BOOK REVIEWS

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Making Suburbia: New Histories of Everyday America. JOHN ARCHER, PAUL J. P. SANDUL, and KATHERINE SOLOMONSON, editors. Minneapolis: University of Minnesota Press, 2015. Pp. xxv + 387. 90 b&w photos, 1 table. $35.00 paperback. ISBN 978-0-8166-9299-6.

For nearly a century, suburbia has been characterized as the backbone of white, middle-class America—the new post-World War II "city upon a hill" where both pastoral and moral ideals could be achieved beyond the bounds of urban toil. This representation has begun to shift in recent decades as popular culture hits like *Weeds*, *Breaking Bad*, and *Fargo* dramatize the deviant lifestyles of white suburbanites. New comedies like *Blackish* and *Fresh off the Boat* offer an intersectional analysis of the suburbs by capturing how families of color have struggled with and have capitalized on claiming white middle-class privilege on the cul-de-sac. Stories of suburban deviance and conformity alike abound in *Making Suburbia*, in which editors John Archer, Paul Sandul, and Katherine Solomonson argue that as the suburbs have become increasingly more heterogeneous, the ability to define them as bland, maladaptive, sub-urban, automobile-centric, and homogenous becomes more difficult. Framed by both Henri Lefebvre's idea of space as socially produced along with Michel de Certeau's focus on the bricolage of everyday life, this interdisciplinary collection investigates how suburbanites create their own "spatial stories" through quotidian place-making practices and interactions (p. x). Following Kevin Kruse and Thomas Sugrue's *The New Suburban History* (2006) in their attention to locality, essays in this volume focus on local instances in which people see and define themselves as suburban within specific conditions and discourses. From garage bands to Asian American shopping malls, the essays illuminate how suburbanites have continually refashioned their communities and identities in often complex and divergent ways since World War II.

Chapters are divided into four sections—mobilizing, representing, gathering, and building—that range widely in methodological and conceptual approach. In the book's most thematically cohesive section, essays in Part 1 examine suburbs as mobilizing forces for political organizing, community building, and self-making. In these essays the design of the suburban home and community become the engine for social and political change. While Becky Nicolaides

and Stacie Taranto evidence how suburban living rooms in tightly-knit neighborhoods became sites of civic engagement for both black and white communities, Trecia Pottinger documents the successes of African American affordable housing organizers who resisted displacement by successfully advocating for a suburban-style condo project with open green spaces. Additionally, both Tim Retzloff and Christopher Sellers offer specific case studies that illuminate how distinct communities of suburbanites rallied together through community associations to defend their access to clean environments and gay socializing spaces.

Articles in Part 2 illuminate how suburbanites have utilized discursive techniques to represent themselves and their communities. In "Metaburbia," Martin Dines argues that the "multiple and sometimes conflicting" depictions of Levittown in Pam Conrad's *Our House* and the fictional Heron Bay Estates in John Barth's *The Development* evidence suburbia in a state of ongoing change (p. 89). Paul Sandul and Heather Bailey offer different case studies of suburban communities constructing their own cultural memories through civic booster events and historic preservation initiatives. In contrast to these top-down analyses, Ursula Lang's ethnographic study of yards in Minneapolis evidences the intimate connections between people and their homes, revealing how gardens facilitate not only a profound corporeal experience but remain sites for family and neighborhood bonding. David Smiley's investigation of shopping center design between the 1930s and 1950s outlines a visual narrative of white middle-class consumption in which the suburban strip mall was imagined as the automobile-friendly alternative to Main Street traffic. In her sweeping survey of "houses of the future," Holley Wlodarczyk argues that nostalgia for a "mythically simpler past" has continually framed design trends calling for less technologically advanced homes that reflect allegedly more "natural" lifestyles (p. 166).

In Part 3, authors demonstrate how local actors harness the suburban built environment as a tool to articulate shared community identities along lines of race, ethnicity, age, and religion. Willow Lung-Amam challenges the idea of the lily white suburbs by evidencing how recent patterns of immigration have made Asian Americans the most suburban ethnic group in the United States. Although suburban shopping malls have been derided for their focus on inauthentic consumerism, her investigation of Fremont, California's Asian shopping centers illuminates these spaces as significant sites of community building where Asian Americans of all ages make local and transnational connections. However, Jodi Rios's essay reaffirms the need for scholars to study the privileges of white suburban citizenship. Using the all-black Normandy, Missouri school district as her focus, Rios asks important questions about how space is racialized in ways that continue to reinforce urban inequality in the twenty-first century. Finally, Gretchen Buggeln and Charity Carney both examine different ways that churches are designed—through "youth rooms" that capitalize on teenage desires to rebel as well as stadium-sized megachurches—to materially and architecturally defend the image and identity of prosperity.

Essays in Part 4 evidence how homes have been spaces within which families assimilate to or differentiate from the suburban mainstream. Andrew Friedman offers an innovative analysis of how Cold War spies and double agents utilized suburban clichés while working undercover in Arlington's suburbs near the Pentagon. Anna Andrzejewski traces the tactics of architect Marshall Erdman in marketing prefabricated homes to doctors in postwar Madison, Wisconsin. Both Dianne Harris and Steve Waksman analyze how different rooms in the postwar ranch house became new sites for music making and listening for white families. From listening parties in the den to band practice in the garage, suburbanites' access to headphones and more insulated rooms ultimately functioned to reinforce white middle-class privilege of acoustic privacy. Both Matthew Gordon Lasner and Beverly Grindstaff trace the evolution of different design elements of suburban home design—shared social spaces in multiunit housing complexes and "outdoor kitchens" in single-family dwellings—through cultural shifts regarding ideas of family structure, the body, community interaction, and access to nature.

As cities become more heterogeneous, Margaret Crawford argues in the afterword that these various accounts of suburban life "suggest that difference may actually be the defining characteristic of suburbia, rather than the sameness consistently attributed to it" (p. 382). Demonstrating suburbia's mobility as both metaphor and materiality, the collection's diverse accounts of communities, families, and their dwellings evidence how the borders between the cul-de-sac and beyond remain malleable. Taken together, the collection answers "yes" to the question, "Do these places matter?" and reaffirms the call for scholars to further study the complexity of suburbia.

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Contested Spaces of Early America. JULIANA BARR and EDWARD COUNTRYMAN, eds. Philadelphia: University of Pennsylvania Press, 2014. Pp. ix+324, illustrations, notes, list of contributors, index, acknowledgements. $49.95, cloth, ISBN 978-0-8122-4584-4.

At one time the topic of "colonial American history" would conjure projects focused on the British, French, or Spanish colonies of the western hemisphere - particularly within the territories that became the United States and Canada. More recently, historians have re-focused the geographical lens to consider the geographies of "middle ground" spaces at the intersections of European imperial and indigenous American domains. Furthermore, scholars have sought to consider the ways in which European cartographies, colonialism, and nationalism have obscured Indian spaces and narratives. In *Contested Spaces of Early America*, editors Juliana Barr and Edward Countryman have assembled essays from twelve scholars who examine early American spaces and attempt to restore Indian landscapes to American historical geographies. As Barr and Countryman explain in their introduction, "When we pay more attention to the perspectives of America's Indian inhabitants, it quickly becomes clear that many more borders and borderlands existed than current historiographical discussion allows for, and the borders and borderlands that scholars do recognize often arose as much from indigenous forms of territorial control as from European assertions of authority" (p. 24). The four parts of the book explore this complicated scholarly terrain and the themes of power, landscapes, resettlement, and memory.

