



BOOK REVIEWS

Geography: Discipline, Profession and Subject since 1870: An International Survey. GARY S. DUNBAR (Editor), Dordrecht: Kluwer Academic Publishers, 2001, Pp vii + 331, index of personal names. \$97.00 cloth. ISBN 1402000197.

This book, in the important Geojournal Library series, provides an account of the development of the “institutionalization” of geography and the development of an academic profession for geography in nine countries: the USA and Canada, Russia, Germany, France, Britain, Italy, the Netherlands, and Sweden from Western Europe.

A native of the country in question, or well acquainted with it, by long residence or study, writes each essay. The individual authors have been allowed a free rein by the editor, and thus each chapter has its own distinctive character and style. This can be seen from the titles of the essays: for example Vincent Berdoulay titles his chapter “Geography in France: context, practice and text”; Anne Buttimer writes on “Stories on the making of geography in Sweden,” and David Hooson on “Geography in Russia: glories and disappointments.” Illaria Luzzana Caraci in the title of the chapter “Modern geography in Italy: from the archives to environmental management” provides notice that she takes the story back further than 1870. Ben de Pater gives a clear indication of the links between the development of geography and public policy in heading his account “Geography and geographers in the Netherlands since the 1870s: serving colonialism, education and the welfare state.”

The adoption of a distinctive approach by each author is clearly exemplified by the chapter entitled “History of German geography: worldwide reputation and strategies of nationalization and institutionalization,” by Bruno Schelhaas and Ingrid Honsch. A key sentence in this essay is: “The political catastrophes that occurred in the 19th and 20th centuries, up to the end of the Cold War in 1989, were mirrored in the history of German geography.” The high prestige of German geography in the latter part of the nineteenth and early twentieth century was followed by a “dark chapter.” Between about 1920 and World War II, geography provided a platform for nationalist, and later Nazi discourses. There was some recovery in the post-World War II period, with the international reception of Walter Christaller’s central place theory. However, this period also saw a schism, with geographers in West Germany looking westwards towards Anglophone geography, and those of the GDR being influenced by developments in Soviet Russia.

One of the best chapters in the book is that by Charles Withers, very honestly titled “A partial biography: the formalization and institutionalization of geography in Britain since 1887.” This author takes the institutionalization of geography in Oxford and Cambridge in the late nineteenth century as his “working beginning,” although noticing early teaching at Magdalen College, Oxford in 1541, and some teaching at St Andrews in Scotland in the 1580s. Three main

themes are then explored: the emergence of the discipline between the 1880s and 1930s; “issues of institutional activity and disciplinary credibility” following the founding of the Institute of British Geographers in 1933, and the current politically tinged debate on the “quality” of the British geography in both teaching and research. This chapter is one of the most detailed in the book.

It is perhaps churlish to comment on what might seem trivial matters in the face of such scholarship, and such an excellent compilation of material. Nevertheless, this reader would have welcomed a concluding chapter with strong comparisons; the usefulness is also to some extent reduced by the absence of a full index. Only an index of names is provided, and there is no index that includes concepts, geographical terms, or places. Although the book is described as an “International comparison,” the virtual absence of mention of the southern hemisphere or the Asia-Pacific area represents something of a lacuna. Alas, the price (Euro 105, œ65, US \$97) will preclude almost all scholars and many institutions in these regions from purchasing it.

—Patrick Armstrong
University of Western Australia



The Relations of History and Geography: Studies in England, France and the United States. H.C. DARBY. Exeter: University of Exeter Press, 2002, Pp. xvi+293, maps, photographs, index.

At the time of his death in 1992, Sir Clifford Darby was the most respected and honored historical geographer in Britain. Over a career that spanned more than sixty years, Darby virtually single-handedly established historical geography as a sub-discipline in Britain. He wrote major essays and books on the methodology of historical geography and the transformation of the English landscape, mapped the Domesday survey of 1086, and placed his graduate students in many departments of geography in Britain and abroad. In the 1950s and 1960s, Darby was undoubtedly the intellectual leader and “king maker” (xv) of British historical geography. A decade after his passing, a collection of his methodological essays on the relations of History and Geography has been published, accompanied by contributions from former colleagues and students Michael Williams, Hugh Clout, Hugh Prince, and the late Terry Coppock. According to Coppock, the prime mover, it appears, in getting the essays published, the motive behind publishing the collection was to contribute to the historiography of historical geography in England in the mid-twentieth century. The collection also includes a number of Darby’s Domesday maps, photographs of him being convivial in various parts of the world, and a useful appendix of his published writings.

The bulk of the book consists of twelve essays by Darby dealing with the themes of the Geography behind History, Past Geographies, the History behind Geography, and the Historical Element in Geography, and their relevance to interpreting the historical and geographical literatures of England, France, and the United States. The essays are amplifications of Darby’s well-known paper on

the relations of History and Geography published in 1953, and were used for seminar presentations to third-year undergraduates at University College London in the late 1950s and early 1960s. Reading the essays took me back to my undergraduate days nearly thirty years ago when I had to read Darby's methodological pronouncements and survey much of the historical geographical literature discussed in these essays. But such a walk down memory lane hardly justifies publishing these essays, and this fact is well recognized by the four editors. As they point out, the literature that Darby cites is no more recent than 1966 or 1967, ensuring that the essays are inevitably "dated." Moreover, the four-fold classification that Darby employed was "a product of its time, and as such is probably dated" as well (202). Given that the editors themselves had reservations about the worth of these essays, the case for publication is not very convincing. Although the essays will be useful to scholars interested in the historiography of the sub-discipline, it is difficult to see their relevance to the concerns of many historical geographers today.

In a discipline that has few, if any, biographies of its leading figures (it is time, surely, for a book-length biography of Sauer), the essays by Prince, Clout, and Williams on Darby's work, career, and influence are welcome. The editors evaluate Darby's relationship with the development of historical geography in England, France, and the United States, and also summarize the development of historical geography in those countries since the late 1960s. Although the reviews of the three national literatures are useful, the three authors' observations and reflections on Darby are more interesting. In a fascinating comparison by Hugh Prince of Darby and historian W.G. Hoskins, Darby is portrayed as a "geographer of the library and the archive" (12) rather than a scholar, like Hoskins, who combined archival research with fieldwork. Darby's etiolated vision of historical geography also comes through. He saw the subject as primarily about the study of landscape, particularly its material features, their spatial distributions, and their transformation over time. The people who created these landscapes were rarely discussed. For Darby, the best way to represent these past landscapes was by mapping. Throughout his career, Darby placed great emphasis on creating clear maps, and strongly believed in the value of cartographic labs to departments of geography. The more than 800 maps in the Domesday geography are testimony to this cartographic commitment. Nevertheless, the example shown of "The distribution of woodland in 1086" is so abstract that it hardly engages the reader, and one wonders just how influential this great exercise in mapping has been on the development of cartography. Darby's interest in methodology is also discussed. His search for how best to show landscape change over time led to his adoption of Jan Broek's method of combining vertical themes of change with horizontal cross-sections of landscapes at particular times. Such an approach was used in Darby's edited collections on the historical geography of England, and has been much used by historical geographers around the world.

According to Williams, Darby helped "forge an intellectually rigorous brand of historical geography in the Anglo-American and wider English-speaking world" (211). Certainly, Darby's work was characterized by careful archival research, methodological precision, cartographic representation, and clarity of writing, but the limitations of his particular vision of historical geography had become appar-

ent to many well before his death. Although the purpose of this collection was to publish Darby's most substantial surviving manuscripts, it serves, rather, as a reminder of a past age in historical geography and the man who did so much to shape it.

—Stephen J. Hornsby
University of Maine



The New Nature of Maps: Essays in the History of Cartography. J.B. HARLEY. (edited by Paul Laxton, introduction by J.H. Andrews, bibliography compiled by Matthew H. Edney). Baltimore: Johns Hopkins University Press, 2001, Pp. xv+331, maps, diagrams, bibliography, index.

Most readers of *Historical Geography* are cognizant of Brian Harley, but in case they are not: Harley was perhaps the most influential scholar in modern Anglo-American cartographic history. By the time he received his Ph.D. in 1960 from the University of Birmingham, he had established himself as an authority on the historical geography of England and its mapping institutions, particularly the Ordnance Survey. Later he moved to the University of Wisconsin-Madison where he and David Woodward co-founded the History of Cartography Project in 1979. From his position at the apex of the discipline, Harley turned his attention to the philosophy and meaning of maps, and in particular to their social nature, with galvanizing results—Harley was one of those rare scholars who turned quite radical at the height of his career rather than at the beginning or the melancholy end. By 1984, he contemplated writing a comprehensive volume to be called *The Map as Ideology*. Instead he contracted cancer and by 1991 he was gone, at the age of fifty-nine. In lieu of his final treatise, his friends have assembled a thoroughly annotated re-publication of four of his later essays, first published between 1988 and 1990, and three essays published posthumously. The book begins with a slightly problematic introduction written by a former colleague, J.H. Andrews, followed by the seven essays previously mentioned, edited by Paul Laxton, and ends with a comprehensive bibliography of Harley's writing prepared by Matthew H. Edney.

In his academic trajectory, Harley first encountered cartographic scholarship strongly configured by antiquarians and map collectors, and imbued with a complex of social and political perspectives Harley tended to label as "empiricist." He undermined empiricist cartographic history on two fronts, the first of which was the social context of map making and map using. In works such as his 1988 essay "Maps, Knowledge, and Power," he emphasized the major roles that maps and mapmaking have played in European and other nationalist and imperialist expansions, not just as instruments of state control, but as aids to the very conceptualization of the state itself. As the legitimization of one state or people often requires denial of another, Harley drew attention to the critical concept of the "silences" of a map, the social influences exerted through what (and whom) the map omits, as well as what it includes and emphasizes.

Harley's second front attacked the cultural preconceptions of map use, inherent although largely unspoken, in traditional cartographic scholarship. As the research for the History of Cartography Project expanded during the 1980s to embrace non-western cartographies, Harley argued not just that the very definition of maps and what separated them from non-maps was clearly culturally determined, but also that the meaning of any map, rather than being inherent in the image, was complexly reconfigured by each cognitively active reader who encountered it.

As his social critique developed, Harley was quick to evaluate, embrace, and later discard fellow travelers. In that regard, *The New Nature of Maps* serves as an archaeological history of the arrival and ascendancy in English-speaking scholarship of French post-structural theories, as Harley encountered them, mined them for his purposes, and then explained them in relatively lucid terms to an audience of cartographic historians who were initially decidedly unsympathetic. In "Deconstructing the Map," his most widely known and certainly most notorious essay, Harley attempted to summarize the very heart of the arguments of Michel Foucault on the intellectual strategies of discourse, and Jacques Derrida's notion of metaphor and rhetoric as inherent to scientific discourse, and to laud these as tools to enrich every aspect of looking at maps and discerning their meanings. It has been pointed out that Harley's perception of the two French scholars' arguments was incomplete, as it was based primarily on commentaries on their writings rather than the translated texts themselves, let alone the original treatises. (See Barbara Belyea, "Images of Power: Derrida/Foucault/Harley," *Cartographica* 29 (1992): 1-9.) Now, as the poststructuralist wave has finally and thankfully receded, we can acknowledge that very few scholars penetrated beyond the commentaries on these authors. Harley's objective was not to master them, but to adapt them to his purposes and move on from there. And move on he did, until the end of his short life.

The last essay Harley published while alive, "Can there be a cartographic ethics?," is particularly poignant now, in that it was triggered by thoughts on map use in the first Gulf War, which caused him "to reflect on the apparent lack of ethic discussion in the professional literature of Cartography" (p. 198). He entered a discussion on cartographic ethics already underway and, as was his wont, attempted to ratchet discussion up from a more narrow debate on cartographic accuracy issues to include the totality of map use in its social context: "the greater moral dilemma is that the map, when it fails to be anything less than a socially responsible representation of the world, is being stolen from everyone. This is to put the issue rather starkly but I feel *strongly* that some different questions should be squarely posed" (p. 199, emphasis as in original).

It is tempting to contemplate how Harley, had he lived longer, would have regarded the cartographic and GIS implications of the Afghanistan war, the second Gulf War, and the potentially endless War on Terrorism. They are certainly there; the leadership of the American Association of Geographers and "the nation's leading geographers" have mobilized to address *The Geographical Dimensions of Terrorism* (edited by Susan L. Cutter, et al., Routledge: New York, 2003). It may be news to most geographers that they have been enlisted in the war, but thusly their leaders lead: "[the book] consider[s] terrorism in all its guises...[i]t features

the sophisticated mapping and locational tracking systems used by geographers in resisting attacks and mitigating the consequences of successful attacks...concluding with an agenda for the execution of more effective security measures" (book prospectus, p. 1).

Some may be elated at this initiative, some dismayed. Harley, whatever else, would not have been surprised. Speaking to us from the grave, he noted: "[f]or others there is a different moral position. It involves accepting the linkages between knowledge and power. Only then will we agree with those who have already pointed out that cartography *is* politicized and always has been" (p. 206, emphasis as in original).

—John Cloud
Cornell University



Mapping Early Modern Japan: Space, Place, and Culture in the Tokugawa Period (1603-1868). MARCIA YONEMOTO. Berkeley: University of California Press, 2003, Pp. xiii+234, illustrations, maps, index. ISBN 0520232690.

Focusing on the world of popular printed materials, this handsome book explores the vernacular cultures of Japanese mapping, including travel narratives, encyclopedias, and comic fiction as well as commercial maps. Informed by the theoretical insights of critical cartography, Marcia Yonemoto reads these diverse texts as evidence that Japan's popular geography archive was one of the most distinctive—and diverse—in the early modern world.

The Japanese case is of considerable interest for comparative studies of mapping culture. While avidly importing foreign atlases and surveying techniques from the late 1500s on, Japan nonetheless sustained a highly autonomous print industry, catering exclusively to the domestic educated classes. Moreover, until the foreign crisis of the nineteenth century, the shogun's government made little attempt to monopolize geographic information or imagery. One result was a steadily expanding market for published geographical works of all kinds. Those works comprise Yonemoto's subject. Casting her net broadly, she covers three distinct genres of material that have never before been considered together: published maps (chapter 1), descriptive travel accounts (chapters 2 and 3), and "imaginative geographies," typically in the form of illustrated comic fiction (chapters 4 and 5). The first chapter introduces two pioneering commercial mapmakers, Ishikawa Ryusen and Nagakubo Sekisui. Ryusen's maps of the capital were densely layered with descriptive text, revealing the curiosities (and shopping habits) of his domestic audience. His stylized sheet-map of the Japanese archipelago, on the other hand, was legible to a larger world, and copies of it circulated widely in Europe. Sekisui, by contrast, emphasized precision in measurement and accuracy in the representation of land, deploying a consistent scale as well as a meticulous longitude and latitude grid. "Instead of working in the realm of spatial imaginary as Ishikawa Ryusen did," Yonemoto remarks, "Sekisui made maps that spoke to the rational intellect" (37). Yet Sekisui's rationalized, scientific style never dis-

placed the more artful, text-dependent cartography of Ryusen. Instead, both traditions carried on side by side throughout the Tokugawa period, validating Matthew Edney's notion of "cartography without progress." Chapters 2 and 3 explore the processes of annotating the landscape, and setting the map in motion, through the genre of travel writing. This section opens with the observation that "while maps tend to homogenize different types of information . . . , travel accounts amplify spatial and cultural difference" (44). What follows is an extended sampling of this narrative genre, which ranged from the spare descriptive accounts of Kaibara Ekiken to the poetic appreciation of famous places in the journals of Nagakubo Sekisui, and from the critical observations of Furukawa Koshoken to the lyrical writings of Tachibana Nankei. Yonemoto concludes that these experiments in narrating the landscape would prove crucial to the map's later recreation as a vehicle of play and parody.

