postcolonial Caribbean resistance, has broken new scholarly ground pointing to a landscape of political thought and intellectual history that rewarding upon first read will get better with further research and inquiry.

Matthew Quest—Brown University

Florencia E. Mallon, *Courage Tastes of Blood: The Mapuche Community of Nicolás Ailío and the Chilean State, 1906-200* (Durham, NC: Duke University Press, 2005).

There is no aboriginal community as important to the national myths, histories, and historical memories of the conquest society that defeated it as the Mapuche to Chile. Legendary among non-natives for their purported 'savagery' and successful resistance to European rule, the Mapuche came to epitomize to other Chileans (and to generations of historians) a dangerous, uncivilized, even subversive cultural challenge to modernization and nation building projects after 1830. Remarkably, and despite a rich Spanish language scholarship on the subject, very little has been written in English on the Mapuche. Florencia Mallon has taken a giant leap toward correcting that neglect with this sophisticated, innovative, and riveting analysis.

Mallon's method is striking. A year ago, I taught a university history course on aboriginal peoples and the state in twentieth-century Latin America. My history students, most of whom had never cracked open an ethnology, grumbled that most of the assigned readings were by anthropologists. Over the past decade, through thoughtful analysis and methodologies that have bridged anthropology with history, Thomas Abercrombie, Diane Nelson, and other anthropologists have shaped how historians understand Latin American aboriginal pasts. Mallon is the first historian working in English to reclaim some of this ground for history by creatively and effectively drawing on these anthropological works, but by moving the anthropology/history methodological fusion back toward the historical.

The author describes her methodology as dialogical. While it draws on oral history and ethnology techniques, Mallon's interview process is novel. Most refreshing, it dispenses with the now tiresome apologies of some scholars on their identity-based limitations as outsiders and non-natives. Mallon is interesting, blunt, and frank about who she is and what that means. For good or for bad, she is a white, middle class history professor from Wisconsin who sympathizes openly with the plight of the Mapuche on problems of land rights and power. This is no *mea culpa*. It is a thoughtful reflection on a methodology that depends on interview subjects having become the author's friends, having met and expressed inter-