The two chapters in Part I, "Spaces and Power," explore the subjects of territoriality and dispossession. Pekka Hämäläinen, Rhodes Professor of American History at Oxford, explains the various "middle grounds" across the North American continent where different indigenous political structures adapted to and resisted various European political structures – and vice versa. Hämäläinen expertly traces the historical geopolitics of North America and demonstrates how such an approach can serve as a necessary corrective to narratives that neglect or deny Indian political agency. Allan Greer, Canada Research Chair in Colonial North America and a Professor of History at McGill University, examines concepts of territory at the scale of land cessions and notions of property. He compares and contrasts the ways in which different imperial legal systems, religious imperatives, and national goals shaped the approaches taken by English, French, and Spanish authorities to dispossession of Indians over time.

Part II, "Spaces and Landscapes," consists of three chapters that examine three distinct landscapes that were shaped by different cultural encounters. Elizabeth Fenn, Professor of History at the University of Colorado Boulder, explains the ecological histories that shaped the experience of the Mandan people of the Upper Missouri River. She discusses the recent archaeological

research that is uncovering the successes and resiliency of the Mandans before European contact, and also the ways in which these new understandings provide insight into the severity of the collapse of the Mandan people following European contact. Cynthia Radding, Gussenhoven, Distinguished Professor of Latin American Studies and Professor of History at the University of North Carolina Chapel Hill, focuses on the historical geographies of Northern New Spain and explores how the case of San Ildefonso de Ostimuri exemplifies the complexities of colonial and indigenous territories, commercial networks, and migrations. She argues convincingly that this case represents "conflictive *and* interdependent movements" and "layered territories" (p. 139). Finally, Raúl José Mandrini, formerly of La Universidad Nacional del Centro de la Provincia de Buenos Aires, examines the Pampean borderlands of Argentina and explains how the region should be seen as a borderland in which complex interactions occurred that included intermittent – rather than continuous – war, diversified Indian economies, and deep networks of commercial interchange.

In Part III, three authors examine contested forms of re-settlement: reservations, slavery, and migration. Matthew Babcock, Assistant Professor of History at the University of North Texas at Dallas, discusses the relationships between the Spanish and the Apaches and highlights how the peace agreements between the two involved a form of settlement for the Apaches that is very similar to the reservation system later employed by the United States. Chantal Cramaussel, Professor of History at El Collegio de Michoacán, explains the cases of three mining centers in northern New Spain that made use of the labor of captive Indians and argues convincingly that few colonial mines would have drawn large numbers of voluntary Indian laborers. Finally, Alan Taylor, Thomas Jefferson Foundation Chair and Professor of History at the University of Virginia, describes the policies of the British and Spanish in Louisiana, Texas, and Upper Canada that sought to strengthen colonial holdings in contested spaces by encouraging migration. He concludes that, "the British enjoyed better success at remaking Americans into reasonably loyal subjects. Comparing British Upper Canada, Spanish Louisiana, and Mexican Texas reveals that the British tapped a more tractable and less bellicose stream of emigrants" (p. 226).

The final part consists of four chapters that explore the realm of space and memory. Brian Delay, Associate Professor of History at the University of California Berkeley, explores the custom of "blood talk," or "dialogues about belonging performed not only through words but also through acts of violence and their attendant, urgent statements about who belongs to whom" (p. 230) in the Navajo-New Mexican borderland. Birgit Brander Rasmussen, Assistant Professor of American Studies at Yale University, analyzes the literary history of the captivity narrative of Etahdleuh Doanmoe, a Kiowa man held at Fort Marion, Florida in the 1870s. Ned Blackhawk, Professor of History and American Studies at Yale, discusses the creation of the Segesser hide paintings and the ways in which they inform borderlands and indigenous histories. Samuel Truett, Associate Professor of History at the University of New Mexico, concludes the book with a chapter that explores the ways in which American historical memory has been shaped by an obsession with the lost worlds of American antiquity. In one of his concluding arguments, he captures the purpose that guides the research presented in the other three chapters: "Our generation has rewritten the history of early America by pulling back the imperial skin and rewriting the stories of these lost worlds. But we have yet to fully understand those processes of uncovering and reburying the past that brought us to this point in the first place. It is time to revisit the narratives of antiquity and loss that created, unsettled, and then forgot early America" (p. 324).

All edited books risk unevenness in the quality of writing and a lack of coherence across chapters, but in assembling the content and authors for *Contested Spaces of Early America,* Julianna

Barr and Edward Countryman managed to avoid these pitfalls. The chapters in each of the four parts of the book possess internal coherence around a specific and meaningful theme, and the four themes are appropriately distinct yet cohesive. The result is a fascinating book that pushes scholars and students to explore contested landscapes in greater depth.

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The Curious Map Book. ASHLEY BAYNTON-WILLIAMS. Chicago: The University of Chicago Press, 2015. Pp. 224, 100 color plates, index. $45.00 cloth. ISBN 978-0-226-23715-2.

The Curious Map Book is curious indeed, and delightful reading or browsing for geographers, historians, and map aficionados alike. Ashley Baynton-Williams, an antique map dealer and researcher, has put together a collection of maps and map-related artifacts from the British Library. In a twist on the usual collections of historical maps, this book contains what he terms "cartographic curiosities," maps that "entertain the viewer and convey the message of the mapmaker, while frequently having little or no real useful geographical function" (p. 6). These range from map-based games to allegorical maps of love and life, to political cartoon-like maps illuminating the geopolitical tensions of the day. I'd beg to differ with Baynton-Williams on the last point – they may not contain useful information in terms of wayfinding, but these maps contain a multitude of information about place and the way that mapmakers of the lands where they were produced (for the most part England, though with a smattering of other countries, mostly European) viewed the world and their place in it. This book is a fine addition, in a historical vein, to a growing range of books that examine maps as tools of creative expression and social-political commentary, most notably Katharine Harmon's books *The Map as Art: Contemporary Artists Explore Cartography* (Princeton Architectural Press, 2010) and *You Are Here: Personal Geographies and Other Maps of the Imagination* (Princeton Architectural Press, 2003).

The book is organized chronologically, ranging from a 1493 map of the world to a 2008 map rug of Afghanistan (created to market to departing troops as a keepsake of their deployment). The maps themselves are reproduced in high-quality color plates (though for some of the more detailed ones, I would have liked to have a book many times the dimensions of the current one!). Baynton-Williams provides a page of historical and cultural context to help the reader decipher the maps and to better appreciate the map's positioning in history. There are several broad map categories that run through the text – maps as games and puzzles, maps as caricatures of the lands they represent (a sort of proto-editorial cartoon), maps as décor on objects (such as a tacky map-on-a-mug souvenir of the Battle of Trafalgar), and allegorical maps (illustrating, sometimes with priggish morality, sometimes with a more jaded view, the pathways to love, marriage, knowledge, and/or virtue).

