

interest in British failures in the Revolutionary South that has seen recent contributions by the likes of Kathleen DuVal and Andrew Jackson O’Shaughnessy. It will also serve as a methodological model, due to Juricek’s ability to distill complicated—and sometimes even contradictory—evidence and illustrate how these disparate sources fit into a comprehensible narrative. This is a skill that everyone, both established scholars and graduate students alike, can appreciate and learn from.

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From Tribute to Communal Sovereignty: The Tarascan and Caxcan Territories in Transition. Edited by Andrew Roth-Seneff, Robert V. Kemper, and Julie Adkins. Tucson: University of Arizona Press, 2015. 272 pages. \$55.00 cloth.

This anthology is an excellent collection of studies from renowned scholars of west-central Mexico who, with an extensive trajectory of research on the region, have written important works regarding the region’s indigenous populations, some of them now classic. It includes archeologists, historians, and anthropologists interested in providing a broader perspective of the historical processes that have led to the transformations that indigenous groups have experienced in the region from the prehispanic period to the present. Although *From Tribute to Communal Sovereignty* clearly is not inclusive of all indigenous groups, nor a comprehensive analysis of all those historical processes, nonetheless the authors provide a series of impressive studies that highlight the dynamic interactions of the region’s indigenous populations. Divided into four parts, the first of the collection consists of some background information and a general discussion of the main theoretical debates included in the work. The next three parts address the historical context in the prehispanic period, the impact of conquest and consolidation of the Spanish colonial system, and recent case studies that show the persistence of indigenous cultural systems in an interconnected global context. In this review, I consider the three most significant contributions of this work: its emphasis on a long-term, broader perspective of the historical processes taking place in the region; its discussion of indigenous ethnic identity; and finally, its analysis of the changes and continuities observed in indigenous societies of west central Mexico since the arrival of the Spaniards to the region.

In the first part, archeologists and ethnohistorians Phillip Weigand and Helen Pollard provide the historical context for the prehispanic and early colonial period in Nueva Galicia and Michoacan. By incorporating archeological findings along with early colonial-period primary sources, Weigand and Pollard are able to demonstrate how significant the long-term context of the region is to understand the transformations that the area has experienced. In two extraordinarily informative chapters, Weigand presents an overview of the development of the “trans-Tarascan” and the Caxcan areas from the prehispanic to the early-colonial periods. Weigand convincingly demonstrates the complexity of the societies that the Spaniards encountered

in the sixteenth century and the ways in which this led to the resistance faced by the Spaniards in their attempts to conquer the area. In a similar way, Hellen Pollard gives us a broader panorama of the prehispanic situation in Michoacan and argues, quite correctly, that the almost immediate capitulation of the Tarascans to the invading Spanish forces—which still baffles many—can only be understood “through the long lens of history” (92). For that purpose, she analyses the emergence of the Tarascan state, its demographic characteristics, and the commercial and economic links that created a connection with the broader Mesoamerican area. Ultimately, both Weigand and Pollard provide much needed temporal depth to studies of indigenous groups in west-central Mexico.

Besides looking at the broader historical context just described, this work also includes an interesting discussion on ethnic identity. Indigenous ethnic identity can be a controversial topic, especially since a specific definition of what it means to be indigenous in Mexico has not been (and cannot be?) properly established. Robert Kemper and Julie Adkins address this in chapter 2, in which they discuss population numbers in the prehispanic, colonial, and contemporary periods. For the prehispanic and early-colonial period the main challenge is to get the necessary data, but as the colonial period progressed it became more challenging to decide who could be classified as indigenous, a challenge which the liberal reforms of the nineteenth century made more complicated. From the early-twentieth century to the present, the challenge continues to be how to identify people as indigenous. As Kemper and Adkins admit, the present criteria utilized in the decennial censuses, based on the ability to speak an indigenous language, is very problematic. However, it does show a rising trend in west-central Mexico of an ethnic and cultural consciousness as well a resurgence of some indigenous groups, in particular the Huichol and Cora groups. However, as discussed by Felipe Castro Gutierrez in chapter 7, ethnic identity can itself be a debatable concept. Castro Gutierrez argues that in a strict sense, the prehispanic- and colonial-period polities in Michoacan may not have shared a common ethnic identity, as is many times presumed. He argues that for indigenous men and women, the town was their universe and anything beyond that—whether Spanish or indigenous—was best kept at a distance (143). This is a quite interesting interpretation of ethnicity and one which deserves attention.