This transformation forms the subject of the book's delightful fifth chapter. Where the seventeenth and early eighteenth centuries had seen intense empirical engagement with the external world (manifested in an explosion of maps, encyclopedias, and journey narratives), the later Edo period witnessed an involution of sorts. Building on their readers' familiarity with geographical forms and cartographic conventions, fiction writers of the late eighteenth and early nineteenth centuries turned those conventions "inward" in the service of social satire. Instead of mapping the body politic, they deployed the format of the encyclopedia, the guidebook, and the map to catalogue (and mock) the boors, quacks, poseurs, and prostitutes who peopled the colorful margins of Edo society. Yonemoto's carefully annotated illustrations allow the reader to glimpse the witty wordplay that made these works best-sellers in their day, and support her contention that such satire constituted a veritable "antipolitics of pleasure." In a concise conclusion, Yonemoto highlights the ambivalence, as well as the plurality, that characterized geographical discourse in the Tokugawa realm. Japanese mapmakers, she argues, were only indirectly influenced by the rhetoric of authority and accuracy that made European and colonial maps in this period documents of ideological and practical domination. To be sure, "judging from the ubiquity of commercially published maps, the elaborate map images in art, and the use of map and travel metaphors in fiction, Japanese mapping nevertheless linked geographical knowledge with power; in Japan's case, though, it was the power of invention. . . . Instead of closing itself off as an elite political or scientific discourse, mapping in early modern Japan remained open to the diversity and occasional playfulness of the cultural practices of the everyday" (177). Relatedly, Yonemoto stresses that mapping in this context "could not be 'national.'" Rather, the Tokugawa archive represents a conceptual world that predated modern nationalism. This was a discourse that "clearly identified the disparate 'shreds' and 'patches' of knowledge, belief, and invention that constitute cultural difference, but [that] did not attempt to hide the seams binding, sometimes poorly, those irregular pieces together" (178). Artfully balancing historical context with close readings of individual texts, *Mapping Early Modern Japan* was clearly crafted with a comparative audience in mind. Geographers who have studied the mapping enterprise elsewhere in the early modern world will find the author's idiom familiar, her bibliography thorough, and her illustrations illuminating. Most importantly, those

who follow Yonemoto's authoritative lead through this complex geographical field will be rewarded with new insights on fundamental questions. How do commercial maps work? What are the conditions for their production and consumption? In addition, what is the scope for both power and play in the mapping process? From her vantage point outside the familiar (western) colonial encounter, Yonemoto is able to pose these basic questions anew. Her's is a superb addition to the dynamic field of early modern geo-historical studies.

—Kären Wigen
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Biblical Ideas of Nationality: Ancient and Modern. STEVEN GROSBY. Winona Lake, IN: Eisenbrauns, 2002, Pp. x+269, maps, indexes. ISBN 1575060655.

The central thesis of Grosby's book is that the concepts of nationality and bounded territory existed anciently. This he sees as a direct challenge to "the majority within the disciplines of the social sciences" which "believe that nationality is exclusively a modern phenomenon" (13). With the Bible as his guide, Grosby convincingly presents his case. He notes that "at a certain point in the history of ancient Israel: (1) there was a belief in the existence of a trans-clan/tribal people, namely Israel; and (2) there was a belief in the existence of a trans-local territory, Israel" (24). In other words, "ancient Israel was a nation" (14). Becoming that nation was a process that evolved out of a coalition of clans, tribes and even kingdoms stretching from "Dan to Beersheba" which eventually coalesced into a nation. Forging rival tribes and kingdoms into a single and united nation was not a simple process and probably did not happen until "relatively late" in the history of ancient Israel (68).

Factors that helped unify the nation of Israel include: a belief in a single deity, Yahweh; inhabiting a promised land (which was contingent upon their loyalty to Yahweh) with boundaries; a single sovereign under the united monarchy; and a collective identity based on a shared history. The importance of territory to the national identity of Israel is stressed by Grosby: "Without the land promised to them by Yahweh, the chosen people of Israel were 'incomplete' (Deut 30:19-20)" (26); and "The existence of the nation, whether ancient Israel or the modern nation-state, is predicated upon the belief that there exists a territory which belongs to only one people, and that there is a people which belongs to only one territory" (27). Because the Promised Land was the dominion of deity and it was a place where "proper relations to the deity were to be practiced throughout an area of land," the land thus became "a sacred place" (79) and a central component of Israel's identity.

In addition to the idea of ancient Israel as a nation (which comprises the first four of ten chapters), Grosby also considers other possible nations within the ancient Middle East. He writes: "In the cases of Edom, and especially 'all Aram' and ancient Armenia, ... there exist terms signifying bounded, trans-local territorial relations" (145). He admits that in these cases the evidence is not as clear as

with ancient Israel, but nonetheless, there are distinct references that could indicate the existence of additional ancient nations or at least lands and peoples possessing some characteristics of a nation. In regards to Armenia, he notes “that the existence of separate terms, ‘land of Armenia (of the Armenians)’ and ‘realm (of the land) Armenia’ may prefigure our own terminological and conceptual distinction between ‘nation’ and ‘state’” (139).

Following his treatment of ancient Near Eastern ideas of nationality, Grosby then moves on to more scattered themes including an interesting and very geographical chapter on territoriality; a chapter on how ideas from ancient Israel influenced the formation (with the help of manifest destiny) of the nation of the United States; and a chapter examining the relation between nationality and religion. These and earlier chapters all helped set the stage for a chapter I hoped was coming, but never came: a chapter analyzing how the concept of nation in ancient Israel has influenced the modern-day rise of Jewish nationalism (aka Zionism) and the subsequent establishment of the state of Israel. Grosby’s skills in textual analysis of the Bible and other ancient sources along with his interest in both ancient and modern forms of nationalism could have shed interesting light on modern Zionism, which harkens back to the Bible to establish a cohesive sense of belonging, territorial rights, and even possible borders.

All ten chapters in this book were previously published in journals or edited books. They have been dropped into this book with what seems like little additional editing (hence the use of a bibliography in some chapters, references in others, and only footnotes in still others). This format of joining stand-alone essays into a collective whole means that the reader is often subjected to repetition of definitions and reiterations of the central thesis (nationality is not just a modern phenomenon). Repetition, however, may not be that bad for it might just convince some skeptics that boundaries (not just imprecise frontiers) were used to define the territorial limits of ancient political entities and that in the ancient world certain territorially bounded peoples found cohesion and identity within nations. *Biblical Ideas of Nationality* is stimulating reading. It opens possibilities for expanded notions of key concepts of political geography and it demonstrates how ancient texts can still shed light on current world issues.

—Chad F. Emmett
Brigham Young University



Native Peoples of the Southwest: Negotiating Land, Water, and Ethnicities. LAURIE WEINSTEIN, ed. Westport, CT: Greenwood Publishing Group, 2001, Pp. xxiii+252, maps, figures, index. ISBN 0897896742.

This edited volume is the third in a series entitled *Native Peoples of the Americas*. The general series editor, Laurie Weinstein, also happens to be the editor of the volume under review. The sum product found here is a clutch of essays ill-suited for an edited volume of this type. Additionally, readers should be aware that many of these essays have previously appeared in academic journals,

furthering the impression that there is indeed not much new under the sun.

Weinstein introduces the volume, and succinctly describes and analyzes much of the Southwest's complex history and geography, with focus on events affecting indigenous peoples of the region. It is a good synthesis of available materials, but does little to break new ground, and any regional specialist of the Southwest will take little away from this opening chapter.

The remaining 11 essays are segmented into three roughly thematic groupings. Part I, *The Process of Becoming*, focuses on the archaeological record, with two excellent contributions by Suzanne and Paul Fish, and Kurt Anschuetz. Part II, *Views from the Pueblos and Beyond*, presents a trio of essays providing some internal insight to indigenous issues of the Southwest. Authors Joaquin and Allen each give important, if not systematic, treatment regarding their respective peoples and efforts at cultural recovery. Ferguson and Anyon, both anthropologists with long-term research and service records for indigenous peoples in the Southwest (especially at Zuni), round out Part II with an essay that will be of particular interest to cultural geographers. They seem to have discovered that the concept of cultural landscape makes for a good heuristic tool in understanding deep attachments to place, space, and sacred ground, as related to Zuni and Hopi conceptions of landscape. Part III, *The Melting Pot: Water, Land, and Conflict in Historical Perspective*, is the largest section of the edited volume. Levine and Stoller separately detail the intricacies of water rights (Levine) and land rights and the difficulties of merging legal systems (Stoller). Historical geographers might want to leaf carefully through Stoller's work to understand the challenges of reconstructing land grant histories and geographies from the Spanish Colonial (and Mexican) Period. Contributor Maria Varela offers a small (and previously available) essay on the difficulties of preserving natural lands for environmental purposes as well as the local, diverse communities that have depended on those lands for centuries. Green activists' efforts to block logging and grazing in nearby watersheds backfired when local Hispanic and Pueblo groups protested the unilateral nature of the effort. Not all of these conflicts over land and water are between "indigenous" New Mexicans and Anglo outsiders, however, and historian David Brugge recounts the sad conflict between the Navajo and Hopi tribes over territory. Had the Navajo reservation not ultimately engulfed (spatially) the Hopi lands, the story of conflict may have expanded to include the Zuni, although small patches of sacred ground remain contested between all three groups.

The last two essays, by Bustamante and Rodriguez, follow different approaches to examine the question of "difference" in New Mexico. Bustamante's essay, previously published, intricately reviews the *casta* system in place in Colonial New Mexico: a complicated complex of racial terms for seemingly all possible combinations of race and ethnicity. Rodriguez, on the other hand, is very much concerned with today's events in a post-modern sense. While the analysis is largely post-structural, Rodriguez is ultimately making sense of a contemporary practice that has changed meaning and role over time. Her focus on the uses of public space, ethnic representations, and the contestation of cultural roles in the Southwest is well known to specialists of the region. This previously published essay rounds out the collection by giving an insider's take on the changing function and power of the local fiesta in Taos.

The volume does meet the goal of the editor, to “demonstrate the enormous complexity of these issues against the backdrop of time and place,” but does not all good scholarship do this? This reviewer cannot help but feel that many of the contributors would have been better served publishing their works elsewhere. The contributions by Anschuetz, Ferguson and Anyon, and Stoller are noteworthy for their originality and potential interest to geographers.

The overall presentation of the work, however, is neat. There are only a few apparent typos or spelling mistakes, although “conquesitor” (instead of conquistador?) is an unfortunate inclusion in chapter one. There is a useful index, and all citations are listed at the end of each chapter volume, for easier reference. Copious photos, maps, and diagrams occur in most chapters, although a few do not cite their source. The audience for this edited volume may best be limited to undergraduates, or beginning graduate students, with a general interest in the native peoples of the Southwestern U.S. If nothing else, the editor can be credited with having synthesized a vast array of sources and scholarship in her general introduction. Specialists of the region however, with the exceptions already noted, will find little of novelty in this work.

—Eric P. Perramond
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A Political Space: Reading the Global through Clayoquot Sound. Warren Magnusson and Karena Shaw, eds. Minneapolis: University of Minnesota, 2003, Pp. 285, maps, index, and research guide. ISBN 0816640394 (hardcover) 0816640408 (paperback).

A Political Space: Reading the Global through Clayoquot Sound is a volume of essays by political scientists primarily, and secondarily, by environmental policy scholars. The goal of the book is to locate Clayoquot Sound in political and social space. The editors, Warren Magnusson, chair of the Department of Political Science at the University of Victoria, British Columbia, and Karena Shaw, a teaching fellow in the School of Politics, International Relations and the Environment, at Keele University, United Kingdom, have assembled eight chapters and three commentaries based on their research on recent environmental events on Vancouver Island. Clayoquot Sound, on the west coast of Vancouver Island, is the center of intense local, national, and international environmental, political, and economic debate as local Natives and residents, global corporations, and local to international environmental groups challenge the logging practices of the Canadian government and the private companies on the island.

The authors are successful in constructing a scholarly volume that addresses a series of questions about the nature of science, the distribution and conditions of authority, local and global frameworks, environmental policy, and the role of consensus in land and resource decision-making. The chapters and commentaries are excellently book-ended with a stimulating introduction and a satisfying conclusion. Unique to the volume is a research guide including a long list of

relevant websites. An outline of materials known as the Clayoquot Documents, referenced by a number of the authors and the editors, is also found in the guide.

The editors strive to “seek political theory in a different way, by beginning from a site rather than a text” (p. 2). The volume suggests four alternative answers to the geographical question, “where is Clayoquot Sound?” The writers answer with an analysis of Clayoquot Sound as a global market place, an ancient forest, a place of ecotourism, and a (political) state. Working from a hypothesis that political positions of authority and decision-making are played out in remote places, the writers search for Clayoquot Sound in personal stories imbedded in social narrative (Warren Magnusson), ethical and environmental politics (William Chaloupka), economies in transition (Timothy W. Luke), nodes of authority (R. Michael M’Gonigle), a middle ground between local and global (Catriona Sandilands), issues of sovereignty (Thom Kuehls), re-shaping science from a Native perspective (Gary C. Shaw), and discovering the political in remote places (R.B.J. Walker). Umeek of Ahousaht and Sharon Zukin offer commentaries on Native history and place. Warren Magnusson comments on the local versus the global as the beginning of understanding transformative politics.

Based on the premise that current methodologies for locating places on standard projections have failed, the writers argue for new projections to correctly capture the configuration of science, Native interests, rural locations, and political events. The writers place the Sound by using a coordinate system that originates at Clayoquot Sound rather than 49 degrees north and 125 degrees west. In this new mapping system, environmental and ethical issues, First Nations’ parity, and twenty first century economics are mapped outward. Flows of authority between sovereign groups are visible. The writers consistently argue for discovery situated from the site moving outward rather than discovery as an extension of the known world. The location of Clayoquot Sound shifts from a peripheral frontier zone to a place where central questions about how seemingly remote places are transformed into centers of political, economic, and intellectual authority.