The series of map caricatures of Europe are a particularly fascinating sequence, as we see the (largely British) view of the numerous wars that overcame Europe in the nineteenth and early twentieth centuries – the Franco-Prussian, Russo-Japanese, Russo-Turkish, Napoleonic, Crimean, and Boer Wars, as well as World War I. The light-hearted "serio-comic" takes on the Great War in its early days, when most observers predicted a quick end to a "gentlemen's war," are haunting in hindsight. One map, from a newspaper contest in 1914, asked readers of the Financial Times to draw in their predictions of the new boundaries of the post-war Europe. It isn't stated how many entrants actually survived the ensuring bloodbath; it also is highly unlikely that anybody came close to predicting the radical re-drawing of borders that resulted.

I was also particularly interested in the development of map-based games portrayed in these pages. Such games on these maps, with little variation for almost two centuries, consist of linear journeys along whose paths the players' progress is determined solely by luck (the sort of tedious game all too well-known by parents who have endured countless rounds of Chutes/ Snakes & Ladders and Candy Land). Such games started with mere cartographic illustrations on spaces, and were replaced with actual maps over which the linear path was draped. This genre of game usually had some educational purpose, with detailed information about each place where the player landed, or renderings of famous landscapes overlaid on the map. When actual branching pathways make their way into games in the 1800s, the players still had their routes determined entirely by luck. Finally, in 1908, we get a game that involves use of the map in a way that its geography – the way that different places connect to each other -- actually matters. The players of "How To Get There" navigated the subway to get to an assigned destination; the game is a clear predecessor of today's railway-building and route-finding games such as Ticket to Ride.

Baynton-Williams says in his introduction that he deliberately left out maps, particularly from the World War II era, that contained "more crude and unpleasant religious and racist overtones" (p. 9). Though I understand his motives in not wanting to perpetuate such noxious stereotyping, it's also partly through precisely such noxious stereotyping that the charnel house of the twentieth century was made possible; I think at least a representative sample would have strengthened the collection. This is a minor quibble, however. I found the book a pleasure to read and, even more so, to linger over, savoring the cartographic details that may not help us to navigate anywhere, but certainly help us to understand how we got here.

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Leadership in American Academic Geography: The Twentieth Century. MICHAEL S. DEVIVO. Lanham, MD: Lexington Books, 2015. Pp. vii+211, tables and index. $90.00 hardcover ISBN 978-0-7391-9912-1. $89.99 ebook ISBN 978-0-7391-9913-8.

As both a geographer and a former college dean, I was enthused to read Michael DeVivo's book, *Leadership in American Academic Geography: The Twentieth Century.* The book is an approachable treatise on the establishment and development of sixteen pivotal doctoral granting geography programs. Dr. DeVivo proposes that the development of strong programs was based on exceptional and transformative departmental leadership. While DeVivo provides a solid investigation of the history of geography programs, his analysis of academic leadership is what makes this book unique.

DeVivo borrows the concept of transformational leadership from the field of organizational psychology. A transformative leader is "one who motivates us to do more than we originally expected to do" (Bass 1985, p. 20; quoted on p. 2), and exhibits five crucial characteristics—(1) inspiration, (2) integrity, (3) selflessness, (4) scholarship and (5) proaction (p. 6). DeVivo applies these characteristics in his investigation of department chairs and their leadership strategies. Throughout the book, DeVivo postulates that the more successful programs were led by chairs who manifested these leadership qualities.

The book is a lively read, full of stories about the "Fathers of American Geography." The author employed a two-faceted methodology: he interviewed leaders in geography, and he watched the *Geographers on Film* oral history series. This approach provided rich sources of

data that he exploited to provide a detailed account of geography's growth as a discipline in the United States. DeVivo tells a story of geography, and through his narrative some of the personalities from our discipline's past come to life. We learn which of these renowned geographers were beloved by their students and which were disliked by their colleagues or subordinates. DeVivo also treats us to insights into departmental politics and how the leaders dealt with issues that plague many academic departments. Most interesting was how those politics could elevate departments to become premier programs or pivot them to fall into mediocrity or dissolution (such as Harvard).

While reading this book, I was reminded of the dusty black and white photographs that adorn the hallways of academic institutions. These photographs are inevitably of stern white men, as was this book. While probably not intentional, DeVivo's book clearly demonstrates the dearth of women in geography's early days. While not surprising, it is a sad commentary on the discipline that no women emerged as departmental leaders until the latter part of the twentieth century. However, to his credit, Dr. DeVivo scours the field of geography for examples of women faculty in the departments he discussed. For example, Phyllis Griess, at Pennsylvania State University, who started her career as the dean's secretary, received a doctorate in 1948 and remained on the faculty until the 1960s (p. 56). Furthermore, he spends some time discussing Ruth Baugh and Myrta McClellan, faculty at UCLA, hired shortly after the department was established in 1911. One explanation for the lack of women in the discipline could be the connection geography programs had to the military-industrial complex. Many of geography's academic leaders came from military backgrounds. In addition, defense funding supported the departments. At the same time that these geography programs were developing, there was a similar growth of programs in anthropology—a field rich with the voices and leadership of women. Could this relationship with the military-industrial complex be the reason for seeing so few women in the discipline?

A stronger treatment of the transformative organizational model is needed in the book. Because the model was developed in organizational psychology, most geographers likely have little to no familiarity with transformative leadership. Thus, a brief survey of the literature in the field and more explanation regarding the model would have been beneficial—at least to this reader. Also, at times, the analysis of transformative leadership was weak. The author sets as his goal, "The role leadership has played in the administration of geography departments' accomplishments" (p. 3). However, in some chapters, the transformative leadership model appears as an afterthought. In these cases, the author simply provided a short paragraph at the end of the chapter outlining a connection between transformative leadership qualities and the leadership at a specific institution. The last chapter, "The Transformational Leadership Imperative," was much stronger in its analysis of the leadership of geography departmental chairmen. In this chapter, the author grappled with applying transformative leadership characteristics to each of the major players discussed in the book. He designed a table that outlined the five transformational characteristics and applied them to each geography department and each leader within that department. This chart clearly demonstrates which of the leaders DeVivo postulated had the characteristics affiliated with transformational leadership. In this chapter, he also left us with this intriguing idea: some leaders such as Sauer, Cressey, McBride, and White "embraced a high level of social consciousness." DeVivo suggests that this attribute be explored as another "indicator of transformational leadership" (p. 164).

The readability of this book makes it readily accessible to both undergraduate and graduate students in geography. I think it crucial that geography students be aware of the history of our discipline. This book is a mixture of excellent research and intriguing stories that provide a treatise that explains not only paradigm shifts in the discipline but also uncovers the leadership

at the center of these shifts. The book also is valuable for current or aspiring department chairs. Not only does it provide a historical reference to past administrative practices, but the inclusion of the transformative model of leadership could provide a model of practice for those department chairs who seek to move programs forward within a supportive and inclusive environment.

Leadership in American Academic Geography: The Twentieth Century provides the scholar of geographic thought an insightful testament to our discipline's past. I hope the author has subsequent plans for additional books. I would enjoy reading a similar book which deals with the more contemporary past.

