

This extraordinary work contains interviews with and performances by about one hundred flamenco artists, both famous and obscure. Washabaugh's treatment of *Rito y Geografía* personifies his interpretive approach: to read such documents as texts that reveal more about the agendas of their author-producers and the political climate in which the films were made than about the personalities or art of their subjects. For instance, in his chapter on women in flamenco he shows how the series producers helped reshape the dichotomous and restrictive gender images of the Franco period. In contrast to the invisibility of women in Franquista politics and the widespread association of flamenco with the exclusively male settings of taverns and bordellos characteristic of the time, female flamenco performers are prominent in *Rito y Geografía*, where they are presented as powerful familial figures of irreproachable honor. In these sequences wine appears not as a symbol of debauchery but as an element in the rites of Andalusian domestic life. In other chapters Washabaugh further deconstructs the *Rito* series in relation to its promotion of flamenco as an element of Gypsy identity and reveals the complex, dialogic nature of intent and effect involved in its production.

Washabaugh's deconstructive, text-oriented approach, the historical sweep of much of his analysis, and his heavy use of secondary sources for background distance this work not only from more positivist theoretical orientations but also from anthropology's ethnographic enterprise. With the exception of a very useful description of the formal contents of the *Rito y Geografía* series and the author's discussions of this material, there are few new data in this book. This is not to say that Washabaugh lacks interest in the direct encounter as a tool of anthropological understanding. His infrequent but well-chosen personal anecdotes belie such an assertion. So does his very perceptive treatment of the flamenco body, the final, ineffable core of the art and the key to its power to affect us. Nonetheless, it is through his specific and very sophisticated theoretical frame—not through the process of ethnographic encounter—that Washabaugh has advanced our understanding of flamenco to a new stage. In my opinion those who would study flamenco as an embodied art will still need to do so through full participation, not only in the world of aficionados and scholars, but in the core of the art form, performance itself.

Tango and the Political Economy of Passion.
MARTA E. SAVIGLIANO. Boulder, CO: Westview Press, 1995. 289 pp., Index, illustrations.

ANYA PETERSON ROYCE
Indiana University

This is not a book that can be picked up and read from beginning to end in the usual linear fashion. It is an embodied story that has to be felt, heard, tasted, sung, and danced. Any illusions to the contrary are dispelled by Savigliano's two introductions—the first that begins with opening the tango

box, and the second, much more familiar in its neatness. Seduced and comforted by this orderliness, we are brought up again by an aside on the "micropolitics of reintroducing": "Tango is not an example; it is the main ingredient in this exercise in decolonization. It is an inviting metaphor that asks theories to dance, corporealized in the specificity of sweaty, sensual, fully efforted bodies" (p. 4).

Exile is named only once, in the preface, where the author notes the intimate association of tango and exile. But in a primary sense the book is about exile if we understand that to mean being away from one's home in contexts where the symbols that signify home are misunderstood or appropriated. The tango is exiled, appropriated, returned, and Savigliano too is exiled in the person of a Latina, a woman, an intellectual. So the tango becomes home and Savigliano's tango method "is an attempt to poke fun at scholarly exercises that alienate, immobilize, and justify nonsensical politics by logically, rationally, and academically making sense" (p. 17).

How does this tango method accomplish such a critique and, at the same time, reveal something very fundamental about the politics of passion, gender, exoticism, race, and colonialism (including post-, neo-, and de-)? We experience imagined tango performances narrated by the choreocritic, let passages of poetry in Spanish and English wash over us, scan double columns of authorial discourse with commentary by *tangueros*, feel the magic of counterspells, and fall under the spell of Don Beto of the "simmered erotic passion" (p. 226).

At the center of this feast of the senses are Savigliano's descriptions of dance. Whether you like it or not, you find yourself in the body of the dancers. Here is just one example:

you cannot afford to let anything drop. Your ears start buzzing and the whizzing in your hairs stretches your spine, tail heavily held down to the ground, weak knees but a strong pulling, curving your neck at the top, lifting your shoulders in upheaval. If this is the case, and you clearly feel that unless your feet start moving endlessly, you have lost your balance, you are ready for it. Arrogant and defiant, burdened and ready to tango. Step after step, the outer edge of the ball of each foot sliding as close as possible to the ground, leaving clouds of dust behind you; knee against knee as in making fire; a slight torsion at the waist turning shoulders and hips into opposite alignments and a casual but definite grave thrust. [p. 157]

Unorthodox but perfect in its power to put you in the middle of the dance. And as your body tangos, you know, as you never knew before, exile, appropriation, and resistance. Caught up in the seduction of the tango, your attempts at resistance "carry along old traces, recombine old stereotypes with new territories; rejected identities stick to new desires" (p. 70). Caliban must use Prospero's language even to curse him (p. 220).

We learn about the tango in its exilic wanderings and transformations, especially in the very different settings of France and Japan. But do not expect an Arthur Murray primer on *tangoando* (tangoing).

Tango And The Political Economy Of Passion

JA Banks



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