The issues of science and authority are well handled by M’Gonigle, Kuehls, and Gary C. Shaw. In many ways, these writers probe deeper into new territory than recent explorations of these topics. Shaw does a commendable job of contrasting Western science with local knowledge. These writers begin their search for Clayoquot Sound in the communities and individual stories at the Sound. Starting from the site and then exploring outward allows them to “locate” the sound from a relative position of a “domineering” (Shaw, p. 209) rather than a domination of the Sound by Vancouver, B.C., or Ottawa. Clayoquot Sound is not sucked into the sphere of these urban and global centers. Rather, activities in the small villages of Ucluelet and Tofino are able to dominate the global ordering of society.

I highly recommend the book to geographers for its perspectives on the foundational question of geography. The volume offers an alternative methodology to current scientific geography that may be valuable in specific research designs. I suggest geographers ignore Walker’s need to create straw men of geographers by calling them “children of Euclid” (p. 248). This tactic seems to obscure the editors’ goal of transforming science. Nearly every chapter in this volume

includes geographical terms and concepts familiar to those who have ferried across churning channels to discover new geographies. Geographers would add a chapter on landscape as it represents changing social ideas and centers of authority. Readers interested in environmental issues, rural communities, resource management, the Pacific Northwest, and political theory and ecology would benefit from reading this volume.

In keeping with the writers' style of locating Clayoquot Sound with personal stories, I close with a short account. This child of geography remembers discovering Clayoquot Sound in the late 1960s. For two consecutive years, my family drove our old Suburban across Vancouver Island on a pitted and rock-strewn gravel road. Camping the first year at an undeveloped park between Tofino and Ucluelet, we watched huge logs roll into the beach and ate fresh seafood every day. Between our two visits, the park became a provincial campground complete with ranger and an evening program. The private logging road to Port Alberni was opened to the public and we drove north along the spine of the island to see the huge lumber mill. That summer was the last time I camped with my parents before I set off to explore the world on my own. Clayoquot Sound was the edge of a new world yet to be fully explored and located on the expanding map of experienced geographies.

—*Martha Henderson Tubesing*
Evergreen State College



Saltillo 1770-1810: Town and Region in the Mexican North. LESLIE S. OFFUTT. Tucson: University of Arizona Press, 2001, Pp. xiii+277, maps, glossary, notes, index. ISBN 0816521646.

Social science research on contemporary northern Mexico increasingly demonstrates the need for regional studies that address the different personalities of the places that comprise that huge and dynamic portion of the country. The North can no longer legitimately be portrayed as a homogeneous region. Although not widely depicted in the literature within history and historical geography, regional variation throughout the North is noteworthy in the colonial past as well as in more recent time periods. In her case study of late colonial Saltillo (1770-1810), Leslie S. Offutt challenges traditional accounts of the colonial North that portray it as a largely unvarying, sparsely populated, wild frontier region of cattle ranching, mining, and conflicts between white settlers and migratory indigenous groups. Her case study of Saltillo provides compelling evidence that sub-regional differentiation was firmly in place prior to the early modern and industrial periods. The literature on colonial New Spain has generally favored the mining centers, such as Zacatecas and Durango, the areas where haciendas were more widespread, such as Guadalajara and El Bajío, and the missions and presidios in the most northerly frontier portions of New Spain. Historians and historical geographers have largely neglected Saltillo, despite its emergence midway through

the colonial period as a significant mercantile and farming center. Thus, Offutt's is a timely work.

This monograph, a social history of Saltillo between 1770 and 1810, challenges common assumptions that the locality was a remote and unimportant part of the untamed frontier, unconnected to the dynamic Central Valley and its environs. Through an examination of merchants and mercantile activities, landholders and the agricultural and livestock activities these families pursued, and the interplay of local and colonial politics, Offutt provides ample evidence that in fact, Saltillo was much more complex than traditional portrayals suggest. Her work reveals it as partly Northern, connected economically and socially to New Spain's periphery (Texas, Nuevo León, and Nuevo Santander, or Tamaulipas), and partly "Near-Northern" (referring to the more crowded hacienda-dominated areas of Guanajuato and Jalisco). The merchants who dominated Saltillo's economy and politics, and to some extent its land holdings, maintained substantial long-distance ties with Mexico City, the Near North and the frontier North. In effect, these merchants played a pivotal role in the linkage of New Spain's core with its frontier periphery. It was through the interplay of mercantile activities, rural production, and politics, the three thematic linchpins of the book about which the chapters are organized, that Saltillo developed its unique place in Mexico's colonial history, both temporally and spatially.

Offutt utilizes an impressive array of archival sources to piece together the life-geographies of merchants and landholders, including their origins ("peninsular" or "creole") and the extent of their long-distance trade relationships with the core, the mining cities, and the periphery of New Spain. She utilized documents that include bills of sale, powers of attorney, contracts, and records of transactions with merchants in the Central Valley that show the strong mercantile connections between Saltillo and that distant core of the colony. Detailed family histories illuminate the unique economic activities of Saltillo's elites, many of whom immigrated from Spain and successfully established settled lives in the city's center and its vicinity.

The histories of families that she recounts paint a picture of a close-knit community where merchant families and landholders developed close ties, and indeed were often one in the same. These entrepreneurs brought in goods from central Mexico, Europe, and in some cases Asia. They exported the region's mules and grains, raised on the abundant and lush pastures and crop land of the valley of Saltillo, as beasts of burden and food, respectively, for northern mining centers such as Zacatecas, San Luis Potosi, and Durango. The vicinity's numerous springs were key to the desert locality's favorable output of crops and livestock, to its importance in inter-regional and intra-regional trade, and to its development as an economically successful (by the standards of Northern Mexico) and socially integrated community on the threshold of the remote northern colonial frontier. Social mechanisms, including marriage between prominent families, *compadrazgo* (god parenting), sharing in the financing of large shipments of goods, and reciprocal money lending and collateral arrangements between merchants struggling under conditions of scarce capital are all well-documented examples of how the community enjoyed relative prosperity in an isolated valley quite remote from the more highly populated Near North.

While this social history of Saltillo is largely a story of the merchants and their success in trade, land holding, and politics, it does make some mention of social class relations and the conditions that smallholders and laborers endured. (The emphasis on elites, of course, reflects the paternalistic nature of archival sources themselves.) Offutt shows that smallholders were more typical of Saltillo's agricultural and livestock economy than the more dominant hacienda regions of the Near North. Thus, colonial Saltillo exhibited a uniqueness, or one might say a "between-ness" by possessing to a point many of the social class characteristics and the agricultural persona of the Near North, while serving as a gateway to the ranching and mining activities more typically associated with the Far North, while possessing a rather idiosyncratic social profile. Was Saltillo part of the Central Mexican core or the Northern Mexican periphery, or something between these two opposites? Offutt explores this question, albeit only briefly. In the opinion of this reviewer, this should have been the central question that was posed, so as to shed light on the ongoing debate about core-periphery relations and their fundamental importance to the origins of capitalism.

This book will definitely be useful to researchers studying the region from any trans-temporal perspective, and to historians of Mexico in general with an interest in the social, political, and economic occurrences of the late colonial period. As such, every university library should count it among its holdings. The emphasis on detail both in the text and lengthy footnotes, derived from archival sources such as legal documents, records of business transactions, and personal stories of merchant and land-holding elites, however, render the work less than useful as a text in university courses.

—Michael S. Yoder
Texas A&M University



The American Railroad Network, 1861-1890. GEORGE ROGERS TAYLOR & IRENE D. NEU (introduction by Mark Reutter). Champaign: University of Illinois Press, 2003. Pp. xvi+113, maps, notes, index. \$18.95 paper. ISBN 025207114X.

Taylor and Neu's slim monograph on the American railroad network from the onset of the Civil War to 1890 must have been highly controversial in the years following its initial publication in 1956: how else can we account for the fact that it has been out of print for most of the years since then?

Taylor and Neu's book was important in the field of American railroad history for several reasons. First, in the era in which it was published, very few railroad historians took a systematic approach to their subject, and fewer still applied the methods and techniques of the emerging, although not yet fully quantitative, field of economic history. Taylor had recently published *The Transportation Revolution, 1815-1860* (New York: Holt, Rinehart and Winston, 1951), but most railroad histories focused on specific individuals or railroad lines, focusing as much on the rolling stock and railroad stations as on daily operations, and

catered more to the mass market than to the community of American historians.

Second, Taylor and Neu took on a sacred cow, the notion that the Civil War was a major turning point in the evolution of the American railroad system, neatly demolishing this argument in two ways. First they methodically “system” given differences in standard gauge, lack of physical interconnections between railroad lines in almost every large city, and the inability of shippers to exchange rolling stock across connecting lines, to say nothing of passenger service. Then, they show that during the Civil War years, the development of railroads merely followed an accelerating curve of economic investment and expansion that likely would have occurred with or without the Civil War. To be sure, the Civil War had a devastating impact on the railroads of the South, but even in this region, some network integration occurred.

Third, the monograph largely chronicles a technical innovation that, for the railroad industry, was as significant in its day as the recent invention of the World Wide Web (www) was in the 1990s for the computer industry. At the onset of the Civil War, barely half the railroad mileage in the United States was standard gauge (4' 8.5"), with the remainder at varying wider gauges up to 6' 0." By 1890, to all intents and purposes the American railroad system had become a network, gradually adopting the standard gauge over time. This had profound implications for the interchange of rolling stock, the creation of through passenger service connecting distant destinations, and the evolution of patterns of commerce involving the shipment of livestock, dressed carcasses, vegetables, coal, grain, ore, and other commodities.

And then, of course, there are the maps. Prior to the publication of this book, no one had attempted to produce a national map of the North American railroads, showing the name of the corporation operating each segment that was in actual operation on April 1, 1861, and its gauge. The maps are sufficiently detailed to warrant considerable study; in this reviewer's opinion, they alone are worth the price of this reprinted edition.

To be sure, many other railroad history monographs are worthy of consideration by American historical geographers. To name just a few, James E. Vance, Jr.'s *The North American Railroad: Its Origin, Evolution, and Geography* (Baltimore: The Johns Hopkins University Press, 1995) stands as the most comprehensive historical geographic treatment of this subject. Julius Grodinsky's monumental *Transcontinental Railway Strategy, 1869-1893: A Study of Businessmen* (Philadelphia: University of Pennsylvania Press, 1962) describes the unceasing quest for corporate trade areas that motivated much of the railroad construction during the latter half of the nineteenth century, especially on the prairies and plains of the mid-continent. And then there is Maury Klein's *The Great Richmond Terminal: A Study in Businessmen and Business Strategy* (Charlottesville: University Press of Virginia, 1970), which performs a similar function to Grodinsky's work, focusing on the South after the Civil War. And, of course, there are many research monographs and journal articles focusing on more specific topics and issues. One could argue, however, that Taylor and Neu's book was the seminal monograph that opened the door for these works and many others.

The University of Illinois Press is to be commended not only for its bravery in reprinting this classic in a highly accessible paperback edition, but also for

carefully reproducing the three-part map of American and Canadian railroad lines as of April 1, 1861. This is especially unusual in that the maps are bound into the spine just inside the end-cover, and fold out revealing detailed information in a highly legible format. Historical geographers interested in the broad undercurrents of American economic history should order this book in reprint edition while it is available, and research libraries should consider purchasing another copy to replace the worn one, with its probably missing maps, currently in their archives. If the past is any guide, this edition may not stay in print for long, and that would be a travesty that would once again prove its lasting importance in the literature on the economic history and historical geography of North America.

—Russell S. Kirby

University of Alabama-Birmingham



Harvest Wobblies: The Industrial Workers of the World and Agricultural Laborers in the American West, 1905-1930. GREG HALL. Corvallis, OR: Oregon State University Press, 2001. Pp. ii + 279, maps, photographs, bibliography, index. ISBN 0870715321.

The Industrial Workers of the World (IWW) will be 100 years old in 2005. Instead of constructing a new world out of the shell of the old, it has long been a mere shell of its early self. Following a long campaign of harassment—both state- and capital-sponsored—the federal government moved against the Union in 1917, jailing thousands of fellow workers and almost all of the union leadership. Laws were passed in most states making even membership in the union a crime. Even so, following World War I and after the red scare that immediately followed, the IWW experienced something of a revival, especially in the agricultural districts of the West (exclusive of California). It can even be argued, as does Greg Hall in *Harvest Wobblies*, that the mid-1920s were almost halcyon days for the IWW's, Agricultural Workers International Union. Yet, as Hall further notes, the massive WWI repression of the IWW has had a curious effect on IWW scholarship: much writing on the IWW seems to take it for granted that the IWW fairly ceased to exist around 1919 and so “[f]ew labor historians have given the post-war IWW the attention that it deserves” (p. 155).

Greg Hall sets out to address this lacuna in the context of providing the first complete history of the IWW in western agriculture. The book is thus fairly neatly divided between pre-WWI and post-WWI periods, with about half the book devoted to the career of the post-repression Wobblies in the agricultural West. Constructing such a history is no mean feat. Federal and state agencies destroyed massive amounts of IWW documents during the repression, and what remains is widely scattered in libraries around the country. Hall has done yeoman's work in recreating the events that comprise the history of the IWW in the American west. He has constructed a quite thorough, encyclopedic account of the rise of the Agricultural Workers Organization, its role within (and sometimes against)

its parent IWW, its transformation into the Agricultural Workers Industrial Union after the war, and its eventual self-destruction in the face of internal disputes and structural change in the agricultural political economy.

At the same time, Hall makes this a regional account, placing the histories of the IWW, AWO, and AWIU within the varied development of agriculture in the West. He is attentive to the ways that the structurally different agriculture in California gave rise to a set of problems and opportunities often quite separate from those found in the wheat belt of the plains. And he traces a different history of the union in the mixed wheat and fruit districts of Washington than in the radical-farmer districts of North Dakota. He pieces together these different histories from a thorough reading of the Wobbly press, from archives, court records, and oral histories housed in collections scattered from Berkeley to Detroit, Seattle to Los Angeles, and from a fairly comprehensive reading of the secondary literature.