Reference:

Bass, B.M. *Leadership and Performance Beyond Expectations.* New York: The Free Press, 1985.

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Range Wars: The Environmental Contest for White Sands Missile Range. RYAN H. EDGINGTON. Lincoln and London: University Of Nebraska Press, 2014. Pp. xiii+268, maps, photos, index. ISBN 978-0-8032-5535-7.

Up until *Range Wars: The Environmental Contest for White Sands Missile Range,* the story of nuclear development in New Mexico has been predominantly a narrative of northern and central New Mexico, Los Alamos labs, Sandia labs, internationally renowned scientists, secret government projects, Cold War spies, and the terrors of nuclear war. Even when that story did not include those high profile, high reward narratives, it commonly focused around them, exemplifying the tragic juxtaposition of poor dispossessed land grant communities against the rise of the nuclear industrial complex. Ryan Edgington, to his credit, does not tell one of those stories. *Range Wars* is about looking to the South, to the Trinity site, and even further downstream to Alamagordo and Mexico, to the rarely acknowledged ranchers and cattlemen who lost their livelihoods with the expansion of the national security state. This text articulates environmental histories, species migrations, public land policy, antecedents to wise use, and even the viability of the nuclear tourism state. We have to think of this text as illustrating a kind of deficiency in academic work, underlining where in the past considerable attention was paid to blank spots on the map. Places and plans that once existed, but nowhere publicly recorded. History believed its role was to pull back the veil and expose secrets to the light, yet in doing so the everyday consequences of building an arsenal of war were overlooked. For example, everyday consequences such as where cattle would graze.

As a volume of history, *Range Wars* is unique in two regards. First, it offers a glimpse into the ranching interests of southern New Mexico as an antecedent to the so-called wise use movement that has recently pitted the interests of private property against those of national security projects, conservation, and others. In this regard, Edgington's work should not be overlooked as a potentially invaluable case study for understanding the political maneuvers of contemporary wise use movements, especially those springing out of Nevada, Utah, and Oregon, as well as the fodder for public lands scholars interested in the intersection of Department of Defense management and restoration, conservation, and preservation. Second, as a volume of historical analysis done in New Mexico, Edgington's work takes on the difficult task of articulating the disenfranchisement that many White and, to borrow Joseph Masco's term from his seminal text

The Nuclear Borderlands: The Manhattan Project in Post-Cold War New Mexico (Princeton University Press, 2006), Nuevomexicano ranchers in southern New Mexico experienced as the Department of Defense expanded during the height of World War II. In this regard, Edgington's work recalls similar contemporary environmental histories, such as Laura Ogden's 2011 book *Swamplife: People, Gators, and Mangroves Entangled in the Everglades,* (University of Minnesota Press) departing from the normative tradition of articulating dispossession through primarily a series of succeeding conquests set as historical phenomena, but rather showing dispossession as an ongoing process that evolves over time.

As an environmentalist critique, Edgington's work should be viewed as an anthropocentric move in historical analysis. If the Department of Defense dispossessed many ranchers of the lands that defined their livelihoods, it simultaneously created the possibility for species migration and protection that would have otherwise been impossible. That we find the African Gemsbok, a kind of two-pronged antlered antelope commonly called an Oryx, in New Mexico is remarkable, but imaging its success as a species displaced half-way around the globe is one part environmental conditions and one part continued human intervention. Southern New Mexico's similarity to the Gemsbok's historical range in the Kalahari provided the conditions for reproduction, but the value of the species is nowhere established in this geophysical coincidence. Hunting and game interests mobilize the Gemsbok into a radical new relationship directly in competition with other native big game species. In this regard, non-human species find themselves caught up in the nuclear industry in profoundly unpredictable ways.

But to what extent does Edgington break from historiographic traditions? Where does he take these premises? *Range Wars* claims to take an environmental approach to unpacking what the White Sands Missile Range is within the broader conversation of public lands in the western United States, but principally the data Edgington relies on is not environmental—not in the sense of tracking the fauna or geology of the region in conversation with the range's function—but historical. This raises an interesting concern in moving forward within the genre of environmental history. Namely, how does the scholar balance environment and history as two disparate but equal branches of knowledge?

Range Wars is a valuable treatise of nuclear history, public lands history, environmental history, and more. Its insightful, even-handed approach to capturing the minutiae of local concerns over federal management is essential for understanding the peculiar translation of differing public land epistemes that complicate the livelihoods of rural people living in the western United States. It should be of interest to a wide range of readers, but for a specific target audience this book is most suitable for scholars of public lands. The tensions over public lands in the West will only become an ever more intense struggle for freedom and prosperity as resources and species evolve to negotiate a place scarce in natural resources.

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Here Be Dragons: Exploring Fantasy Maps and Settings. STEFAN EKMAN. Middletown, CT: Wesleyan University Press, 2013. Pp. viii+284, maps, illustrations, index. ISBN 978-0-8195-7323-0.

I am a geographer because of fantasy literature. J.R.R. Tolkien's *The Lord of the Rings* drew me in with its descriptions of varying lands and peoples, all captured by the compelling maps drawn by the author's son Christopher. Though I am surely not alone in taking this path to the

discipline, there is surprisingly little scholarly analysis of fantasy from a geographical standpoint. Stefan Ekman's *Here Be Dragons* is a worthy attempt to begin to fill this gap.

Ekman describes his approach as "topofocal," highlighting how settings shape the stories told in fantasy literature. He references the field of ecocriticism as a guide, but devotes little time to explicitly laying out a critical or theoretical apparatus before diving in to his analysis of fantasy literature.

The book's subtitle describes its subject as "fantasy maps and settings," and in many ways the book deals with these two things as separate topics. A single chapter addresses the iconic pictorial maps that accompany many (Ekman calculates 34 percent) of the genre's books. Much of this chapter is dedicated to a survey of recent fantasy books, cataloging the features of their maps (such as the style of mountains, the hemisphere depicted, etc.). The chapter makes several important points, most notably highlighting the way the maps have a pseudo-Medieval appearance while largely adhering to the conventions of modern cartography. This relates, he says, to the paratextual status of the map, acting as a bridge between the main text and the reader. These insights may, however, get lost in the mass of purely empiricist cataloging of map features in this chapter. Overall, the chapter on maps offers much promise as a beginning to a study of fantasy maps. The material would benefit from future engagements by scholars with a more thorough use of critical and historical cartographic analysis.

Following the chapter on maps, Ekman dedicates a series of chapters to certain common features of the settings of fantasy stories, choosing for each several examples from recent fantasy literature to illustrate the different ways that different authors have handled those themes. This is geography in the sense of chorography or human-environment relations, rather than spatial science or critical studies of space and place.

The topics covered in these setting chapters include the presence of distinct domains of reality (e.g. the mundane world vs faerie), nature vs culture, and the bond between a ruler and the land. Ekman's illustrative texts cover a range of notable modern fantasy works, including Robert Jordan's *Wheel of Time* series, Terry Pratchett's *Discworld,* and Garth Nix's *Abhorsen.* The works in question come largely from the popular canon of Anglo-American fantasy. This means that the book can serve as a commentary on the "mainstream" of fantasy literature, as that canon exists as a real-world phenomenon. Nevertheless, one may wonder what we could see differently if the analysis were applied to more subaltern works such as fantasy written by non-Western authors.