Just as significant as the discussion on ethnic identity is the contentious debate over change and continuity. This is directly addressed by Andrew Roth-Seneff in the introduction, in which he challenges the idea that indigenous groups have somehow been able to remain unchanged in a changing world, as many times scholars suggest. This, of course, is in response to the idea that to be indigenous, people must somehow maintain a “pristine” prehispanic culture. The authors in this anthology all contribute to demonstrate that from prehispanic times to the present both changes and continuities have played a significant role in indigenous cultural systems. For example, in chapter 10, John Gledhill argues that Ostula’s ability to defend its territory in western Michoacan and maintain what he terms a “culture of resistance” has in great part been due to its engagement with changing circumstances in the broader world and its adaptation to them, and not its ability to remain isolated. Another good example

is provided by Andrew Roth-Seneff in chapter 11, in which he demonstrates how in response to changing circumstances Purépecha communities' internal organization has changed through time while at the same time has maintained strong local identities, which recently have led to what he calls a "revindication" of Purépecha ethnic identity. Ultimately, both authors are able to establish that changes and continuities are as intrinsic to indigenous groups as they are to any other group.

This anthology is an important contribution to the study of indigenous groups of west-central Mexico. By bringing together scholars from different disciplines, this work makes a valuable contribution to a broader, more holistic understanding of the history of indigenous groups in this area. Beyond those of us interested in west-central Mexico's indigenous groups, this book is a must for scholars working in Mesoamerica, as it highlights the significance of the links that existed among all indigenous groups in the region. However, the book has a broader appeal and should be of interest to scholars and students focusing on ongoing debates over ethnic identity and the transformations affecting subordinate groups.

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The Great Blackfoot Treaties. By Hugh A. Dempsey. Calgary: Heritage House Publishing Company Ltd., 2015. 272 pages. \$22.95 paper and electronic.

Hugh A. Dempsey has made another valuable contribution to his long list of Blackfoot studies. Although the focus of this work is on Canadian Treaty Seven (1877), the book reviews nearly one hundred years of treaty-making, beginning with the earliest agreements between Blackfoot bands and neighboring tribes. One entire chapter is devoted to the United States treaties to which the Blackfeet (the American name) were party, and includes an important 1853 council with Governor Stevens, considered a prelude to the next major treaty. The Treaty of 1855 is discussed in some detail, as are the two unratified treaties of 1865 and 1868. Congressional acts affecting the Blackfeet (1874–1895) are also included. For those who may be unfamiliar with the history of the Canadian numbered treaties between 1871 and 1876, Dempsey reviews the first six treaties made in Canada after the Confederation of 1867. Chapter 4 reviews the events leading up to the treaty, such as the rush of American whiskey traders from Montana into Canada, the need for law and order, and the establishment of the North-West Mounted Police. Also of particular interest to Americans is the presence of Sitting Bull and the Sioux after July, 1876, and the opposition of the Blackfoot to sharing their hunting lands with Métis and Cree because of the rapid decline in numbers of the buffalo.

Chapter 5 is at the very heart of this study of Treaty Seven. Dempsey recounts the government's efforts to agree on a location for the treaty grounds, and then to call in all the various bands of Peigan, Blood, and Blackfoot who were to be party to this treaty, as well as the Sarcee and the Stoneys. He describes the setting, the events of