But unfortunately, Hall subscribes to the “first this happened, then that happened” school of history. While there is a wealth of information in this book—some of it new and that will be of great interest to students of the IWW—there is no real analysis, little explanation, and no driving theory. The book therefore will have little to offer a more general reader. Indeed, even though I have tried to steep myself in the history of the IWW, and I am especially interested in the union’s western career, I found the book tedious. In part, this is because the history of the IWW is utterly exciting, and *Harvest Wobblies* is not. It is not exciting because for all the research Hall did, what is most remarkable by its absence is any *sense* of the Wobblies, their internal debates and motivations, the content of their struggles, and the motivations of their adversaries. Instead, we continually learn that this or that strike happened; that one or another divisive debate occurred within the union; that some particular Wobblies were jailed, unjustly, in some locale; or that the federal government moved against the Wobblies in this particular location at this particular time, but never do we get to hear about how the strike was organized or what ideological and practical issues motivated it; what the content of the debates were; how the jailers justified their actions; or what the political forces were behind the geography of repression. We get no sense as to why some farmers and wheat-belt politicians were quite Wobbly friendly, while others, perhaps only a few miles away, were ruthless in their repression. We get no sense because the macro-scale discussions of political-economic change in agriculture are not fine-grained enough to capture this sort of variation, and because we never hear (much) in the words of either party—those who supported the workers and those who sought to eliminate them—about their motivations (and these words *are* available in the Wobbly and capitalist press that Hall read).

This lack of interest in the content of events (and sole focus on the events themselves) is most problematic when Hall seeks to explain the relative successes and failures of Wobblies in different parts of the West. A number of times, Hall asserts that Wobblies achieved little immediate or lasting success in California (and later across the West) because its “worklife culture”—centered largely on the needs and desires of single, white, migratory men—was “ineffective for the multicultural agricultural workers” in that state (p. 118, see also p. 165, 166,

189, 214-215, 226, 233). This may be so, but Hall substitutes repetition of the claim for analysis, never once examining closely the extensive debates not over whether to organize ethnic workers and families, but how best to; ignoring the rather sizeable evidence that in California (as elsewhere) both farmers and state agents saw the use of ethnic workers not just as a convenience but as an active means to break the power of the IWW; and not even mentioning the role of the AFL and other mainstream unions in seeking to undermine the appeal of the IWW to non-white, male workers, while doing nothing to further organize them. Hall's explanatory model seems to be: the Wobblies lack of success in organizing a multi-ethnic workforce is evidence of its internal inability and unwillingness to do so (and not some other factor); in turn, this inability and unwillingness is a function of a dysfunctional "culture." None of these key propositions is subject to empirical or analytical examination; no close-to-the-bone analyses of Wobbly attempts at organization are given. Contradictory evidence (e.g. p. 206) passes without comment.

And finally, we get no sense of the real relationships—both in terms of migrating workers, and in terms of union struggles and politics—between the AWO/AWIU and other IWW unions (which often were ethnically based). We do learn that there were power struggles, that the union was fractious, and that there were huge differences in terms of ideology and strategy across the union (often, though not always, following an east-west divide), but we hear nothing of the *basis* of those struggles, differences, and ideological debates. By sticking to a strictly events-based history, Hall has done a service in bringing together an encyclopedic compendium of Wobbly episodes in the American West and in extending our knowledge of what the IWW did (and what was done to it) after the WWI repression, but at the same time he has stripped a bloody, complex, utterly fascinating history down to its bloodless and all-too-simple husk.

—Don Mitchell
Syracuse University



A River and Its City: The Nature of Landscape in New Orleans. Ari Kelman. Los Angeles, CA: University of California Press, 2003, Pp. xii + 296, maps, diagrams, b/w photos. ISBN 0520234324.

Physical scientists have written a great deal in recent years on the highly dynamic and ubiquitously engineered riverine environments surrounding the city of New Orleans. In addition, the social and cultural history of the city has occupied the efforts of a great many historians, geographers, planners, and hosts of popular press authors. Despite this prolific historical record, only in very recent years has the intimate interaction of these two primary actors, humans and nature, been purposefully explored. If you have the pleasure of spending time in New Orleans—a city cradled in a deep crescent of the southern reaches of the Mississippi River, capped by Lake Pontchartrain to the north, tucked behind two-story earthen levees, and surrounded by vast wetlands—it is easy to under-

stand why this could be thought of as a glaring omission on the part of academe. Ari Kelman's *A River and Its City: The Nature of Landscape in New Orleans* takes an important and skillful step toward remedying that deficit in our literature. Through the exploration of six periods of the city's relationship with its riverfront district, Kelman casts the last two hundred years of New Orleans' urban and economic development as the synthesis of conflict, control, and commodification of the natural setting by the shifting influences of capital and the evolving needs of the city's residents. Kelman's riverfront focus is designed to illustrate "that the river has been an actor in the production of urban space" (16) and that public spaces can serve many purposes including "spots where people interact with urban nature" (14). In this way, public spaces such as New Orleans' riverfront can be seen as canvases upon which human relationships with the natural environment are painted and repainted to match the public's perceptions of nature and society.

Kelman begins with the city's first legal battles over ownership of the land area surrounding the natural levees that outlined the river's winding course through the delta. Of particular interest during this period was the *batture*, "defined as the part of the Mississippi's banks remaining covered in times of high water and uncovered during low" (19) that separated the river from Faubourg St. Mary just upstream from Jackson Square, the city's original point of European settlement. Residents of New Orleans became accustomed to using the *batture* for public riverboat landing, temporary housing sites, storage, landfill, and a promenade. Numerous attempts to lay claim to the area by local developers, who had an eye toward the future shipping potential of the city, threatened to legally demarcate this space as both private and commercial. This battle raged for well over a decade being passed from developer to developer, and ultimately made its way into the political melee of 19th century Washington politics. Fearful of losing control of its interface with the river, unsure of the developers' schemes to control what seemed uncontrollable, and cognizant of the commercial potential of the site, the city officials guaranteed public access. Kelman is quick to point out that the definition of "the public" was far less populist during this period of American history.

In Kelman's second historical vignette, he explores the immense economic value that the river would afford the City of New Orleans in the years leading up to the Civil War and the intense political battles that would emerge amongst the many "publics" of the time. It was during these middle years of the 1800s that steamboat travel emerged on the Mississippi. Nature, it seemed, could be tamed after all. Finally, the visions of *nature's river* delivering *nature's bounty* through the port of New Orleans could be realized. Products and people flowed through the port city in unprecedented numbers. With this exponential growth came greater regulation of the city's riverfront by the *Council de ville* and greater development of the port infrastructure along the city's riverfront. With this newfound wealth and the arrival of American business interests came greater conflict over control and management of the riverfront as well. Americans pushed for greater access and larger engineering projects to facilitate shipping: higher levees, larger wharfs, and more warehouses. Meanwhile, the city's established Creole leaders sought to protect their long-standing interests and to promote their view of the river as dynamic and somewhat unmanageable. Ultimately, this division rendered the city into three separate management districts, each with its own goals and designs

on the future of the riverfront. Kelman distills three changes wrought by this period. First, the conflict over who would control the river's natural setting and bountiful shipping harvest generated an urban area divided down ethnic and cultural lines. Second, the increased slave trade that was facilitated by the new shipping technologies and infrastructure would alter African-American perspectives on the city (now seen as an integral place in the slave trade and a prolific source of all the tragedies associated with it). And thirdly, the definition of public would be permanently altered to mean commerce in the public's interest rather than space for public access and enjoyment.

If New Orleanians were retreating from their idealized visions of the river's nature by supplanting it with commerce throughout the mid-1800s, their cooperative feelings for the river and desire to ensure prolific access were further challenged by the emergence of a Yellow Fever epidemic in the spring of 1853. Kelman's third chapter describes the way in which "pestilence shaped the urban experience of antebellum New Orleans" (89). Up to this period, the majority of New Orleans' urban development was pressed against the higher ground along the riverfront or stretched out along the natural ridges that meandered through the swamps surrounding the city. "The built and the natural [mingled] as part of the complex narrative of New Orleans' urban-environmental history" (117). This landscape provided the perfect setting for mosquito-borne disease, and its impact on the urban population was immense. This outbreak was quickly followed by a brief, but deadly outbreak of cholera in the fall of the same year. As a result, both the real and perceived influences of the natural setting of the city began to turn from one of resource to one of hazard. Despite this, city officials went to great efforts to downplay the outbreaks for fear of the news stifling port commerce. News reports were suppressed and numerous advertisements were issued painting the outbreaks as mild and fleeting. The parade of commerce continued along the riverfront and "the heated contests raging over definitions of the public and control of the waterfront" (116) continued along with it.

According to Kelman, the epidemic once again altered the course of New Orleans' urban history in a number of ways. First, it became clear to city managers that more needed to be done to control nature across the entire city, not just along the waterfront. In response, a vast system of drainage canals, pumping stations, and land filling would ensue. The epidemic also changed the role of women and African-Americans, in that during the city's time of need, both populations would play an increased role in the health and environmental management efforts. Once the epidemic abated, both groups continued to play a more prominent role in the greater public of the city. Perhaps most importantly, as a result of the perception of the river and its traffic as the source of the diseases, New Orleans' commercial interests began to join the rest of the country in its fascination with railroads—a move that would again greatly alter the city's relationship with the river.

During the Civil War, shipping along the lower reaches of the Mississippi eventually slowed to a trickle. Additionally, investment became focused on the east-west rail systems that proved an integral part of both troop and supply movement throughout the conflict. As the war ended, and New Orleans sought to make itself relevant again in the nation's commercial transportation, the city re-

routed its burgeoning rail system to the river's edge and in so doing gave over its riverfront to extensive railroad infrastructure. The city's geography began to spread away from the river as the drainage systems opened up the swamp regions for further development. In order to protect this growing population, levees and floodwalls proliferated along the river's edge. The "waterfront, which had always been a multiuse open space—market, port, promenade—was now the dominion of commerce alone" (156). Nature, Kelman argues, had once again been conquered, and commerce and technology continued to be the filter through which citizens of New Orleans related to their natural environment.

Like many authors before him, Kelman sees "The Great Flood of 1927" as a paramount turning point for the city of New Orleans. One thing it did for certain was remind the city that nature was not entirely controllable, either by capital or by culture. By this period the river had been almost entirely contained by levees along its lower reaches, and as a result, had increased its stream velocity and carved a deeper, more transportation-friendly stream channel from Cairo, Illinois, to the Gulf of Mexico. The levees had grown in height over the years such that the entire urban landscape of the city sat well below the water line of the river, running some 10-15 feet above sea level. In the late spring of 1927, extensive rain fell in the central and south-central portion of the U.S. These waters made their way along the tributaries of the Mississippi and eventually formed a massive flood crest that threatened to overtop levees all along the southern portions of the river. Combined with heavy rainfall in the city itself, the entire urban landscape of New Orleans was in danger of being inundated. Amid a great deal of political conflict, both among the city's residents and the officials within the Army Corps of Engineers, the city decided to dynamite the levee downstream from the city to reduce pressure, and presumably, save the city from ruin. The plan worked, and as a result, the city quickly switched from its pre-flood rhetoric and endorsed the creation of engineered crevasses along the river for future events. The Army Corps' "levee only" policy came to an end almost a decade later with the design and completion of the Bonnet Carré Spillway a few miles northeast of the city. The legacy of the event, as it relates to Kelman's thesis, was that the city had come to a compromise with its own conception of, and ability to control, nature. In one sense, there was a type of cooperation with nature inherent in the rejection of the levee-only policy. New Orleanians could once again cohabitate with the river, albeit tucked safely behind the pyramided levee structures and buffeted by the massive spillway connecting the Mississippi River to Lake Pontchartrain. On the other hand, the city had severed its connection, at least psychologically, with the larger natural areas surrounding the city as a result of the management decisions made during and immediately following the flood event. The crevasse that was opened during the 1927 flood devastated much of the wetland resource areas south of New Orleans. Floodwaters inundated rural settlements and destroyed the habitat of much of the wildlife that had been such an integral part of the rural Louisiana economy. Some rural populations found themselves homeless and often without the means to provide for themselves in traditional ways. The urban public had been saved at the cost of the rural public, and the tie between the two would never be the same. For the citizens of New Orleans, "public" would become synonymous with "city."

Kelman has included an epilogue in his text that brings his treatment of the city's relationship with the river to its present day setting. During the period from the 1930s to the late 1950s, New Orleanians were apparently satisfied with, or at least sufficiently distracted from, the continued role of the waterfront as a shipping and commercial landscape. However, in the late 1950s, proposals emerged to once again alter the river's edge due to the changing technologies of transportation. This was the era of the automobile, and as more of them made their way through the downtown streets of New Orleans, it became apparent that a modern highway was needed to facilitate their approach and retreat from the cramped streets of the French Quarter and the CBD. Initial proposals had Interstate Highway 10 running on an elevated platform along the river overtopping the rail and wharf facilities along the same route. This promised to put what many felt would be the final wedge between the city and its natural benefactor. Preservationists, active since the 1930s in New Orleans, and environmentalists, newly discovering the city as a platform for influencing management policies, effectively opposed the route. Eventually the interstate was redesigned to run down the back of the French Quarter along Claiborne Avenue. This decision illuminated the fact that there were still many "publics" in New Orleans, as it all but eviscerated what was then the core of the African-American commercial district. It also set the stage for the public's re-communion with the river as a showcase for the city during the decades of the 1970s, 80s, and 90s. During this period much of the industrial infrastructure was removed, having been replaced by more modern port facilities downstream and along the city's newly constructed Industrial Canal. In place of the railways, wharfs, and warehouses, city managers began reconstructing public facilities in the form of parks, promenades, festival stages, and a myriad of tourism-related infrastructure. New Orleans had found a way to sell nature once again—this time to tourists eager to experience the unique setting of the French Quarter. The riverfront became a contrived landscape reminiscent of an authentic past place. Battles over who controls this public place continue today. Commercial and residential interests seek to control homeless populations, street performers, and the "undesirable elements" of the public at the same time that they audaciously promote the consumption of New Orleans' unique cultural milieu. In short, the contest over who controls this eternally public and enigmatically natural place continues unabated.

Kelman's text is an excellent addition to a growing body of literature that seeks to reconnect human history with natural history. His descriptions of how New Orleans has re-created its own definitions of public, nature, and the interaction of the two are timely and important. At least one implication of his text is that both the sources of, and the solutions to, the monumental environmental challenges currently facing the fragile landscapes of southeastern Louisiana can be found not in the unraveling wetlands themselves, but rather in the heart of the city that has held dominion over this unique natural setting for hundreds of years.

—Ron Hagelman
University of New Orleans



New Orleans: The Making of an Urban Landscape, Second Edition. PEIRCE F. LEWIS. Santa Fe, NM and Harrisonburg, VA: Center for American Places, 2003, Pp. xi-xix + 179, maps, diagrams, photographs, bibliog., index. ISBN 1930066090 (acid-free paper) 1930066104 (paperback: acid-free paper).