As with the chapter on maps, the chapters on settings tend more toward the empirical than the analytical. Ekman gives a detailed exegesis of how each theme is present in the works he selects, detailing the specific features of that work's use of the theme. (For example, in describing the presence of alternate domains of reality, we learn whether the border between them is sharp or gradual, whether it is defended and if so from which direction, and so on.) His focus is always on the internal features of the text as revealed by close reading. Little refer-ence is made to the author's situation (nationality, gender, time period, etc.), or to any of the author's own public commentary on the work, or to the relationships of the works to each other beyond the specific thematic comparisons Ekman draws. This approach may delight or infuriate the reader, depending on which school of literary criticism they adhere to.

In both the maps and settings chapters, we get detailed descriptions of fantasy literature. What we don't get is a larger sense of "what it all means." The book as a whole does not have a clear overarching thesis, nor do individual chapters tend to build to a takeaway point about how we should understand fantasy literature. This may be due in part to the newness of the topic, and in part due to Ekman's attempt to bridge the disparate fields of comparative literature, ecocriticsm, and geography, with their divergent aims and goals.

I will admit that some of the greatest pleasure in reading this book came from reading the sections dealing with works I know the best (such as a passage on Stephen R. Donaldson's *Thomas Covenant* series), when Ekman's descriptions allowed me to imaginatively return to a well-loved setting. This is the same reason I might pick the original work off my shelf and flip through it – or better yet, admire the map! – when I lack the time or inclination to fully re-read it. The insights that come from Ekman's exegesis are interesting, but do not revolutionize my understanding of any of the works I already know well.

On the other hand, it may perhaps be enough – in a world that places so much more analytical weight on character and style – for this book to simply insist that setting *does* matter, and matter crucially, for fantasy literature. Ekman effectively argues that this is a topic worthy of attention by geographers and literary critics alike.

Here Be Dragons is not a definitive summation or comprehensive theory of the role of geography in fantasy literature – nor does it aspire to be. What it does do, and do well, is to provide a starting point for future scholarship on the topic. It will be a useful grounding reference for scholars who intend to explore these themes in greater analytical depth.

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❖ ❖ ❖

The African Burial Ground in New York City: Memory, Spirituality, and Space. ANDREA E. FROHNE. Syracuse, NY: Syracuse University Press. 2015. Pp. vii+435, maps, diagrams, plates, appendix, chronology of contemporary political events, notes, bibliography, index. $75.00 cloth ISBN 978-0-8156-3401-0. $49.95 paperback ISBN 978-0-8156-3430-0. e-book ISBN 978-0-8156-5327-1.

This book, an outgrowth of the author's doctoral dissertation research, is the result of many hours of interviews, archival research, dialogues among New York City activists, as well as people in West Africa and New York City who have ancestral ties to those who came as enslaved Africans beginning in 1626. The African burial ground in New York City was in use from 1712 to 1795 and slightly overlaps the end of slavery in New York City during the period 1770 - 1810. The book is comprised of six chapters, plus an introduction. While not specifically stated, this book is arranged such that it is germane to college classrooms in geography, archaeology, anthropology, political science, art history, and African history.

Geographically, Frohne concentrates on space, spirituality, and memory as the primary focus of her research. She uses space from various perspectives and time periods to tell the story of the Africans who lived, worked, died, and were buried in New York City, showing that enslaved Africans were not limited to the south, but were present in the north as well. The book is more than a historical geography of enslaved Africans. It is rather a documentation of the struggles experienced by the seventeenth and eighteenth century African populations in New York City as well as the twentieth and twenty-first century struggles to acknowledge and respect the spirituality of sacred space. That scared space was mostly unknown, or perhaps ignored, until 1989 when the first remains were uncovered during a Stage 1A cultural resource survey prior to the construction of the Federal Building at 290 Broadway. Intact human remains were excavated in 1991, but permission to begin construction of the building was obtained the following month, prior to the careful excavation of the African burial ground that was clearly shown on the available maps and related historical and geographic information. Thus begins the long struggle to preserve the sacred space of the African burial ground in New York City.

Chapters 1 and 2 examine the geography of the African burial ground in the context of land ownership and privilege in New York City. Frohne uses colonial maps and prints of New Amsterdam and New York City to set the background for the presence of the burial ground, and the beginning of geographical racism in the city. In researching maps and images from the earliest colonial period, it was determined that of the known maps, only four included the African burial ground. It is these four cartographic renditions that are analyzed in Frohne's study and provide the first insight into the tensions in the treatment of real estate between the Africans and African Americans in New York City and the wealthy European elite who had little regard for sacred space of lower class marginalized populations (p. 73).

Chapter 3 looks at the African burial ground in the context of archaeological excavations and the study of the human remains and funerary objects such as buttons, beads, and "conjuring-like bundles" (p. 109) that provide a geography of the African diaspora in New York City. Frohne provides an excellent analysis of these excavations, including the difficulties surrounding the political roadblocks between 1991 and 1993 to the excavations and the treatment of the skeletal material and funerary objects during excavation and analysis. The chapter is arranged in three primary sections: archaeological analysis providing information on the burial site, types of coffins used, their spatial organization, decoration, and other funerary objects; skeletal analysis providing insight into the health and well-being of the enslaved Africans; and geographic analysis, including the use of DNA, providing a global setting to the origins of those who were buried in the site. Overall, this is a well-documented review of the entire archaeological process, including the analysis of the excavated materials, historical research and geographic analysis using the plethora of archaeological and cultural resource management reports produced during the 1990s, as well as a deep understanding of the modern African American community.

Chapter 4 is an excellent discussion of the grassroots efforts that were necessary to not only preserve the sacred space but to mark it in an appropriate manner. Frohne captures the political mood of the era and the difficulties and frustrations faced by those who fought to keep the burial ground and its importance as sacred space to the descendants of the early Africans in New York City. In the spirit of full disclosure, this is likely a good place to let the reader of this review know that I was a part of the process in a small way. I attended many of the meetings described by Frohne, excavated the material found around Tweed Courthouse and City Hall Park, and screened the dirt taken from the Con Ed work. Her discussions and descriptions are right on, and show that grassroots efforts can be successful. The chapter ends with the emotional reinternment of the excavated remains in the ground from which they were taken. The reburial was a highly public event that marked a significant victory for the descendants of the Africans and African Americans who are part of the history of New York as well as the geography of their diaspora.

Chapters 5 and 6 complete the analysis through the lens of artworks that show African-based spirituality. Both chapters are instructive in that the discussion revolves around three major categories of artworks: art initiatives by the public, art commissioned by the government, and private offerings.

The strength of Frohne's work lies in her analysis of maps and other primary sources combined with contemporary works to reconstruct the struggle of Africans and African Americans as they lived, died, and were buried in New York City during the colonial period, and the struggle to preserve that history and their remains in the twentieth and twenty-first century. The book is instructive in regards to geography as well as the theme of sacred space. I highly recommend this book.

