art objects of Ifẹ commemorate precise historical events consisting of great disruptions – which she calls a civil war. Her assumption that the sculptures concerned represent great historical leaders is certainly more correct than Abiọdun's assertion that they depict diviners or healers. However, it is erroneous to date these individuals to the early 14th century C.E. and to insist on their ideologically necessary local identity.

In order to visualise the alternative approach, we may think of the Ifẹ tradition of creation quoted by Blier. According to this tradition, Ọbatala was commissioned by the sky god to create the earth. However, since he got drunk meanwhile, his brother Oduduwa created it in his stead (11). Couched in the biblical stories of the Great Flood and Noah's subsequent drunkenness, the tradition commemorates in all likelihood the Assyrian conquest of Israel in 721 B.C.E. and the following annihilation of the Israelite state (Gen 9: 21–25; 2 Kgs 17: 3–6). In reference to these disruptive events, Ọbatala and Oduduwa probably represent the state gods of Israel and Assyria, Jahweh and Aššur, and the kings of these two countries at that time, Hosea (732–722) and Sargon II (721–705). When, after quoting the myth, Blier posits that the art of ancient Ifẹ, rather than illustrating mythical figures, accords primacy to individuals of renown, persons who were generally deified following their deaths, she is quite right, but instead of postulating a local situation, it would be more appropriate to overcome the regional paradigm and to take into account the great exodus after the fall of the Assyrian Empire in 612 B.C.E. (Lange, Origin of the Yoruba and the "Lost Tribes of Israel". *Anthropos* 106.2011: 591–593). Following this line of thought, it seems to be advisable to consider Ọbalufọn II in conformity with parallel elements in the Ọyọ-Yoruba dynastic tradition as an incarnation of the Israelite king Jehu (841–814) as opposed to the Assyrian conqueror Ọranmiyan/Shalmaneser III (858–824) (Lange 2011: 585–589). Therefore, by looking beyond the long period of the secluded kings of Ifẹ which started after the setting-up of the specifically anti-authoritarian Ifẹ city-state in about 600 B.C.E., it is possible to trace the great human and divine figures, in conformity with Blier's stimulating account of Ifẹ classical art as portraying individuals destined to overcome deep-seated historical traumas.

This criticism of Blier's central historical thesis does not do justice to the very valuable in-depth research on many different aspects of Ifẹ's classical art. The book will certainly be a standard reference work for further research on this art for a long time, and it will doubtlessly contribute to setting Ifẹ art in a more global perspective.

Dierk Lange

Boelens, Rutgerd: Water, Power and Identity. The Cultural Politics of Water in the Andes. London: Routledge, 2015. 366 pp. ISBN 978-0-415-71918-6. Price: £ 85.00

Boelens' book is a tour de force in Andean water management and power relations. It is both comprehensive in its description of cultural politics of water in Ecuador, Peru, Bolivia, and Chile and theoretically sophisticated in its use of social science literature. Drawing on his long experience in research and development in the Andes, Boelens, who is a geographer by training and who has specialized in the field of political ecology of water, employs action-research to explore the conflicting relationship between highland communities and their century-long tradition of water management, on the one hand, and, on the other, current neoliberal attempt to solve the region's water problems through participatory equality discourse and "normalization" of water management. The research questions that guide the book are twofold. Taking the perspective of the state it asks: How are water rights reconceptualized as the right to consume services provided by the dominant water game-players? How does it make water users demand the right to compete as equals? How does it strategize to conquer the faculty to imagine? And taking the perspective of Andean water users it asks: How do local water-user groups define their own cultural-political projects? How do they refuse to accept selfhood as a mechanic reflection of prevailing power relations? How do they react to use of the ruling symbolic order?

The book is organized in ten chapters. In the first Boelens presents the book's conceptual framework and introduces the social, political, and cultural arena in which the power holders and the water users struggle to control access to water and define water rights. In this discussion, the author reflects on the meaning of "normalization" and how water management is internalized by the dominated and thus accepted as common practice. Theoretically, Boelens draws heavily on Foucault and Latour, whose notions of discourse, knowledge, modernization, and network serve as helpful tools to understand how Andean water management becomes social habitus.

The second chapter discusses "the living water rights" of Andean people, that is, the actual, day-to-day lives of the region's water users and its variety of definitions and uses of the water right concepts. The aim is to show how these are linked to diverse normative sources and interacting socio-legal frameworks, and how Andean water conflicts emerge from the tension between collective and individual water rights. According to Boelens, these can be divided into *reference rights* that follow a particular normative framework's prevailing norms and principle, *activated rights* that refer to the process of transforming reference rights into operational rules and procedures, and *materialized rights* that refer to actual water use and distribution practices.

In the third chapter Boelens investigates the "regimes of water truth" that dominates Andean water management. To unravel these truths he explores the water engineering and policy frameworks of globalizing scientific and expert-interventionist empires as myths and deconstructs the "meta" behind the "physical" in the domains of water knowledge and control they create. To put his point into perspective Boelens compares contemporary "water truths" to earlier imperial regimes and local cosmologies and discusses how these shape Andean people's struggle for water rights.