Anyone who has read Peirce Lewis' *New Orleans: The Making of an Urban Landscape* is aware of the *tour de force* it has become in urban historical geography. It was a sad day for those of us living in New Orleans, who incorporated a discussion of the city into our courses, when this book went out of print. Now with the publication of a second edition, we are afforded not only a reissue of the original volume, but also the addition of several new chapters that examine New Orleans' successes and failures during the last quarter of the twentieth century.

Because New Orleans had, according to Lewis, "been shaken by a seismic upheaval" since the publication of the first edition, he was reluctant to try to incorporate such dramatic changes into a revision of the original text. Hence the addition of five new chapters, plus an epilogue, in what Lewis refers to as "Book Two—The City Transformed." "Book One" comprises the relatively unchanged first edition. Since there have been so few modifications to the original text, it is not necessary to review "Book One" here. I did note, however, one organizational change in the new edition; what was a separate chapter—The New and Uncertain City—in the original volume, has now been incorporated into the chapter titled Stages of Metropolitan Growth in "Book One." I noted also Lewis' diminished confidence in the success of the Corps of Engineers over the past twenty-five years in "guaranteeing" New Orleans an "indefinite future" (p. 27, original edition). Given the environmental challenges that New Orleans has had to cope with in recent decades, it is now apparent that there are no guarantees. A few new explanatory footnotes are interspersed throughout "Book One," which helps update some statements, but it is in "Book Two" where most of the new material is found. One adjustment I would like to have seen with the appearance of the second edition is Lewis' original description of the Mid-City neighborhood of New Orleans, which he calls a "derelict wasteland." This was not the case in 1976, nor is it today. In fact, many of the shotgun dwellings that Lewis describes as an integral part of the city's distinctive townscape, are found in the Mid-City neighborhood.

In "Book Two," Lewis examines some of the more timely events to have impacted metro New Orleans over the past twenty-five years. In Chapter 4, "Rediscovering the River," he discusses the impact of the 1984 New Orleans World's Fair on the revitalization of the city's riverfront and Warehouse District, as well as how the Port of New Orleans has adjusted in order to remain competitive with more accessible ports with more open space and newer facilities. Chapter 5 is titled "End of the Boom: The Oil Bust of the 1980s and the Disasters that Followed It." I am somewhat puzzled by the title, for the issues that he includes in this chapter (The Great Population Shift in Numbers and Race, The Catastrophe of Public Schools, and Housing the Poor), certainly are not a direct result of the 1980s oil bust. Nevertheless, Lewis provides an informative discussion of these regrettable, and interlinked, problems and clearly illustrates that they are rooted much farther back in time than the decade of the 1980s. "A New Population Geography" is the subject of Chapter 6. This chapter touches upon the declining

fortunes of Jefferson Parish, the booming and unplanned suburban sprawl of St. Tammany Parish, and gentrification in the old city, including that inspired by the gay population of New Orleans. New Orleans' most rapidly growing and largest economic sector today is covered in Chapter 7, appropriately titled "Tourism in New Orleans." The final chapter is concerned with "The Rising Water: The Threat of Floods and Hurricanes." Here Lewis demonstrates how environmental tampering has elicited more than one reaction from Mother Nature. Only since the 1970s have we begun to fully appreciate the magnitude of environmental impacts and their consequences in south Louisiana.

For someone who does not reside in New Orleans, one cannot help but be impressed with Lewis' ability to not only identify the processes that have brought about such dramatic change to the city during the latter part of the twentieth century, but to generally do so with the insight of a native *New Orleanian*, a quality that was also evident in his original monograph. Another trait that has not changed over the years is Lewis' dynamic and insightful writing style, but closer editorial scrutiny might have eliminated some redundancies, while also affording a tighter narrative in "Book Two." As with his original volume, Lewis again sought out journalists to serve as his primary informants for "Book Two." One disappointing feature of "Book Two," however, is that the body of geographical and related literature on New Orleans that has appeared since the publication of the original edition was largely ignored. Lewis' perusal of this literature might have given "Book Two" a stronger geographical perspective, rather than the journalistic tone that tends to imbue the new chapters. Only three entirely new maps are included in the second edition, although several location maps from the first edition have been updated. Some recent photographs also have been added, while four new graphs dealing with racial composition in New Orleans appear in an appendix.

Sadly, the handsome maps and photographs in the second edition are isolated from the text in a "Gallery of Illustrations," with no obvious rationale regarding their arrangement, while for some reason all graphs and charts (five of which are new to the second edition) are found in an appendix. And unlike the first edition, not one of the maps, photos, charts, or graphs is referred to in the text of the second edition. My fear is that they may be overlooked altogether. This may be a consequence of having to meet a publication deadline (the New Orleans Association of American Geographers Annual Meeting?), but it unquestionably lessens the overall effectiveness of the second edition. Given the symbiotic relationship between the text and the wonderful illustrations that are found in the original volume, my recommendation is to read or re-read the original (if you can find one); you will find it more satisfying. Then follow up with "Book Two" of the second edition to finish off the twentieth century. Although *New Orleans—The Making of an Urban Landscape*, second edition, falls somewhat short of the standard Lewis set with the appearance of the original volume, students of New Orleans' and America's changing urban scene will still find plenty of absorbing new material in this revised and updated edition to pique their interest.

—Robert A. Sauder
University of New Orleans



Entrepreneurial Vernacular: Developers' Subdivisions in the 1920s. CAROLYN S. LOEB. Baltimore: The Johns Hopkins University Press, 2001. Pp. xvi + 273, maps, illustrations, endnotes, index. ISBN 0801866189.

The decade following World War I was critical in establishing the model suburbia of developers' tracts of detached, single-family homes. For the first time, most new housing was modern, providing indoor plumbing, central heat, and space for an automobile. Cities throughout the country adopted zoning regulations and building codes. Middle- and upper-middle-class developments set design standards that still resonate with homebuyers—clear in today's gentrifying neighborhoods and neo-traditional developments. Home ownership was promoted by private firms and government agencies, and long-term home financing made ownership possible for a huge number of households. Over the decade of the 1920s, an average of just over 700,000 new homes were built each year.

In *Entrepreneurial Vernacular*, Carolyn Loeb examines three subdivisions built for different income groups. Brightmoor and Ford Homes, both in Detroit, were built, respectively, for low-income and somewhat better paid factory workers. Westwood Highlands, in San Francisco, was solidly middle-class. In the three chapters in Part I of her book, Loeb describes each project in a different development context: Brightmoor and the "absent architect"; Ford Homes and industrialized housing production; Westwood Highlands and realtors as community builders. These were quite different projects in scale (250 houses at Ford Homes and 4000 in Brightmoor, for example) and architectural models (Mediterranean styles in Westwood Highlands and frame versions of Appalachian cabins in Brightmoor). Because of that, Loeb treats each community somewhat differently, rather than making direct comparisons. These vernacular subdivisions serve as examples rather than models. In Part II she devotes chapters to home ownership, architectural style (returning to each case study community), and architecture as a social process. Loeb's approach provides enough detail on project development and the resulting landscapes, while not bogging down in case study specifics. Rather than feeling like I should visit these communities, I finished the book ready to look more closely at subdivisions in other cities and to search for local examples.

In her context sections, Loeb discusses many of the important people, ideas, and activities that started in the early part of the century, came together in the booming economy of the 1920s, and served as the basis for the flourishing of post-World War II suburbia. These include Ebenezer Howard's garden city concepts; the emergence of architecture and city planning as professions; the federal government's World War I community building projects built by the Emergency Fleet Corporation and the United States Housing Corporation; Clarence Perry's neighborhood unit concept; Herbert Hoover's housing efforts first as Secretary of Commerce and then as President; J.C. Nichols' Country Club District in Kansas City; and the Architects' Small House Service Bureau, which provided stock plans for moderately priced houses that were not normally the purview of architects. While the information here is not new, and there are few direct connections to her case study neighborhoods, Loeb does a fine job in presenting ideas that influenced community building throughout the country. By describing a range of socio-economic case studies—but not the "classic" subdivisions

that are so often presented—*Entrepreneurial Vernacular* stands as a model for looking at subdivisions and city building across the country.

Loeb ends her book with a discussion of houses (and the subdivisions or neighborhoods they are in) as commodities. While the building blocks of post-war suburbia of the 1950s were put in place in the 1920s, I am particularly struck by the similarities and contrasts to the entrepreneurial vernacular of the last ten years. Homeownership is at an all time high, home construction and home sales are major factors in the economy, house styles and lot sizes imitate earlier forms, and the exchange value of houses dominates purchase decisions. Yet for all the similarities, builder-developers no longer provide a socio-economic range of subdivisions for new homebuyers. There are few Brightmoors being built today, but many Westwood Highlands.

My criticisms stem from emphases in interpretation and disciplinary interests. Loeb is a professor of art history. I would not characterize this as a study in architectural history, but forty of the illustrations are of houses—and only six are maps or urban plans. Her emphasis in Westwood Highlands is particularly architectural. Sometimes the community planning aspects of her case studies are slighted. Loeb describes street, block, and lot patterns but does not illustrate platting and zoning for her case study communities. Given the importance that planners in the 1920s placed on street patterns, lot size and shape, building setbacks, and plot coverage, I would have liked more figures that showed those aspects of community planning. And we are not shown how these communities have fared over time. Only Westwood Highlands is shown with any modern-day photographs.

Loeb has provided a solid study of several builders' subdivisions; the role played by architects, developers, and the real estate industry in those projects; and the local and national context of their work. Still missing (and it probably has to do with the lack of easily identifiable actors and archival records), are many studies of the nearly anonymous small scale platting and house building that characterizes much of the urban fabric. As anyone who has looked extensively at tax lot maps (and residential landscapes) knows, American urban morphology is complex and has developed through thousands of plat additions that hardly rise to the level of "subdivisions"—as we typically use the term. *Entrepreneurial Vernacular* moves us closer to the commonplace residential landscapes of most cities. Her book is a fine, and much needed, balance to studies of better-known suburban developments. It goes a long way toward helping us understand the non-elite residential development process.

—Thomas Harvey
Portland State University



Patina of Place, The Cultural Weathering of a New England Industrial Landscape. KINGSTON WILLIAM HEATH. Knoxville, TN: The University of Tennessee Press, 2001. Pp. xxii and 249, photos, maps, tables, index. \$55.00. ISBN 1572331380.

New England geographers have long been aware of the three-decker tenement house as a distinctive cultural feature of the region. The publication of *Patina of Place* by the University of Tennessee Press has now placed the three-decker in a national context of urban vernacular architecture. From his childhood experience in New Bedford, Massachusetts, and his faculty position at the College of Architecture at the University of North Carolina, Charlotte, Kingston Heath has provided an intensive study of urban housing in this former textile city in the context of his own Portuguese family background. The book is divided into three parts with pairs of chapters detailing the setting of New Bedford (Part I), the evolution of mill housing types (Part II), and the transformation of the three-decker districts in the declining industrial economy of the city (Part III).

Heath begins his study (Part I) with a personal account of family life in a New Bedford three-decker. He uses family photos and floor plans to display the functions of the three-story, wood-framed, building type on an intimate scale from his professional training as a design architect. The family photos show life on the rear decks, back yards and front porches where outdoor light provided exposure for ceremonies and relaxed moments. These snap shots are combined with floor plans of heating areas and room uses for the extended immigrant family that Heath recalls after the Second World War. The designated room uses were modified by the practical needs of boarders and in-laws living within the same tight space, so that the three-decker became a single-family dwelling of familiar faces. The paired chapter traces the evolution of elite housing in New Bedford from the Quaker whaling merchants in their granite mansions to the early mill owners with Olmsted designed estate grounds during the 19th century. Heath introduces the sequence of textile mill complexes beginning in 1847 as the whaling fortunes began to fail and the loss of the Arctic fleet in 1871 forced local owners to consider cotton goods as an alternative to sea borne wealth. Important technological innovations occurred as the railroad and the Corliss steam engine allowed coal powered mills to locate along the New Bedford waterfront, with French Canadian immigrants providing the labor force for mill expansion. Interior photos of the weave rooms and black smoke stacks, combined with period social reform photographs by Louis Hine give a vivid picture of life in New Bedford at the turn of the 20th century.

The second section (Part II) traces the evolution of early worker housing types in New Bedford before the introduction of the three-decker tenement. The author uses period maps and photos to show the original brick mill houses built on the North End harbor in 1848, modeled after those of Lowell, Massachusetts. Such solidly built company units were soon succeeded by wood-framed rows, again owned and rented by the mill owners after the Civil War. Finally, mill built cottages were erected as an effort to offset the tenement rows as worker's housing types. Heath draws upon local birds' eye views and Sanborn maps to show these early housing types, now lost to urban renewal. He follows this chapter with

research of a model mill village built in the South End by William D. Howland for the New Bedford Manufacturing Company in 1889. The carefully designed cottages in fashionable Colonial Revival Style, mirrored the owner's summerhouse in coastal Maine and were an innovative plan for the day. Misfortune in financing and the Panic of 1893 led to the tragic suicide of Howland in 1897, thus halting further expansion of the model village plan. The chapter is concluded with a diagram map showing the two major mill districts in the North and South Ends, based upon the 1913 *Infant Mortality* report that proved invaluable as a window on housing patterns in New Bedford.

The final section (Part III) relates the core study of the New Bedford three-decker as a distinctive local housing type. Heath offers the insight that the three-decker tenement was introduced to the city after 1880 as the textile boom was underway and that owner built mill housing had been abandoned as a costly option. Thus, local builders adopted the three-decker type from outside New Bedford, likely from neighboring Fall River and regional links to Boston. Whereas in Boston, the three-decker was seen as an expansive suburban housing type as defined by Sam Bass Warner in *Streetcar Suburbs*, in New Bedford the three-decker was directly associated with the textile mills during the prosperous decades between 1895-1925 when some 2,000 were built in the city. Heath uses a variety of local sources to document the three-decker with building records, blueprints and street photographs, culminated in a diagramed typology showing the evolution of the gabled roof New Bedford three-decker type. The author offers insights into the use of the porch, "piazza" in local parlance, as a feature adopted by builders to give personal street space to the new immigrant owners. The final chapter follows the decline of the textile industry after 1925 when the last three-deckers were built and the adjustments to Portuguese immigrant life in New Bedford. Thus, the removal of the front porches, the addition of vinyl residing and the installation of satellite dishes and side yard grape arbors all define the current three-decker streetscape. This is the "patina of place" Heath is offering as a cultural weathering process over time, raising questions of architectural integrity and historic preservation of immigrant neighborhoods.

Patina of Place should be praised as a pioneering study of a New England urban housing type, offering the reader a detailed account of New Bedford, the New England textile industry, and the Portuguese immigrant experience. The study is wonderfully illustrated with charming family photos and inventive use of period maps to show housing patterns and types. However, the book design is dark and cluttered, with many fine images lost to heavy printing and overloaded page data. Moreover, the text is often discursive with many insights buried in extended footnotes. These design problems are easily overlooked for the carefully researched account of New Bedford industrial housing that carries this local narrative into the realm of New England cultural geography, where it deserves a place among classic studies of a city in its region.