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❖ ❖ ❖

Hurricane Katrina in Transatlantic Perspective. ROMAIN HURET and RANDY J. SPARKS, editors. Baton Rouge: Louisiana State University Press, 2014. Pp. vii+200, maps, illustrations, diagrams, tables. $29.95 Paperback. ISBN: 978-0-8071-5843-2.

This edited volume, published on the eve of the ten-year anniversary of Hurricane Katrina, is a timely contribution to the now-substantial body of scholarship on that storm and to the broader body of literature on human dimensions of hazards and disasters. This book is the product of a conference held in Paris, France in December of 2005, only a few months after Katrina made landfall along the U.S. Gulf Coast. The contributors, all participants at the Paris conference, comprise a relatively eclectic group of humanities scholars and social scientists from the United States, France, and Australia. Significantly, almost half of the contributors are affiliated with Tulane University, whose operations were severely disrupted, along with most other schools and universities in and around New Orleans, as a result of Katrina.

An introduction by Romain Huret, one of the editors of *Hurricane Katrina in Transatlantic Perspective*, identifies three broad, overlapping themes around which the book is centered. The first theme focuses on the symbolic importance of New Orleans as a mecca of diversity and racial otherness and for its role as the *place* where Katrina occurred as represented by the media. The second theme explores Katrina as a singular moment in time that marked New Orleans and the lives of its residents and influenced how the wider world has come to perceive the disaster. A final theme highlights Katrina as a social and political construct, both in its immediate wake and during the long recovery that followed. These three themes are interwoven throughout the book and overlap within the contributing chapters themselves. The result is a wide-ranging, revealing, and at times, poignant collection of human stories associated with Hurricane Katrina.

Geographers will no doubt be drawn to the contribution by Richard Campanella, geographer and faculty member in the School of Architecture at Tulane. He traces the historical geography of race and space in New Orleans from colonial times to the present, highlighting the intricate chain of events that led to African American residents of the city being inordinately affected by Katrina. Anne Lovell, also deeply interested in the dynamics of race in New Orleans, provides a compelling history of Charity Hospital, which historically administered to the poor, African-American population of the city. Drawing from interviews she conducted with patients and local stakeholders, Lovell documents the multi-generational importance of Charity Hospital and the controversy surrounding its fate in the wake of the hurricane. Romain Huret uses government documents and media sources to construct an in-depth account of the well-publicized aftermath of Katrina and the now-apparent connection between organizational difficulties of FEMA and policy imperatives of the Bush administration.

Several contributors explore the role of symbolism and representation in the construction of New Orleans as the setting for Hurricane Katrina. Jean Kempf focuses on a selection of famous photographs to demonstrate how post-Katrina New Orleans was represented in the media and how, in turn, these images helped influence public imagination regarding the storm and the city. James Boydon examines how the reputation of New Orleans as a sinful city fueled inappropriate commentary from conservative Christian media outlets. Along similar lines, Andrew Diamond demonstrates how racial stereotypes associated with New Orleans played an important role in how the media represented the city during and after Katrina. Finally, Thomas Adams documents how tourism industry stakeholders and local policy makers collaborated to ensure the revival of tourism in New Orleans even at the expense of local residents.

Given the reputation of New Orleans a s a festive and creative city, it is fitting that a number of contribu-tors focus on how Katrina affected the arts and popular culture, and how these integral elements of the Crescent City have contributed to its recovery. Bruce Raeburn gives a poignant account of the efforts by brass band street musicians to help heal the city even as they face their own loss and tragedy from the storm. Sara Le Menestral explores the role of performance and artistic representation in the commemoration of heroes associated with Katrina and its aftermath. In his concluding chapter, editor Randy Sparks, provides an authoritative account of Mardi Gras as an historic cultural institution in New Orleans and examines its central role in the renewal of the city after Katrina.

One of the greatest strengths of *Hurricane Katrina in Transatlantic Perspective* is its focus on expeiences and perspectives that largely seem to have been ignored in the literature to date. As with any disaster, there is no shortage of superficial commentary on Hurricane Katrina. This book, however, delves far beyond the surface to uncover a wealth of narratives that collectively illustrate the multi-faceted nature of the storm and the many ways New Orleans residents have learned to cope with its aftermath.

The book is also a refreshing alternative to the reductionist science that characterizes much of the existing literature on hazards and disasters. Quantitative modeling of disaster events and their impacts has undeniable value to disaster mitigation and emergency management, but estimates of loss that rely only on numbers ring hollow in light of the pain and suffering felt by those affected by Hurricane Katrina. The contributors of this book teach us that qualitative research methods and the humanities in general have critical roles to play in our understanding of human loss, vulnerability, and resilience associated with hazards and disasters.

Hurricane Katrina in Transatlantic Perspective is a well-presented contribution to scholarly thought on Katrina. Its chapters are uniformly strong and collectively demonstrate the promise of humanities scholarship in hazards and disaster research. I highly recommend this book both to historical geographers interested in human-environment interactions and to hazards researchers who specialize in the human dimensions of disasters. This book also would be ideal as a reading supplement to upper-level undergraduate courses and graduate seminars that focus on hazards and political ecology.

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Travels into Print: Exploration, Writing, and Publishing with John Murray, 1773-1859. INNES M. KEIGHREN, CHARLES W. J. WITHERS, and BILL BELL. Chicago: The University of Chicago Press, 2015. Pp. xiii+364, maps, illustrations, table, color plates, appendix, notes, bibliography, index. $45.00 cloth. ISBN 978-0-226-42953-3.

The authors, two geographers and a bibliographer, have constructed a magisterial interpretation of the publishing process at the house of Murray, Britain's principal publisher of exploration and travel accounts in the late eighteenth and early nineteenth centuries. Most of those publications postdate 1815, when Britain had thousands of naval officers on peacetime half pay after the Napoleonic Wars and some of them engaged in exploration for adventure and supplementary pay.

Murray published 239 non-European exploration and travel accounts between 1773 and 1859. A volume dealing with so many different works can be unwieldy, but Keighren et al.

minimize that problem in two ways. First, in their text they refer to any given publication with the author's name or short title followed by parentheses containing a number in their appendix, which is an annotated bibliography, arranged chronologically, that includes for each entry authorship, full title, printer, format, price, edition history, and English or Nineteenth Century Short Title Catalogue number (ESTC or NSTC). Second, Keighren et al. discuss extensively only a handful of authors (John Barrow, Francis Galton, Maria Graham, John and Richard Lander, Austen Henry Layard, George Lyon, John Ross, and William Parry). Barrow merits the most attention as he was not only an author, but also, in his role as the second secretary to the British Admiralty and advisor ("reader") to the house of Murray, was a mediator of how explorations were to be recorded and how those words were edited for publication. We also are introduced to John Murray, Murray II, and Murry III and how and why the three men differed in their approaches to publishing texts on travel and exploration.

In such a wide ranging work, there must be some central focus to hold readers' attention and assist comprehension. Keighren et al. spotlight how three generations of John Murray and their editors and advisors altered manuscripts for content, style, and markets as well as shaped contributors' images as authoritative authors. The main documentary source is the National Library of Scotland's John Murray Archive, which is an extensive collection of manuscripts, correspondence, financial records, and published books. The firm's interest in travel and exploration was augmented by its role as the official publisher of Britain's Admiralty, the commanding authority of the British Royal Navy and the Board of Longitude, both of which helped underwrite Arctic and African explorations. Keighren et al. end their analysis in the year 1859, when the Admiralty-sponsored voyages in support of science and exploration cease.