Chapters four and five are not directly related to water management but address broader economic and his-

torical issues of relevance to the book's research questions. Andean peasant economy is the topic of chapter four that examines the embedding and disembedding of rural communities in vertical Andean economies over time and shifting political regimes. It shows that communities are arenas of diverse actors who negotiate and coalesce to agree among diverse interests and determine the rights, rules, and conditions to manage resources and control risks and conflicts. In chapter five the author examines what he labels the hydro-politics of identity and the coercive and capillary powers that models it. To inquire into these powers he provides a summary of Andean colonial and republican history and discusses the region's changing identity politics and the power regimes that have enabled them. The chapter's main insight is that water control modernization strategies and neoliberal water policies are part of a power symbolism that aims to include, not to exclude, but that they share the same aim to extend state control and national and international elites' economic and cultural orientations as classic water management mechanisms.

In chapter six Boelens scrutinizes the panoptic power of water management and the moralization of water-control technology. Departing from Foucault's description of the 18th-century panoptic prison design the author inquires the "dream schemes" of modern hydro-engineering that unlike Inca cosmo-political water control pretend to create efficient water scheduling and rational water use by introducing modern technologies and techniques based on self-control and remote control. Boelens' argument is that the meticulous configuration of humans and nonhumans, institutions and materialities, all working toward a coherent, rational, and morally best water-control system is at one and the same time an illusion and a perceived reality that commands full participation, normalization and alignment and subjectification.

In chapter seven Boelens moves from technology and hydro-engineering to the "expertocratizing" of water rights that is how hydro-policy community contribute to standardizing local water rights in the Andes. The author's point is that the "scientific water-truth makers" who design hydro-policy modeling separate rational understanding from the capacity to imagine the diversity and complexity of water rights on the ground which leads him to ask: can depoliticized expert intervention deepen water scarcity rather than solving them? The answer is yes, even though in the newspeak of hydro-engineering such an outcome is coined collateral damage.

Dreaming, however, is not only the ability of water expertocracy but also of Andean water users, an issue Boelens addresses in chapters eight and nine where he also discusses how national and regional power constellations create both local regimes of dominance and cultures of resistance. The latter emerge from Andean water-control collectivities that are shaped by both internally economic and social differences and mutual dependency and collective hydraulic identities. Elaborating on these frictions the author then explores what he phrases as "resistance as con-fusion" by dipping into not only the day-to-day confrontations over water control but also the re-moralization of technology and water rights and control over mimicry that Andean people engage in when inventing new recipes to contest neoliberal water policies.

In the ninth and concluding chapter, Boelens finishes his research journey by reflecting on the powers of illusion and forces of con-fusion that sets the scene for the resistance as well as the pragmatism of Andean people's continuous struggle over water control.

Boelens' book is well written, wise, and welcome. It covers just about every corner and facet of water, power, and identity in the Andes and offers many intriguing reflections on how the three topics shape each other. Even though the reader may wonder exactly what such writers as Fanon, Kafka, Galeano, and Orwell have to do with water, and why the author separates two chapters to review the literature on Andean peasant economy and ethno-history while neglecting other urgent issues such as migration and climate change the book should be of interest to a broad audience of practitioners, students, policymakers, experts, and scholars.

Karsten Paerregaard

Botea, Bianca : Territoires en partage. Politiques du passé et expériences de cohabitation en Transylvanie. Paris : Éditions Pétra, 2013. 350 pp. ISBN 978-2-847-43079-0. Prix : € 28.00

Le livre de Bianca Botea présente une histoire régressive et une ethnographie contemporaine des usages politiques des cultures de la région frontalière de Transylvanie, entre Roumanie et Hongrie, et contestée par plusieurs communautés linguistiques, culturelles et religieuses différentes. À partir des travaux de terrain effectués au début des années 2000 dans la ville de Cluj-Napoca et d'une thèse en anthropologie, l'auteure décrit et explicite les mobilisations de l'étiquette "Transylvanie" dans les dispositifs patrimoniaux et culturels qui prennent place dans cette région de l'Europe (musées, fête musicale, artisanat, associations culturelles). Pour des raisons dont elle retrace les racines depuis le XVIIIe siècle, la Transylvanie est pensée comme un espace de survivance des archaïsmes paysans dans l'imaginaire romantique, puis est devenue, au fil des siècles, un territoire contesté entre les Hongrois et les Roumains. S'y sont transmis et se sont transformés des représentations du territoire, des conflits intercommunautaires, des pratiques de coexistence dans des contextes politiques divers, depuis la construction des États-Nations au XIXe siècle jusqu'à l'intégration de la Roumanie à l'Union européenne. Rattachée officiellement à ce pays depuis 1920, mais habitée par une minorité d'origine hongroise (dite *magyar*), la Transylvanie représente un bon exemple de la fabrication sociale d'un territoire pluriculturel, pris entre des exigences politiques locales, nationales, régionales et transnationales, et des revendications culturelles issues de ses populations. Bianca Botea offre une analyse serrée, nuancée et critique, d'une part, des différentes justifications de l'appartenance locale mises en avant par des acteurs institutionnels issus des groupes roumains et hongrois, et, d'autre part, des effets territoriaux et symboliques que ces revendications d'apparte-