and "faith" that become placeholders for processes still imperfectly understood and insufficiently historicized. Those invested in formal models of economic activity may thus find Lydon's revisions difficult to incorporate; those of a more constructivist bent may be frustrated by the uncritical use of concepts; and political economists may be unconvinced that significant causality lies in such local forces. Nonetheless, Lydon's arguments are provocative contributions to evolving debates on Islamic economies and economic anthropology.

———Sean Hanretta, Stanford University

Ronald Niezen, *The Rediscovered Self: Indigenous Identity and Cultural Justice*. Montreal: McGill-Queen's University Press, 2009.

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In *The Rediscovered Self*, Ronald Niezen builds on and extends his previous work (including *Origins of Indigenism* and *A World Beyond Difference*) analyzing the history, dynamics, struggles, and paradoxes of the transnational indigenous peoples movement. As with his earlier books, Niezen draws on his ethnographic research with Tuareg pastoralists in Mali and Cree Indians in Canada, as well as his repeated attendance at various United Nations meetings on the topic of indigenous rights, to provide a clear, compelling, and thoughtful analysis of the possibilities and predicaments produced by the rapid expansion of the global indigenous peoples movement.

In contrast to the sustained arguments of earlier volumes, *The Rediscovered Self* is a collection of thematically related essays (most previously published). They explore the conjunctures that contributed to the rise of transnational indigenism; the impact of information and communication technologies (ICTs) on indigenous identity and political mobilization; the limitations of judicial definitions of "culture" and "cultural rights" for aboriginal recognition in Canada; the justice-seeking strategies of two Cree communities trying to control the predations of extractive industries; the challenges of understanding, representing, and preventing teenage cluster suicides among Cree and other indigenous peoples; and the distinct approaches of scholars and indigenous activists to history. Together, these essays probe the intensified need for belonging and cultural continuity in a world of rapid change and increasing dislocation and the precarious politics of indigenous activism and appeals. As always, Niezen moves eloquently beyond the details of specific cases to distill and consider the epistemological, political, and theoretical assumptions, contexts, and consequences of the rise of indigenism as a platform for claiming cultural and social justice from states, the United Nations, and other institutions and organizations.

In the essays, Niezen elaborates on several key ideas discussed in earlier work and offers some new insights. These include an extended discussion of what he terms "the politics of indignation," which he argues has "become *the* central

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source of energy in movements of political and legal reform" (p. 7). Indignation, according to Niezen, implies that injustices are not just experienced as issues of illegality, but as deeply felt moral offenses. But translating and communicating a community's sense of indignation and injustice into action, especially in the dizzying world of ICTs and other global media, is a daunting process, as suggested by the Cree examples. Perhaps the most compelling contribution is the last essay, in which Niezen carefully distinguishes between the assumptions, motivations, methods, and truth claims of the "therapeutic history" promoted by indigenous activists and the "critical history" deployed by most scholars. The contradictions between these two historical approaches pose difficult predicaments for both scholars and activists sympathetic to the need for the self-affirmation and political struggles for justice of indigenous peoples.

In sum, *The Rediscovered Self* will be of interest to scholars of indigenous peoples, social movements, politics, and broader questions of epistemology, representation, and method.

———Dorothy L. Hodgson, Rutgers University

Susan Pinkard, *A Revolution in Taste: The Rise of French Cuisine, 1650–1800*. Cambridge: Cambridge University Press, 2009, 317 pp.

doi:10.1017/S0010417510000411

The "revolution" narrated by Susan Pinkard is that which launched a new way of thinking about, and in part of doing, cookery between the seventeenth and eighteenth centuries. This "revolution," or "mutation," as Jean-Louis Flandrin, the first scholar of gastronomic history, called it, developed alongside changes in social customs, philosophy, and political orientation. One of the merits of this fine book is the skillful tracing of these interdependencies, as it leads readers through aristocratic courts (first and foremost Louis XIV's Versailles) and urban salons in search of the sites where the new ideas developed. Pinkard stresses it was not at Versailles, as usually imagined, but rather in the salons of the Parisian upper crust over just a few decades (p. 83) that the canon of the ancien régime was upended, and "taste," fine manners, and "the acquisition of knowledge" (84) overtook the privileges of lineage.

Pinkard argues "the dinner or supper party," a new convivial and gastronomic institution of Parisian elites, was the locus of French nouvelle cuisine's elaboration (87). The long rectangular tables traditional in aristocratic households, excellent for signaling hierarchies and distance between guests, lost favor along with the many servants proffering food and drink to the eaters seated along one side only in order to better see the spectacle of the food before them, a spectacle of which they were themselves part. The new table was smaller, round or square. It erased differences and ceremonies, substituting conversation for spectacle, removing servants to ease exchanges between guests,

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