Transforming an explorer's logbook or traveler's journal into a publication worthy of public acceptance, let alone approbation, can be a laborious and messy process. Those individuals exploring beyond Europe on behalf of the British government had to follow memoranda of instruction that dictated what they were to observe and record to further geographical knowledge; these explorers, however, were not always assiduous in following orders and sometimes took sloppy, illegible notes and often sketched maps in the field that later proved worthless for publication. Those who traveled for personal reasons of curiosity often focused on what they thought novel, not necessarily what was considered useful knowledge back home. Whether an officially sanctioned explorer or a dilettante traveler, a would-be author had to overcome what Keighren et al. call "the problem of credit:" how to ascertain the veracity of their indigenous informants and how to authenticate their travels to the reader. The voyagers on behalf of the Admiralty had greater access to credibility via shipboard libraries and instruments. Yet even these advantages offered no guarantees. For example, John Ross turned back from his 1818 attempt to discover the Northwest Passage, claiming that the Croker Mountains (named in honor of the first secretary of the Admiralty, John Wilson Croker) blocked his ship from sailing through Lancaster Sound; he even drew a picture of the range that later embellished his *A Voyage of Discovery* (1819). Then William Parry successfully navigated the Sound in 1820, proving that the Croker Mountains had been a mirage.

Keighren et al.'s discussion of Murray's manipulation of the written texts and accompanying paratextual material will make many readers smile knowingly. Even a distinguished author and lecturer like David Livingstone lamented the publication process, writing after the release of his *Missionary Travels and Researches in South Africa* (1857) that "I would rather cross the African continent again than undertake to write another book" (p. 225). Travelers like the Lander brothers, of lowly social status, typically witnessed their accounts being altered almost beyond recognition by the time they were in print. Murray's advisors would sometimes spend hundreds of hours altering manuscripts. The printers had the license to correct poor grammar, mispunctuation, and

anything else they considered erroneous. Artists prepared steel engravings for lithography that made mountains higher, slopes steeper, vegetation more lush, and natives more striking. In short, the published work was typically a collaborative effort, whether the author wanted that or not.

Murray's most important responsibility was to market its books in a manner that proved profitable. Keighren et al. reveal the many ways that a well-connected publishing house can promote its list. The *Quarterly Review*, created by Murray in 1808, although technically independent editorially, carried many favorable reviews of the house's books. Advance copies were sent to reviewers expected to puff the books for advertisements. Murray was not above intervening in the review process to protect its commercial interests. When Layard's *Nineveh and Its Remains* (1849) was about to suffer an unfavorable review in *The Times*, Murray III arranged for Sara Austen (wife of Layard's uncle) to write a review that substituted for the offending piece. As the nineteenth century unfolded and the public's literacy expanded, Murray responded by publishing shorter, cheaper editions under the names Family Library, Colonial and Home Library, and Reading for the Rail. Only the Colonial and Home Library carried many travel titles as it was to appeal to mobile readers throughout the British Empire, but it failed due to pirated editions overseas.

This handsome cloth edition would be a welcome addition to the library of anyone interested in the nexus of exploration and travel, authorship, and bookmaking. Keighren et al. have carefully documented in a most readable volume the complex process of transforming words about the world into print.

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Cuisine & Empire: Cooking in World History. RACHEL LAUDEN. Berkley: University of California Press, 2013. Pp. xiv+464, illustrations, maps, tables, index. $39.95 hardcover. ISBN 978-0-52026645-2.

Rachel Lauden's book *Cuisine & Empire: Cooking in World History* takes an extensive look at the changing role of food in our daily lives. The book asks the central question, how has cooking evolved over the past 5,000 years, and answers it by tracing the history of six different families of cuisine, including ancient barley-wheat sacrificial, Buddhist, Islamic, Christian, modern high, and modern middling cuisines. Through written texts, archival material, and archeological reports, Lauden constructs a history that traces cuisine from 1,000 BCE to the present. It is an ambitious project that should have produced a culinary geography, but unfortunately falls into the trap of breadth, not depth. The narrative is an extensive history of preparation techniques and common dishes throughout time, but lacks the rich details about foods and locations that cultural geographers crave.

Lauden sets out to write this book with laudable goals. She does not want to trace specific states and empires as other culinary histories have done. Instead she wants her book to demonstrate interconnections and cultural exchange through various cuisines. Going away from others in this genre, she does not include the history of agriculture, as that is only a part of the story. She wants this to be a more human tale that starts with ancient cuisines and travels to the modern age of a global middling cuisine. Along the way, however, her story of interconnections and cultural exchange becomes a redundant list of foods and foodways with little analysis or explanation. She rarely explains the food products she lists and fails to consider the importance of geographic concepts, like climate, in her minimalistic discussion.

In the introduction Lauden presents arguments that indicate that the book will be more than a history of food preparation. She delves into the importance of culinary philosophies, the

relation of cuisine to society, and the supernatural. She discusses how the history of cuisine she is constructing can demonstrate interconnections and interactions between historic empires. She also recognizes her limitations, stating that she feared writing a book of this type because of the potentials for historic errors in her narrative. She makes a very convincing argument that history should be more than a list of facts; that this narrative will be about seeking the patterns. The author then plunges into eight chapters where the scholarship and patterns that the reader is supposed to ascertain are buried in an overwhelming and exhausting laundry list of food and beverages typical of each time period.

Chapters 1 and 2 examine ancient cuisine, focusing on the mastery of grain cooking, the importance of barley and wheat to early sacrificial cuisines, as well as why root-based cuisines fell out of favor. Chapter 1 sets the geographic scene for the entire book, explaining the culinary conditions under which the narrative starts, in a time of hunter-gatherer societies and subsistence farmers and pastoralists. In these chapters the reasons for cooking food instead of eating it raw is introduced along with the philosophies that encouraged or discouraged cooking foods. An explanation of how hierarchies determined not just what and how much people ate, but how food was prepared and knowledge transferred is also included. Through these chapters, the reader becomes aware of the bulk of information to be presented in the narrative and how difficult it might be to absorb and process.

The remainder of the narrative proceeds in much the same manner. Chapters 3, 4, and 5 delve into religious cuisines, focusing on Buddhism, Islam, and Christianity. Chapters 6, 7, and 8 look at modern cuisines, examining French high cuisine and the creation and dissemination of European middling cuisines across the globe. Throughout, Lauden sacrifices analysis for a cursory examination of every possible scenario, piling information on the reader; information that may not be able to be retained or absorbed, let alone synthesized into patterns. In some places this is lists of foods. In others, the foods become a side note to the history of invasions, empires, kingdoms, and sacrifices. It seems that Lauden expects readers to construct their own analysis and conclusions from the narrative. Even the close of the book is nothing more than a thin commentary on modern cuisine with little analysis or concrete conclusions.

