

ty attendant to that alienation as well as literary-stylistic concerns.

The “Conclusion” is a brief chapter in which Aïtel states that her objectives were to offer a trajectory of Kabyle-Berber “communal imagining” and “self-consciousness” hinging on literary texts and to demonstrate the dialogic nature of such imaginings (241). The Algerian nationalist imperative to unify the nation and purge foreign influence impacted on both French and Berber identifications. Aïtel, herself of Kabyle origin, considers there to be a gradual public acknowledgement of the Berber/Amazigh dimension of Algeria’s heritage, which she deems encouraging. Aïtel’s book includes a diverse interdisciplinary range of sources in its bibliography and provides a good introduction to the work of key Berber cultural figures. It is a welcome addition to the body of published literature on Algerian Berbers in English, the majority being in French.

Khadija Chennoufi-Gilkes

Albiez-Wieck, Sarah: *Contactos exteriores del Estado tarasco. Influencias desde dentro y fuera de Mesoamérica.* 2 vols. Zamora: El Colegio de Michoacán, 2013. 720 pp. ISBN 978-607-8257-42-3. Precio: US \$ 29.00

“Contactos exteriores del Estado tarasco” by Sarah Albiez-Wieck is a valuable contribution to the archaeological and ethnohistoric study of the late pre-Hispanic Tarascan state of West-Central Mexico. The central tenet of the book is that the Tarascan State should not and cannot be understood as an ethnically homogenous political entity, not even in its core in north-central Michoacán. Furthermore, relations with diverse peoples both within and outside of its borders as well as diverse economic, political, and ideological contacts with the rest of Mesoamerica and even other culture areas shaped its history.

The breadth and detail of the book and the sources it consults is the most impressive strength of the book. Very few other works concerning the Tarascan state incorporate the quantity of data that this book does; an admirable array of early colonial Spanish and indigenous documents as well as archaeological reports, both published and only existing in the archives of the National Institute of Anthropology and History, form the basis of the inquiry. Using these sources, the author attempts to trace out the nature and extent of contacts that the Tarascan state both initiated and was more passively involved in. World Systems Theory forms the framework in which these contacts are understood and made theoretically relevant, a logical and appropriate choice. The inclusion of forms of interaction such as artistic styles and ideological or symbolic constructs is a welcome addition to the sometimes overly narrow economic focus in some applications of World Systems Theory.

However, the amount of data and the attempt to incorporate both archaeological evidence from the pre-Hispanic era and early colonial-era written sources becomes unwieldy at times. This is particularly evident as the book often gets slightly bogged down in detailed discussions that detract from the stated goal of interpreting the data

within World Systems Theory. Furthermore, while the inclusion of both archaeological and ethnohistoric data is laudable, this work both explicitly and implicitly highlights the manner in which the datasets and the interpretive frameworks many scholars use to investigate such datasets often work at cross-purposes. Many of the data and debates that this book examines in order to investigate economic and other influences revolve around largely cultural historical issues of the possibility of identifying “cultures” or “ethnicities” in the archaeological record. While archaeologists in certain programs remain committed to this theoretical orientation, Albiez-Wieck’s ethnohistoric data strongly indicates that the possibility of material correlates of ethno-linguistic affiliation might be at best quite limited. Such issues are crucially important in attempting to identify trading enclaves as well as the suggestion of migrations throughout prehistory that could have proven beneficial in the era just prior to Spanish contact as they could have been used to establish trading connections. It is in this regard specifically that different agendas and viewpoints on the question of how ethnohistoric data, and in particular indigenous representations of the past, should be interpreted in light of and integrated with archaeological data. Research in Mesoamerica has a long and at times troubled history in attempting to resolve such issues, and all too often literalist interpretations of the ethnohistoric record have driven archaeological interpretation rather than the two data sets being kept separate. In such regards, the author takes an appropriately skeptical approach to archaeological interpretations that posit movements of people based solely on, for example, transitions in ceramics styles. This appropriate level of skepticism prevents the author from making definitive conclusions regarding movements and the possibility of trade ties of the Tarascan state that were rooted in preexisting social relationships.

Her expertise in analyzing the conceptualization and practice of “ethnicity” in the colonial-era written documents must also call into question the appropriateness of the role of “ethnicity” in political-economic models that form the basis of many theorizations of empire-building, expansion, and maintenance. In many such theories, themselves influenced to some degree by World Systems Theory but also debates concerning “hegemonic” versus “territorial” empires, transforming ethnic ties and self-ascription or alternately segregating ethnic groups are often thought of in terms of resource expenditures that are economic in the long run as they prevent costly rebellion. The author argues that in many contexts, however, ethnohistoric data indicate that ethno-linguistic affiliation was rarely the main basis of forming and maintaining political relationships between superiors and subordinates, a view which I also believe is promising and deserves more attention, possibly indicating a wider shift in how Mesoamerican scholars rework, how they theorize political paradigms of two sides of the same coin: rulership on the one hand and “citizenship” or “belonging,” as the book prefers, on the other hand.