—Arthur Krim
Boston Architectural Center



Game in the Garden: A Human History of Wildlife in Western Canada to 1940. GEORGE COLPITTS. Vancouver: University of British Columbia Press, 2002. Pp. x+205, illustrations, tables, footnotes, bibliography, index. ISBN 0774809620.

Game in the Garden is a lively synthesis of Anglo-Canadian attitudes and practices regarding wildlife within the western Canadian provinces. The author writes well, with a firm and enthusiastic command of his story line. The book is a refreshingly concise overview of a complex topic that can run the gamut from Native studies, environmental policy, frontier history, popular culture, and wildlife ecology. In emphasizing that his book is a "human history of wildlife," Colpitts examines changes in western Canadians' interactions with wildlife from an anthropocentric and grassroots perspective. Despite the brevity of the text (168 pages, not counting references), the research is impressively documented with primary source materials.

In order to cover such a vast area and time in 168 pages of text, Colpitts uses two narrative strategies. One is extensive generalization; the other is a focus upon a particular topic that stands in for much more complex wildlife histories within a particular cross-section of time. As an example of generalization, western settlers' attitudes and behaviors towards wildlife are summarized with statements like (p. 68): "Elsewhere newcomers freely shot just about everything that moved in a combined effort to hunt food and clean up a rough settlement's reputation." (Were any of these newcomers female? Chinese? Unarmed? Hoping to protect livestock from predation?) In terms of Colpitts' selective approach, the book transits smoothly from an economic history of the fur trade to depletion of bison on the prairies; to market, "pot" and sport hunting; to promotional tourism images of Canadian wildlife; to local conservation organizations. These are worthwhile topics, yet the author has culled out equally relevant themes such as bird watching, scientific wildlife biology, or western Canadian involvement in the North American fish and migratory bird protection conferences and legislation. Other relevant practices are discussed only briefly, such as taxidermy, natural history museums, and wildlife photography. Colpitts' narrative strategies nevertheless are largely successful within the confines of a book that does not claim to be an exhaustive treatment.

Much of the book addresses wildlife in settler societies. The author seems implicitly critical of settlers who hunted, trapped, or fished for food. Colpitts states (p. 75), "the tendency was to disavow what was an embarrassing dietary shortfall. This was even the case when . . . creaking, blood-soaked, meat wagons arrived in town from marshlands and hunters brought sides of moose or deer to sell at railway stations." This dietary shortfall is translated as a scarcity of beef on the market. Settlers "ate whatever they could get their hands on" (p. 81), referring in this instance to the brining and storing of freshwater fish trapped in an appropriated Native fish weir. Colpitts is justifiably critical of settlers' wasteful depletion of fish and wildlife, but comments such as these appear to racialize and to naturalize domesticated livestock as fit food for whites and wild game as suitable for Native people; as he does not question First Nations hunting and fishing practices (cf. p. 100), nor explore their ecological belief systems in detail. Given the extensive use that settlers made of wild fish and game across successive North

American frontiers, I am not sure that there was a tradition of domesticated foods against which Canadian settlers' diet can be compared. Colpitts acknowledges that western ranchers understandably preferred to sell their beef where they could get the highest prices for it (such as mining camps) and to use "free" wild game for home consumption. Thus wild food sources like venison were economically advantageous to a ranch's balance sheet, rather than "embarrassing."

Since the book is subtitled *a Human History of Wildlife*, I would have liked to learn more about these Canadian settlers' beliefs and values as expressed in their autobiographical writings, beyond their depictions as trigger-happy exploiters or rear-guard conservationists. What were their emotional or aesthetic responses to wildlife? The author nevertheless provides a useful empirical overview of market and subsistence hunting and fishing in western Canada and legislative efforts to restrict them. He also avoids the heavy-handed moralizing common to works in environmental history and ethics.

Don't look to *Game in the Garden* for theoretical analyses. Colpitts discusses the class-based conflicts between "pot hunters" who needed the food and recreational sportsmen, for example, without probing the socio-economic identities of the various types of game users; we do learn that Anglo-conformist communities levied a disproportionate share of punishments for illegal hunting and fishing on "foreigners." The study is mostly gender-blind, although masculinity would be a fruitful topic of investigation in a study so closely linked to hunting behavior and its rationales. The author mentions that modernity is implicated in sport hunting, but does not use it as a theoretical underpinning. The book focuses upon local environmental problems and (attempted) solutions rather than interpreting grassroots situations as part of larger North American economic and political movements. The book's focus on western Canadian content is admirable, but a number of the phenomena and issues described in this book extend well beyond its borders.

As an empirical Anglo centric overview of fish and game in western Canada, *Game in the Garden* fulfills its objectives, in my estimation. Colpitts is quite right that there is a need for environmental histories that examine average people's practices, beyond the doors of legislative bodies and management agencies. Canadian environmental history has a new and worthy addition, and I am pleased to have it on my bookshelf as a useful reference. Because of its clarity and brevity, the book would also make a good supplementary textbook for courses in environmental history or the historical geography of western Canada. The author's extensive archival research should make it an even more valuable source to scholars in his specific field.

—Jeanne Kay Guelke
University of Waterloo



Mount Mitchell and the Black Mountains. An Environmental History of the Highest Peaks in Eastern America. TIMOTHY SILVER. Chapel Hill: The University of North Carolina Press, 2003, Pp. xvii+346, illustrations, maps, notes, index. ISBN 080782755X (cloth: alk. paper) 0807854239 (paperback: alk. paper).

In a book accessible to the layperson but also quite useful to the academic, Timothy Silver describes the interplay between the natural forces and human land use decisions which created the contemporary landscape of the highest peaks in the Appalachians. Discussion begins with the geologic origins of the Black Mountains and the Pleistocene and Holocene climate and vegetation changes that affected the peaks. Prehistoric lifeways in the surrounding area and possible sightings of the mountains by early Spanish and English explorers in the region are mentioned, and the hardscrabble life of pioneer Anglo-American settlers in the mountains is described. The main focus of the book, however, is the last 100 years, which put the mountains “on the map” and saw the impacts of economic development policy and practice as well as various forest and wildlife conservation efforts.

The first efforts to survey and develop the Blacks were aimed at fostering tourism in a remote and economically depressed part of North Carolina. However, major environmental changes did not come to the area until after the Civil War, when the timber industry, backed by northern capital, began to exploit the forests. Clearance of trees accelerated to meet the growing demand for pulpwood, and narrow gauge railroads extended the lumberman’s reach to the high elevation red spruce forest on the flanks of the Blacks. When the chestnut blight advanced southward into North Carolina, widespread salvage operations removed the American chestnuts even before they were struck by the fatal, introduced disease. At the same time, the state’s competing interest in tourism led to concerns that the loss of the highest red spruce-Fraser fir forests would irreparably damage the allure of Mount Mitchell; and a state park was established at the summit to protect them.

The first half of the twentieth century saw government-initiated efforts to restore and manage nature. Reforestation, wildlife management, and tourism increasingly based on the automobile were the main players. Silver makes the cogent point that all these developments—whether instituted by the National Forest Service, National Park Service, or the state fish and game agency—were geared toward white middle class perceptions and desires and had lasting impacts on the “wildness” of today’s landscapes. For example, wildlife management was geared to the proliferation of preferred game species, namely whitetail deer and turkey. Fisheries were improved for native brook trout as well as introduced rainbow trout, not for diverse “natural” ecosystems.

Significant new threats to the forest arrived in the latter part of the twentieth century in the form of exotic pests—most dramatically the balsam woolly adelgid, acid precipitation, and climate change. Despite enlightened scientific management, Mount Mitchell and the other peaks in the Black Mountains became symbols of severely degraded environments. Today, not only are the trees dying, but what has become North Carolina’s most popular state park is also being strangled by surrounding resort development and mining. Silver hopes the Blacks can at

least serve as lessons and asks: “What, if anything, have people done right during their long sojourn in the Black Mountains? Why have the best-laid plans of state and federal agencies so often gone awry? Most important, can we learn anything from the past that might be relevant for the future?” (p. 256). In the conclusion, Silver views the environmental history of Mount Mitchell and the Black Mountains in the context of conflicting Western environmental philosophies and of differing views of the causes of Appalachia’s contemporary unpredictable economic dilemmas.

Timothy Silver is a historian with an obvious love for the “unique and wonderful place” (p. xvii) that is Mount Mitchell. I am a physical geographer, primarily a biogeographer, who grew up under the spell of New Hampshire’s Mount Washington, so I bring some biases to the review. I found the introductory “physical geography” chapter confusing and not really necessary to the story. Similarly, sections on prehistory and discovery were disappointing, mainly because the action took place in the surrounding lowlands and not on the mountains themselves. Broad regional descriptions such as Cronon’s (1983) classic *Changes in the Land: Indians, Colonists, and the Ecology of New England* or William’s (2002) recent *Appalachia: A History* withstand, even demand, generalization and speculation; but when the focus is on a smaller area, site-specific information becomes more essential. That evidence came in the third chapter when the author got to “history.” Indeed I found that chapter, “Mitchell’s Mountain,” in which Silver chronicles the physical, technological, and political struggles in the first half of the nineteenth century to identify and name the tallest peak, the most fascinating, even though it contained little that was “environmental.” Elisha Mitchell, a professor at The University of North Carolina at Chapel Hill, set out to prove that the highest peak east of the Rockies was not Mount Washington (6,288 feet), but some summit in the North Carolina’s Black Mountains. He believed having the tallest mountain would stimulate the type of tourism then being enjoyed by the New England states. Using barometric pressure readings, Mitchell was able to determine that the Blacks had several peaks over 6300 feet and so achieved his goal; but controversies raged for years over which peak was highest and whether Mitchell had really climbed it. Mitchell was to die in a storm on the highest mountain when, in his sixties, he returned to verify his claim.

As I read later chapters, my assessment of the book changed dramatically, and by the end, I had decided that this was an excellent case study in environmental history. The emphasis on the role of human decisions in the composition and workings of contemporary ecosystems coupled with the recognition that “nature” is also an active player makes the book worthwhile reading for geographers as well as ecologists, for students and educators as well as the general public.

—Susan Woodward
Radford University



Hands on the Land: A History of the Vermont Landscape. JAN ALBERS. Cambridge, MA: The MIT Press, 2000, Pp. 345, index. ISBN 0262011751.

The mountains and valleys of Vermont represent, for many, an idealized landscape where natural beauty coexists with a benevolent human touch. This perception is a particular source of pride for Vermonters themselves. Citizens of the Green Mountain State demonstrate a broad appreciation of the connections between past human agency and current regional distinctiveness. The historian Jan Albers deserves credit for promoting a wider understanding of these ties. Since its publication in 2000, *Hands on the Land* has come to be prominently displayed in the home libraries of many Vermonters. The acclaim this book enjoys within Vermont deserves wider diffusion. Albers integrates individual accounts, analysis, maps, and imagery to present a unique form of landscape history. She does so in a way that can increase the ties between the public and environmental scholarship.

Hands on the Land starts with a skillful synthesis of Vermont's pre-settlement environment. The section explaining the role continental glaciation played in shaping the land surface is particularly commendable for its conciseness and clarity. Albers challenges oft-repeated assumptions that Vermont was relatively untouched by human hands prior to European settlement in the Champlain and Connecticut Valleys. In Chapter 2, titled "Native Vermont," Albers counters the truism that Native Americans insignificantly altered northern New England's landscapes before the land clearing rush of the late eighteenth century. Recently recovered indigenous material evidence from the Champlain Valley helps support her assertion. This argument is part of a thematic concern central to the book: that the Vermont landscape is the result of a long continuum of interaction between a diversity of cultures and the physical environment.

Albers presents an account of the centuries-long process of clearing the primeval forested valleys and side-hills of Vermont. This was accomplished by contrasting waves of explorers, agricultural settlers, miners, and opportunists. She augments the central narrative with stand-alone vignettes of life in Vermont. These present diverse examples of the roles played by influential individuals and entities in shaping the destiny of the Green Mountain state. One such portrayal, of British Army Major Robert Rogers, highlights the importance of regional knowledge gained from Native Americans in extending colonial hegemony in the mid-eighteenth century. Another portrayal illustrates the fear of a pioneer farm family of the Champlain Valley in the 1770s, when they lost their home to Native Americans resentful of their presence in the Champlain Valley. These sub-sections appear throughout the book, and comprise an essential part of Albers's efforts to link individual actions with cumulative landscape change.

New homeowners and tourists enamored by the serene beauty of modern Vermont may be surprised by the portrayals of wasteful resource use that were the norm in eighteenth and nineteenth century Vermont. Beginning with the publication of George Perkins Marsh's landmark *Man and Nature* in 1864, observations of destructive occupancy Vermont countryside provide a stark contrast to current perceptions of the state as the exemplar of environmental stewardship. To emphasize these past excesses, Albers documents the deforestation

associated with the potash and charcoal-making craze, and the obsessive boom in Marino sheep husbandry in the Champlain Valley. She similarly documents the lasting impact of reckless efforts to extract shale and copper from the Green Mountain range's complex geology.

Perceptions of the heightening economic importance of amenities in the Vermont landscape are a central concern of the final two chapters. This awareness accounts for the identity of Vermont as a "rural paradise" since before World War II. A lively account of the 1930s political defeat of the proposed Green Mountain Parkway, a counterpart to Appalachia's Blue Ridge Parkway, illustrates the historic tension between commerce and conservation that still continues. Current debates over ski area expansion in ecologically significant alpine zones, and appropriate means for curbing the loss of family farms, show that the preserving cultural and natural landscapes are critical to the state's future.

The citation style of *Hands on the Land* shows that Albers seeks a popular readership. There are no in-text citations or footnotes, which is inconvenient for those seeking to use this book as an aid to further research. Bibliographies for each chapter are the principal means of attribution. While this makes the text read more fluidly, it is a sure source of frustration for scholars accustomed to the inclusion of citations and/or footnotes. The maps and photographs are beautifully reproduced, and integrate nicely with the text, but they all share the same lack of individual attribution. The author-date citation format, with source citations for each photo and map, would improve this work without significantly comprising readability for a popular readership.

Whether for the specialist or the general reader, this book offers an enhanced knowledge of Vermont and its distinct identity in the realm of North America. With the publication of *Hands on the Land: A History of the Vermont Landscape*, Jan Albers succeeds in presenting landscape history in a manner approachable to a wide readership. There is no comparable synthesis of the continuity between major epochs of landscape change in Vermont, so renowned for its humanized beauty and conservationist ethos. This book also raises the possibility that historical geographers can contribute more to an area of research and publication that resounds with the public, but is more visibly practiced by environmental historians such as Jan Albers.