In the end, the book transitions from being explicitly about interactions, particularly economic interactions

within a World Systems approach, to a more amorphous concern with the place of the Tarascan state within the “culture area” of Mesoamerica. This somewhat disappointing transition should not be laid solely at the feet of the author, who is responding to debates in Mesoamerican archaeology and ethnohistory that simply do not seem to die, particularly within Mexican scholarship and particularly with respect to the “problem” of West Mexico. The application of a world systems perspective, with concrete instantiations of trade and influence and an ability to account for fluctuations and shifts in ties, is well suited to bypassing such parochial debates in exchange for actual economic-cum-social processes, particularly refining our data and models of the origins of the Tarascan state and its continued functioning, strengths, and weaknesses through time. Perhaps the poor state of research in West Mexico overall and, in spite of Albiez-Wieck’s best efforts to search out as much data as possible, the lack of sufficient data that incorporates archaeological techniques such as neutron activation or x-ray fluorescence on a large scale to investigate production and exchange, made a stricter application of World Systems Theory difficult at best. In such a context, the turn toward a debate of the Tarascan state’s place within Mesoamerica is an implicit admission that the data were not up to the challenge that is laid down at the beginning of the book. In that regard, Albiez-Wieck’s contribution is a welcome call for much more research into not only the Tarascan state but all of Western Mexico. Not only this, but she has also provided a very valuable sourcebook of information on a wide variety of topics that should help generate further research into pre-Hispanic West Mexico for years to come.

Dave Haskell

Bellier, Irène (éd.) : *Peuples autochtones dans le monde. Les enjeux de la reconnaissance*. Paris : L’Harmattan, 2013. 369 pp. ISBN 978-2-343-01120-2. Prix : € 37,50

Cet ouvrage collectif a été conçu dans le sillage de l’un des ateliers organisés par l’équipe du programme de recherche SOGIP (“Echelles de gouvernance – les Nations Unies, les États et les Peuples Autochtones ; l’autodétermination au temps de la globalisation”, voir <<http://www.sogip.ehess.fr/>>), qui est financée par le Conseil européen de la recherche et dirigée – comme l’est également ce livre – par Irène Bellier. Comme l’indique son titre “Peuples autochtones dans le monde”, l’objectif de cette publication (et du programme SOGIP) est d’analyser comment s’articulent les problématiques de l’autodétermination, de l’accès aux territoires et aux ressources naturelles, de la mise en application des droits collectifs autochtones qui sont à l’intersection du global et du local. En effet, depuis les années 1980, les problèmes que rencontrent les peuples autochtones, disséminés sur les cinq continents, ont été débattus dans différentes instances onusiennes entre des représentant-e-s de ces derniers et les états dans lesquels ils ont été incorporés. Au niveau local, les modes d’interaction entre les autochtones et les non autochtones sont faits de revendications, de conflits,

mais aussi plus rarement de collaboration et de respect, avec certains autres secteurs des sociétés qui les englobent. Ces processus révèlent ainsi une diversité et une complexité des situations particulières, où les états, les politiques publiques et les systèmes juridiques nationaux occupent une place centrale. Les peuples autochtones présentent de ce fait un terrain – et un terreau – de recherche intéressant, puisque si leur étude a posé les fondements de la discipline anthropologique en donnant lieu à des monographies très localisées géographiquement, leur irruption sur la scène onusienne depuis les années 1980 a bouleversé ce localisme en donnant une dimension transnationale à leurs revendications. Revendications qui ont abouties 2007 à l’adoption de la “Déclaration des droits des peuples autochtones” (DDPA) par l’Assemblée générale des Nations Unies. Cette reconnaissance de droits collectifs particuliers mais communs à tous les peuples autochtones est porteuse d’un défi capital, tant pour les autochtones que pour les chercheur-e-s qui suivent et analysent leurs revendications au niveau international. Ce défi est d’arriver à rendre compte à la fois des aspects internationaux qui les concernent (autodétermination, droits sur les territoires et les ressources naturelles, etc.) tout en se référant à des situations locales diverses et variées qui sont *in fine* le résultat d’une histoire commune de domination, de marginalisation et d’exclusion.

C’est donc à cet exercice compliqué d’analyse et de comparaison de la situation des peuples autochtones tant au niveau global, que régional, national et local que nous invite cet ouvrage. Ce travail n’était possible qu’en réunissant un large réseau de chercheur-e-s et d’acteurs et d’actrices autochtones dont les réflexions s’inscrivent dans différents champs disciplinaires (anthropologie, sociologie, droit, géographie, politologie, etc.), qui portent sur différentes aires géographiques et contextes nationaux et locaux, dans lesquels les auteur-e-s observent et analysent comment les décisions prises au niveau international sont déclinées et affectent les autochtones. Plus de 20 auteur-e-s se succèdent ainsi au fil des 17 chapitres qui composent cet ouvrage qu’il serait trop long de discuter ici séparément. Les deux premiers sont rédigés respectivement par Rodolfo Stavenhagen (Préface), premier rapporteur spécial sur les droits des peuples autochtones et Irène Bellier (Introduction). Ils abordent la problématique de l’ouvrage à partir des travaux réalisés au sein de l’ONU et brossent un panorama général tout en faisant émerger les acquis, les tensions, les défis, etc. que rencontrent les peuples autochtones dans les processus d’internationalisation de leurs droits collectifs. De ce fait, les chapitres qui composent le reste de cet ouvrage s’articulent de près ou de loin aux domaines juridique et politique, puisque la reconnaissance de ces droits particuliers a des effets, non seulement en termes juridiques, mais aussi dans le cadre de l’élaboration, par les états, de politiques publiques particulières.

L’ouvrage se divise en deux parties organisées thématiquement. La première s’intéresse aux enjeux liés aux processus de catégorisation sociale, que ce soit par la construction d’une catégorie juridique internationale qui a fait l’objet d’après négociations dans les instances