—Frederick W. Sunderman
Saginaw State University



The Natural West: Environmental History in the Great Plains and Rocky Mountains. DAN FLORES. Norman, OK: University of Oklahoma Press, 2001. ISBN 080613304X (cloth) 0806135379 (paperback).

Dan Flores takes on a massive but plainly stated idea in this excellent volume—"It seems to me that understanding the animal within may be fundamental to our grasp of history" (p. 18). He asks us to re-examine the notion that human beings are infinitely malleable to the processes of innovation and accul-

turation, and that modernity has somehow matured us to the point of alienation and madness.

With far-ranging rigor and a fine touch with words, Flores reminds us that we remain “nature’s children.” But, *The Natural West* is not an environmentalist tract or neo-Malthusian screed. Far from it, Flores explores and explodes the “pristine myth” of the West as a lost paradise once tended by the peaceful hands of Native American ecologists. He holds the Great Plains and the Rocky Mountain regions up to the light for a challenging re-examination of our prevailing ideas about these two adjacent and functionally linked bioregions. Tellingly, he extols the virtues of “bioregional histories” as “one of the insightful ways for us to think about the human past” (p. 91). While Flores cares passionately about the West, he has no patience for simplistic recastings of place, romantic memories of the region as something it never was, and futile efforts to “restore” landscapes to some utopian bioenergetic state.

Dan Flores is too good an environmental historian for that. This volume and his other work place him in the upper tier of those plying these same essential waters—Donald Worster, Richard White, William Cronon, William duBoys, and a rising cast of artisans forging *longue duree* interpretations of landscapes.

The chapter “Nature’s Children” lays the foundation. This is fine historiography focused on his central point—human beings are animals as well as cultural beings and historians must face this fact directly. To Flores, “culture” is more vaneer than mandate; a collection of breathtakingly recent constructions by a species with powerful Paleolithic impulses, preferences, and fears. Yet, he has no ambition to remake environmental history as physical anthropology, primatology, or genetics. Flores simply asks that we not *exclude* our biology from the conversation. This is a grand, daunting subject haunted by the ghosts of social Darwinism and environmental determinism. But rather than profess to have answers, Flores offers many useful questions for intellectually vigorous discussion—the ways we perceive “place,” our penchant for destructive exploitation, and our denial of that part of our birthright which is faunal. He is telling us to have the courage to re-open the door to some of the seminal questions of the human experience—all of them infused with mystery and fraught with risk. Flores believes the risk is worth it, in fact, the greater gamble is to turn away.

Chapters follow that range spatially and thematically across great distances, but all focus on the human/land conundrum. Flores explores bison ecology, grizzly bear reintroduction, historic views of the Red River Valley, the Rockies as fragile “Islands in the Desert,” “Place,” his “Long Love Affair” with the Great Plains, and other central matters at hand. The updating and recasting of his excellent piece “Zion in Eden: Phases of the Environmental History of Utah” shows a scholar in full stride, interrogating his own past assumptions. What results in this case is a confirmation of his earlier position about the place: the Mormon idea of divine redemption for all environmental abuses remains staggeringly in force. I have studied Utah as he has and find no reason to argue otherwise.

The Natural West is a compilation of pieces written over the years. The pages reveal the breadth of Flores’ experiences ranging from the Caprock Canyonlands of West Texas to the knapweed fields he seeks to restore to native grass in Montana’s Bitterroot Valley. After first mowing, pulling, watering, seeding, and failing, he

reluctantly decides to spray the weeds with herbicide. The resulting passage shows Flores' lively mind at its most honest. "I felt horrible doing it...but I don't feel horrible about watching the fescues and bunchgrass emerge into the sunlight for the first time in decades" (p. 198). This anecdote reveals the ethical complexity of comprehending, conserving, restoring, and sensibly inhabiting the West.

This book is both fine scholarship and companionship. Flores' simultaneous use of literary references, historical sources, hard science, and personal asides is risky but well delivered. In the hands of a lesser scholar and writer this wouldn't work. It does here. The tone varies from piercing examinations of our assumptions about the human role in changing the face of the earth to poignant emotional observations. While standing in his beloved Caprock Canyonlands he muses that this is "roughly the 11,200th summer solstice sunrise people have watched across this ground" (p. 165). You are standing right there with him, feeling the warmth on your face, amazed.

I strongly recommend *The Natural West* to all historical geographers and historians not just the ones with an environmental prefix. I do this for one seemingly overwrought reason: unless the ideas of Flores and his co-workers gain more widespread acceptance, the human species may not pass through the current demographic/environmental bottleneck. Such a statement may seem like an echo from the simplistic "Earth Day" past but the unraveling landscapes of the world remind us otherwise. It must be said aloud and often—intellectually tasty deconstructive scholarship cannot wish away the insistent facts of Nature. Defining the environment simply as a blank spatial stage for the imposition of ideologies or a mechanical economic externality will fail equally whether this is done by traditional or progressive geographers and historians, or by capitalist or Marxist analysts.

The study of history and historical geography must be more infused with the kind of questions presented in *The Natural West*. Not to send us retreating from technological advancement but forward to a future based on an informed comprehension of our place in Nature. A future based on consilience not hubris. A timely and eternal idea. The volume will also be of great interest to cultural geographers, anthropologists, conservationists, and anyone wrestling with the "nature/human culture" dichotomy. As usual in most work by historians, more maps were needed. We are also a *visual* animal.

—John B. Wright
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Dixie Limited: Railroads, Culture, and the Southern Renaissance. JOSEPH R. MILLICHAP. Lexington: University Press of Kentucky, 2002. Pp. ix+146, index. \$35.00 cloth. ISBN 0813122341.

Dixie Limited is a work of literary history and criticism, in which Joseph Millichap seeks to describe and interpret the role of railroads in Southern culture during roughly the middle third of the twentieth century, using the works of noted authors and poets as a lens through which to view the Southern scene. In a

series of ten brief chapters, the subject is introduced, and the literary works of William Faulkner, Thomas Wolfe, Eudora Welty, Robert Penn Warren, Ralph Ellison, and the poet Dave Smith are reviewed, with Faulkner and Warren treated in two chapters each. Readers familiar with the prose and poetry of these authors will be tempted to stray from this book to reread passages from the books described, or the entire book. The title “Dixie Limited” is taken from an essay by Flannery O’Connor published in 1960, and likely does not refer to any actual through-passenger train. The term “Southern Renaissance” has come into use by literary historians to refer to the period from approximately 1930 to 1960, and includes the work of the Agrarians (*I’ll Take My Stand*, 1930) and their brethren, as well as Southern novelists (Faulkner, Wolfe), and many other notable authors. Millichap has chosen to include a notable African-American novelist who wrote only one work during this period (Ellison), and a “post-Southern” poet who began writing in the 1970s (Smith). Other authors (i.e. Walker Percy, Margaret Mitchell, James Baldwin) were presumably overlooked because their work does not fit the paradigm for the “Southern Renaissance,” or because they failed to include imagery involving railroads in their writings.

As a work in the genre of literary cultural geography, Millichap’s book is interesting but falls short in some important respects. Although Millichap attempts to ground his work in railroad history, he has devoted considerably less time to studying this field than he has to the genre of Southern literary criticism. Millichap relies on Scott Reynolds Nelson, *Iron Confederacies: Southern Railways, Klan Violence, and Reconstruction* (Chapel Hill: University of North Carolina Press, 1999) rather than Taylor and Neu’s *The American Railway Network, 1861-1890* (1956) for information concerning the railroad map of the United States in 1861 (p. 7-8), and fails to cite several recent monographs on Southern railway history. Perhaps, with its focus on the role and imagery of railroads in the culture of the South, Millichap has an emphasis too narrow to fully capture the cultural geographic allusions in the literature he reviews. The work of Charles S. Aiken, although limited in focus to a single author (Faulkner), captures the cultural geographic “sense of place” of north-central Mississippi more effectively. But this was not Millichap’s primary purpose, so perhaps this criticism is somewhat unfair.

What are we to make of Millichap’s work? The focus is intriguing and deliciously eccentric; there certainly had not been a similar monograph prior to this one. Historical geographers will probably prefer to read this literature for themselves, and seek out more broadly focused literary history and criticism with which to place that work in perspective. Cultural geographers may find the book of more interest, but only to the extent that it attempts to link railroads with the culture of the mid-twentieth century South. In today’s mass media, Internet age, it has become increasingly more tenuous to argue that popular fiction reflects regional culture (if, indeed, regional cultures continue to exist in the United States). Millichap would argue that it does, or at least used to. Those who find this subject of interest should certainly take a few hours to read his work, and form their own judgments.

—Russell S. Kirby

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Geography Militant: Cultures of Exploration and Empire. Felix Driver. Oxford: Blackwell Publishers, 2001, Pp. viii and 258, figures, index. ISBN 0631201114 (hardcover: alk. paper) 0631201122 (paperback: alk. paper).

The discipline of geography does not transcend geographers; it is not an immutable amalgam of phenomena and method, an essential slice of the intellectual pie. But neither do geographers freely create geography; it is not whatever geographers want to do. Instead, geography now and always is a momentary manifestation of a complex historical process. For modern, academic geographers to understand and engage more knowledgably in that process, they need to understand their current moment as part of the process through which modernity emerged. With *Geography Militant*, Felix Driver provides another history of geography that helps geographers to understand a critical aspect of that process: the role of British exploration in the professionalization of geography during the nineteenth-century.

After the introduction, succeeding chapters focus on some aspect of the early professionalization of geography during the transition from what Driver terms Geography Militant to Geography Triumphant. He derives those terms from an essay by Joseph Conrad that itself must surely draw on the Catholic church's categorization of souls as belonging to Church Militant on Earth, Church Triumphant in Heaven, or Church Suffering in Purgatory. But whatever the source of the concept of Geography Militant, prominently displayed in the monograph's title, its analytic utility seems minimal. A Conrad reference that more appropriately captures the shift from religious to scientific authority might have been First Secretary Vladimir's admonition to the agent provocateur in *The Secret Agent*: "The sacrosanct fetish of today is science. Why don't you get some of your friends to go for that wooden-faced panjandrum—eh?"

Conrad aside, Chapter 2 treats the emergence and changing character of the main British institution involved in the early professionalization of geography: the Royal Geographical Society (RGS). Despite Driver referring to contemporary theoretical developments in the history of science and professing a concern with "the wide variety of practices at work in the production and consumption" of geographical knowledge (p. 8), he for the most part provides a history of conflicting ideas about practices appropriate for the RGS, especially regarding the tension between its dual role as arbiter of geographical truth and agent of imperial power. Ideas certainly formed an important aspect of the process through which the RGS emerged and changed. Yet largely ignoring the relationship between those ideas and the dramatic realignments of social, political, and economic power during the nineteenth century does not reflect a concern with a "wide variety of practices" and obfuscates the processes, of such great concern to contemporary historians of science, through which particular arrangements of power and versions of truth emerge together.

Chapter 3, in contrast, by focusing on the RGS' *Hints for Travellers*, does begin to address one of a "wide variety of practices" involved in the process through which that institution changed. Driver argues that while some might interpret *Hints for Travellers* as an attempt to exert hegemony by, for example, projecting the RGS version of truth and how to produce it into "darkest Africa," geographi-

cal knowledge was by then, in fact, “already too large and diverse to be mastered” (p. 56). That conclusion will hopefully stimulate close readings of *Hints for Travellers* that will result in better understanding of the process through which the relationship between power and knowledge changed during the nineteenth century, particularly how the emergence of disciplinary power made the imposition of particular truths by sovereign power increasingly less relevant.

If the analysis of *Hints for Travellers* hints at “the wide variety of practices at work in the production and consumption” of geographical knowledge, the chapter analyzing an 1890 London exhibition of African artifacts and people addresses practices much more diverse than codification of instructions for exploration. Most of Driver’s analysis focuses on the display of two African boys because they so clearly manifest the discourse that categorized Africa and its people as puerile, as undeveloped, as premodern, and therefore as naturally available for appropriation by modern Britain. Driver, however, demonstrates the contested character of that discourse by analyzing the public representations involved in the exhibition together with the concurrent Scramble for Africa and the less public court record deriving from an action by the Anti-Slavery Society to have new guardians appointed for the two boys. The court record, for one, clearly suggests that the way the exhibition represented Africa and its exploration was a manifestation of a complex process involving conflicting representations and practices, in part aligned with class and gender differences. Yet, as Driver himself points out, all of those conflicting representations and practices nonetheless shared the same axiom: the two boys, and Africans in general, required representation because they were puerile premoderns and therefore unable to represent themselves. The court only arbitrated the way in which the boys should be treated; neither it nor the plaintiffs and defendants questioned that they had the power/knowledge to decide the most appropriate treatment. All of which confirms the theoretical distinction between an ideology versus a discourse such as Orientalism, which contains (in both senses) critical voices, the distinction between sovereign power versus disciplinary power, and the importance of understanding the processes through which academic disciplines and discourses came to play such a central role in legitimating (post)colonial power relationships.

The centerpiece of the monograph consists of three chapters, each of which focuses on an individual who personifies an aspect of African exploration. David Livingstone is the combination of gentlemanly missionary, scientist, and imperialist that became the RGS “brand.” Winwood Reade is the marginalized, self-destructive eccentric. Henry Morton Stanley, the brash reporter for the *New York Herald* who tracked down Livingstone at Lake Tanganyika in 1871, is the opportunist whose exploits the gentlemen of the RGS simultaneously abhorred and used to promote support for their own activities. Driver takes the reader from England to Africa with these explorers and does indeed address a “wide variety of practices at work in the production and consumption” of geographical knowledge. For example, he explicates parts of the complex web of interactions that linked philanthropists, scientists, politicians, and the RGS to Livingstone’s activities in the field. Reade apparently had an entirely different purpose—“cultivating his own marginality,” (p. 22) in Driver’s view—and his story thus epitomizes the diverse, changing, and complex motivations of the African explorers.

The conflicted reactions to Stanley's escapades also support Driver's point that "the cultural history of exploration appears much more heterogeneous than it might otherwise seem; a field of conflict and controversy, rather than a narrative of progress" (p. 124).

Surprisingly to anyone educated as a cultural-historical geographer, though, while Driver takes the reader to Africa with those explorers, African landscapes—yes, the very landscapes those explorers were engaged in appropriating—remain absent. Yet, far from being static objects available for appropriation by the explorers, those landscapes were going through substantial material/conceptual transformations during the nineteenth century. Landscape transformations from vegetation to settlement patterns were crucial aspects of the process of colonialism in which the activities of Africans and explorers in the field linked to those of philanthropists, scientists, politicians, and the RGS in Britain. Understanding the role of exploration in the early professionalization of geography therefore requires integrating those landscapes into any analysis. Landscape does finally appear in Chapter 8, which addresses the co-option of exploration tropes by social progressives in England, but the brevity of that appearance (pp. 192) merely emphasizes how marginal landscape is to Driver's "culture history of exploration" (p. 124).

On balance, *Geography Militant* is another commendable contribution to the history-of-geography literature. It should be of particular value to those interested in additional information on the involvement of the RGS in African exploration. The interplay of archival and published sources reveals some of the complexities of the process through which geography changed over the nineteenth century. The gestures toward the abstractions of theorists such as Bruno Latour and Edward Said enliven the wealth of concrete detail.

Geography Militant will hopefully stimulate even greater efforts to understand geography's current moment as a manifestation of the complex historical process of modernity's emergence. That effort will require *historical geographies* of geography, as opposed to *histories* of geography, that include landscapes in their analyses. And that effort will require serious engagement with theoretical abstractions that facilitate general understanding of the concrete details of particular places, people, and events.

—Andrew Sluyter

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Science in the American Southwest: A Topical History. GEORGE E. WEBB. Tucson, AZ: University of Arizona Press, 2002, Pp 272. \$48.00 cloth. ISBN 0816521883.

From the opening pages of *Science in the American Southwest*, George Webb makes clear that he has little in common with "New Western" scholars who seek to present complex, critical, environmental histories of science and scientists. Instead, Webb chooses a more traditional "progressive" view of science, depicting

advances that build steadily one upon the next, in an effort to “call attention to the central role science has played in the development of the American Southwest.” What we find, in other words, is a history of science largely unencumbered by postmodernism, or the social and political insights of regional accounts by authors such as Valerie Kuletz, Patricia Limerick, Donald Worster, and others.

Webb’s book is highly readable, interesting, and provides a useful survey of scientific progress in Arizona, New Mexico, and west Texas—the region he considers “the Southwest.” Webb approaches his material in three broadly chronological three-chapter sections. The first focuses on the establishment of the region’s science in the nineteenth century, the second takes on the emergence of a scientific community from 1900 through the 1945, including major institutions and women in science, and the third section looks at the regional growth of modern scientific principles for astronomy, teaching evolution, and exploring space.

Webb’s third chapter, on A. E. Douglass and his studies of tree rings, offers a fascinating look at the early challenges of dendrochronology—including Douglass’ determined efforts to legitimize tree ring analysis *as science*—while also establishing why the southwest’s climate and flora made this a particularly effective *regional* science. Douglass’ cross-sections of xeric, centuries-old ponderosa pine revealed growth patterns unavailable to researchers of Eastern forests: “critics assumed that the lack of patterns shown by trees in the humid East represented the normal state of affairs and that Douglass’ records were in some way faulty” (p. 70).

Webb’s treatment, in chapter seven, of “Astronomy in Southern Arizona” clearly establishes how the region’s climate and geography helped foster the growth of this science. Featuring arid, cloudless skies, few major centers of light pollution (at the time), and high elevation sites upon which to build facilities such as the Kitt Peak and Lowell Observatories, the desert Southwest might well seem environmentally determined to become an epicenter of astronomy. Webb plays this card lightly, but makes it clear that such regional characteristics contributed to the profusion of astronomers and observatories, and that these in turn led to important scientific recognition for Arizona-based institutions.

Webb’s approach works particularly well when his material lends itself to relatively uncontroversial chronologies. Where there is little room for contestation—for example, establishing that A.E. Douglass was a pioneer of dendrochronology—Webb’s treatment suits the material quite well. At times, however, Webb’s disinterest in socially or politically infused histories seems to leave the material a stitch or two short of full coverage. The controversy over a Mt. Graham observatory, for example, or the proliferation of a military science industry in the Southwest both lend themselves to critical treatments that extend beyond chronologies of progress.

The protracted battle over the University of Arizona’s plan to install new telescopes at Mount Graham merits only a dismissive wave in chapter seven. Webb writes simply that “self-styled environmentalists campaigned against the observatory in public and in court for more than a decade” and “Congressional intervention was eventually necessary to end the ordeal” (p. 149). This comes despite the fact that the environmentalists’ case hinged upon scientific evidence, gathered by the university and federal biologists, that Mount Graham’s habitat was essential to a red squirrel subspecies’ survival. Comments against the obser-

vatory came from sources as varied as the President's Advisory Council on Historic Preservation, a coalition of 21 environmental groups, three different federal court rulings, members of the San Carlos Apache tribe, and wildlife biologists studying the federally endangered squirrel.

Receiving similarly slight scrutiny is the militarization of the desert Southwest. Webb portrays Los Alamos and Sandia weapons laboratories as part of a colonial phase of science in the Southwest, when physicists and engineers from outside the region capitalized on its isolation to pursue their research agendas. It's an interesting proposition that could lead to a deeper examination of continued Western sentiments against outside interference and federal control, but Webb chooses not to work through the potential connections between scientific colonialism and sagebrush rebellions. Instead, he offers a straightforward chronology of the weapons labs' progressive expansions.

From its title, *Science in the American Southwest* suggests that it will convey a history of science framed by geography. Indeed, George Webb describes how scientific projects ranging from dendrochronology to astronomy and nuclear physics grew to prominence in the southwestern U.S. and have long both influenced and been affected by the region's people, physiography, and climate.

The dialectic between the cultural and physical attributes of this region has clearly influenced the production of scientific knowledge and George Webb portrays this with alacrity. Critical geographers or scholars interested in the networks that shape science, society, and the environment may be disappointed with Webb's rather traditional treatment, but this book presents a solid foundation for further exploration and a basis from which others—whether historians, political ecologists, or geographers—can launch their own investigations of science and regionalism.

—David Havlick

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Representing Place: Landscape Painting and Maps. Edward S. Casey. Minneapolis: University of Minnesota Press, 2002. Pp. xx + 366. ISBN 0816637148.

In this, the third in his series of philosophical works intended “to rehabilitate the neglected significance of place in contemporary thought” (p. xvii), Edward Casey asks a deceptively simple question: “what does it mean to *represent* landscape, that is, a portion of the perceived earth that lies before and around us?” (p. xiii) It is a question that has attracted considerable attention in the past two decades, not least among geographers. But Casey is a philosopher, and his approach diverges fundamentally from the dominantly semiotic and political tack taken to landscape meaning and representation and discussion of place by most recent writers. While he is familiar with an impressive, although not exhaustive, range of contemporary scholarship in the history of both art and cartography, Casey's interpretative strength and originality derive from his own discipline. His primary allegiance is to the tradition of phenomenological philosophy that runs through Husserl and Merleau Ponty to Gadamer and Heidegger. Like these, Casey

believes that modernity has produced an historical alienation from the materiality of the earth's and our own bodies. In a line of philosophical thought initiated by Descartes and formalized by Kant, representation has become the picturing of the world as a projection of mind, for which geometry is the appropriate language of an abstracted space. In this tradition, *place*—bodily situated and experienced*—loses its philosophical interest. The tensions between ways of apprehending the world are apparent in painting and cartography, principal media through which human experience of place and landscape is expressed and communicated. His densely argued and intellectually demanding investigation leads Casey to the principal conclusion that in their different but closely connected ways, landscape painting and cartography go beyond giving us the truth *about* places, landscapes, regions and indeed the earth as a whole; they give us truth *to* them. The goal of each medium is not confined to representation as pictorial exactitude through isomorphic resemblance, but reinstatement of a part of the earth that involves transformation in ways that convey its “material essence or sensed presence”*(p. 355).

These conclusions are reached through detailed examination of specific landscape paintings and maps. Paintings and maps are treated separately in the first two parts of the book, and brought together in the more philosophical Part III. Casey seems in part to suggest an historical evolution in both landscape painting and cartography, not merely in terms of their techniques but more generally in terms of the human appreciation of the external world. He refers positively to both Ruskin's and Alexander von Humboldt's writings on landscape appreciation, both of whom regarded it as a measure of human progress, although Casey is much more cautious in his claims than they. He is also less Eurocentric, devoting a chapter to Chinese Northern Sung landscape art and some attention to prehistoric, Chinese and Japanese cartography. But his subject matter in both landscape art and cartography is conventional, hardly moving into the twentieth century for substantive material and treating place and landscape as bounded material forms rather than as processes, as many geographers and landscape students would see them today. Casey also draws more heavily on art and cartographic historians' writings than on direct confrontation with material places and images.

Part I, “Painting the land” deals with landscape art. Its focus is American 19th century paintings and sketches, especially those of Fitz Hugh Lane, Frederick Church and Thomas Cole, in a detailed evaluation of the theory of the sublime in landscape. Following closely Barbara Novak's (1980) analysis of mid-19th century American art and reading of Kant's writings on the sublime in *Nature and Culture: American Landscape Painting, 1825-1875*, Casey recognizes landscape's “apocalyptic” and “contemplative” expressions as an outcome of a painter's having “so thoroughly experienced and taken in a given place that it has become one with his psychic space, a psychotopia.”(p. 51) The *genius loci* captured in great landscape art is thus a fusion of *genius*, or imagination: an investment of mind, and *locus*: the specificity of material nature. It is not clear whether Casey regards this fusion as a personal achievement of specific artists (as Ruskin might have done) or the product of a broader social evolution, as artists moved beyond topographic rendering of “site” (what Casey calls “landskip”) to the sublimity neces-

sary to render place (“landscape”). If the latter, Casey’s readings strongly suggests that evolution peaked in the sublime landscapes of 19th century romanticism. From these, Casey moves to John Constable’s paintings of the Stour Valley. This allows a shift in the geographical scale of analysis: to the representation of a “region”: “a portion of the earth’s surface that has become a significant cartographic or painterly unit”* (p. 352). Here long association and memory are vital to the artist’s capacity to capture the “essence of a region, composed of ‘concatenated places that are spatially continuous with each other as well as temporally co-existent and thus co-historical’”* (p. 352). And the artist, rather than transforming meticulous studies of specific scenes into a re-presentation that is true to a place, delivers, often through an intermediate stage of oil sketching, the region’s material essence. “A region does not impose itself on the place that specifies the scene of a painting but is discovered within the place itself” (p. 89).

The final chapter in Part I is devoted to Chinese landscape art of the Northern Sung period (11th and 12th centuries CE). Casey reads these inked and lightly colored scroll works through Chinese the energetic concepts of *chi* and *li* and the balancing principles of *yin* and *yang*, with specific attention to the writing of Kuo Hsi who was both a supreme practitioner of landscape art and one of its principal theoreticians. The insistent focus on mountains in Chinese landscape art reflects cosmological belief in their concentration of energy and allows Casey to consider the significance of height, depth and the placing of the body in landscape. The simplicity of composition and economy of line in Chinese landscape art reflect a “truth to place” that he believes comes less from visual sensitivity and discipline than from apprehending the spirit of a place through the painter’s sustained *bodily* presence in that place.

In an interlude between the first two parts Casey makes some thoughtful observations about other “places” involved in picturing landscape, specifically those produced by the location of the painted image, its surface, and its framing or bounding. These place factors also apply to mapped landscapes, the second type of re-presented place that Casey considers.

Casey’s account of cartography too flirts with an historical narrative, although not consistently, opening with a discussion of prehistorical “maps” and progressing through 17th century chorographic maps and a chapter on portolan mapping before discussing the role of the grid in both eastern and western mapping, both imaginative and projective. At times the discussion veers off Casey’s central focus on place and representation into debates over euro centrism in mapping or over the roles of words, signs and codes in mapping that seem somewhat marginal to his principal exploration of place experience and meaning. There is also a tendency to turn the different emphases among cartographic historians into polemical debates, which they themselves would probably not recognize, for example the divergence between P. D. A. Harvey and Catherine Delano Smith over the relative significance of factuality and symbolism in cartographic images. The issue is significant for Casey’s concern with the type of truth about place and landscape embodied by maps, but marshalling map historians into opposing camps hardly seems necessary to his project. Much more convincing and informative is his discussion on the kind of embodied place experience captured by the portolan form of mapping. This seems better informed than the discussion of Asian map-

ping which does not seem to advance Casey's broader objectives and contains some questionable claims. For example, the claimed originality of 19th century Japanese *ukiyo-e* maps used techniques for combining orthographic with perspective views of landscape that can be found in the work of 16th century Italian artists such as Egnazio Danti. The discussion of the roles played by the grid and modes of relief representation in mapping which follows is much more satisfying, because these bear directly on questions of representational truth that are central to the book.

Part III contains Casey's core philosophical discussion. In a detailed critique of Kant's views on representation Casey makes a case for recognizing the historical importance of cartographers and landscape painters—and indeed geographers—in sustaining a commitment to place as a substantive element of experience rather than merely an appearance projected through representation. The argument is too detailed and subtle to be summarized adequately here, but it leads to a critical claim of vital concern to geographers: "In the face of this alienation of place from us and us from place [consequent upon modernity], perhaps only the transfiguring power of painting, in legion with creative mapmaking, is capable of restoring that primary belongingness which acknowledges our antecedent ties to landscape and those of landscape to us" (p. 261). The claim resonates with much that is currently being undertaken at the junction of art and mapping, which makes one regret that Casey did not stretch his consideration to the present day and the exciting connections being made between geography, cartography and the creative arts.

In fact, throughout the book, Casey's terminology is overwhelmingly geographical, using concepts such as place, landscape, region, scale, map and space whose meanings have exercised geographers for decades. It is not surprising therefore that the book's epilogue turns squarely to the question of geography as a way of knowing and representing the earth's places and the world's landscapes. He offers a compelling argument for geography as a discipline which is both true about and true to the earth's places and landscapes although not necessarily a geography immediately recognizable to many of its contemporary practitioners. "Geography," Casey claims, "presumes the pre-given-ness of the earth and its inherent spatial characteristics, above all its regionalization into the naturally configured places that are its point of departure" (p. 265). Geography is "ineluctably cultural as well as natural" (p. 265), and its basic work of delineation is "fully achieved in the cartography of maps" (p. 267). But geography is strongly narrative, thus aligned closely with history. Since events are inseparable from places, time and space have to be interwoven in a truly comprehensive geography. "*It is in landscape that this intertwining of place and historical event is most intimately and completely realized*" (p. 274 italics in original).

Casey's book is densely written, at times heavy and obtuse in style. An editorial pruning would have increased accessibility and lightened the text without loss of subtlety. The work suffers a little from the lacunae that result inevitably from such an ambitious project of synthesizing vast areas of study: philosophy, landscape painting, cartography, geography. But these are minor complaints, for this is an important book. It needs to be widely read and discussed by geographers, for it represents a sophisticated and serious engagement by an influential

contemporary philosopher with the central questions of our discipline and a powerful restatement of geography's centrality within the humanities.

**The book has an extensive glossary of terms (pp. 347-55) that I quote where appropriate in this review.*

—*Denis Cosgrove*
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