Among the many difficulties of this book, one of the most troubling is how Lauden reports information that she knows to be accurate alongside information that she and other scholars are less confidant, giving all equal weight and importance. In fact, in places she is somewhat flippant about whether it matters if the history is true or not. It not only hurts her credibility with readers and makes much of her writing seem like supposition, but it devalues her hard work. Additionally, the few maps employed seem to be an afterthought that are tangential to her case when the narrative screams out for more maps and geographic discussion in many places.

The key concern, however, is that throughout the book, ideas of culinary philosophy, cuisine and society, supernatural connections, and cuisine diffusion keep reappearing, but only as broad themes to explain the laundry lists of food that Lauden exhaustively generates as she elucidates what was part of each family of cuisine. Cuisine diffusion and culinary philosophies are discussed and demonstrated, but they are bogged down in continuous lists that bury the real gems of Lauden's narrative. The challenge she set out for herself is ambitious and required assembling numerous full-length historic texts. The fact of the matter is, if she spent more time on the analysis and less on listing foods, the book would be richer and more useful, instead of a simple list of facts that overwhelms the reader. There certainly is value in Lauden's narrative and important concepts are presented. It is a shame that those concepts are buried in an overload of information about different foods and drinks. Analysis and its ability to help readers to understand the history of empires should be the star of the book. Instead, readers need an independent course in world geography to help them make the connections she expects to be taken from the narrative.

Cuisine & Empire has the ambition to be a seminal part of historical food geography. It simply falls short by becoming a listing of foods and foodways instead of the analysis of interconnections and cultural interactions it proposes to be.

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Atlas of the Great Plains. STEPHEN J. LAVIN, FRED M. SHELLEY, and J. CLARK ARCHER. Lincoln: University of Nebraska Press, 2011. Pp. xvi+352, illustrations, maps, graphs, bibliography. $39.95, cloth, ISBN 978-0-8032-1536-8.

As its name implies, the *Atlas of the Great Plains* presents maps covering a wide range of topics concerning the North American Great Plains. In eight chapters, focusing on land and environment, history, population, rural settlement and agriculture, urban settlement and economy, politics and government, recreation and services, and social indicators, the authors provide carefully selected maps and diagrams illustrating phenomena of interest. Each chapter is divided into two or more sections and each section includes descriptive text providing background concerning the features included on the relevant map or maps.

The atlas begins with an introduction by John C. Hudson, who addresses the questions on everyone's mind, the elephant in the room: What are the Great Plains? What are the features that make this area, however defined, a region? And more particularly, what are the issues one should consider in creating a common definition for the purposes of this atlas? As demonstrated with an illustration by Rossum and Lavin (*Professional Geographer*, vol. 52, 2000, pp. 543-52), there are almost as many published boundaries for the Great Plains as there are studies of the Great Plains, and most studies have used different sets of criteria to define those boundaries. The authors chose to define the Great Plains as the area selected as such for the *Encyclopedia of the Great Plains* (Wishart, ed., University of Nebraska Press, 2004), utilizing base maps including each state or province with any areal extent captured by that definition, as well as the adjacent states of Minnesota, Iowa, Arkansas and Louisiana. In fact, to some extent this atlas can be regarded as a companion to that encyclopedia, given that its editor contributed the foreword.

The introduction is followed by a brief section describing how to use the atlas, and a series of reference maps. Each chapter is separated by a title page with an illustration. The authors can perhaps be forgiven for selecting an aerial photograph of a well-attended University of Nebraska home football game for one of these photographs, as others represent other aspects of regional culture, politics and geography. Each section within a chapter contains text describing the map or series of maps selected to illustrate that phenomenon. For example, in the chapter on "Population," the section on population density consists of eleven separate pages of maps, depicting the number of persons per square mile at the county scale for each census year beginning with 1810. Starting in 1890/1891, Canadian census data are included for the provinces of Manitoba, Saskatchewan and Alberta. As a bonus, the most recent population estimates are shown on a full-page map for the year 2006. For the demographically inclined, this chapter also includes a map showing the census year of maximum population for each county in the states displayed. Unfortunately, although this plate (Fig. 3-19) indicates that the boundary of the Great Plains is shown as a superimposed red line, it was inadvertently omitted from the published map. Nevertheless, one can infer that, while some counties achieved their greatest populations prior to World War I, many Great Plains counties now have populations smaller than those in 1920 or 1930, just prior to the Dust Bowl era.

Depending on the nature of the subject matter, individual map pages include one, two, three, four, or even six maps. The quality of the cartography is quite elegant, with color schemes selected to enable the reader to quickly discern differences in categories, and each plate includes a title and a legend. However, the plates generally do not include a scale, nor are the data sources identified.

This an attractive atlas, printed on high quality paper and produced with care. Anyone examining it will likely find something of interest within its pages, yet most will find that some topics were overlooked. Many maps and series of maps provide a temporal context for various demographic, social and economic phenomena, while others are generally ahistorical in nature. Historical geographers may find the maps displaying aspects of population change and processes of settlement by European-Americans of greater interest than those depicting current phenomena. Befitting the prior experience of the authors in producing a historical political atlas, the atlas includes series of maps showing voting patterns in Presidential and congressional elections beginning with the year 1860. Although the contexts differ, the maps show distributions of national legislative seats by political party for the Great Plains areas in both the United States and Canada. As a historical geographer whose work now focuses on population health, I commended the authors including maps depicting patterns of mortality, crude birth rates, and other health-related phenomena. While the atlas lacks an index, it does include listings of topics and maps in the front matter, and also includes a useful bibliography.

Those interested in the Great Plains in general will find this atlas a useful reference tool. It's relevance to historical geographers will depend on the nature of their inquiry. Taken as a whole, the *Atlas of the Great Plains* is a useful reference volume, which should be included in North American geography and map libraries.

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Power on the Hudson: Storm King Mountain and the Emergence of Modern American Environmentalism. ROBERT D. LIFSET. University of Pittsburgh Press, 2014. Pp. xvi+309, maps, photos, index. $25.95 paperback. ISBN 978-0-8229-6305-9.

Robert D. Lifset's book examines the controversy surrounding Con Ed's attempts to build a pumped storage hydroelectricity plant on the Hudson River during the 1960s and 1970s. The book is an important one. Lifset skillfully links the history of the environmental movement to an examination of electricity utilities planning, financing, and relationship to state and federal regulators. As such, the book provides a useful window into an important moment in post-War US history in which an ascendant environmental movement engages directly with a still-powerful, though increasingly fettered, electricity industry. Readers with backgrounds in the US electricity industry and the history of the US environmental movement will make the most of the book's many detailed passages, but others with more general interests in the history of technology, environmental history (especially those with interests in rivers), and the northeastern US region will find much to enjoy as well.

Lifset's project is based on news media, utility company archives, interviews, and the documents of regulatory agencies. The book begins by introducing readers to the historical geography of the Hudson River valley, documenting its transition from the darling of nineteenth century American artists to a sink for increasing amounts of industrial and agricultural pollution

by the 1950s. The introductory chapter also offers an overview of the role of the Con Ed utility company in abetting this transition, by supplying the residents and industries in and around a rapidly growing New York City with electric power and eventually locating new generation facilities along the banks of the Hudson. Despite tremendous public disdain – linked directly to the utility's high rates, clear contributions to air pollution, and seeming inability to provide reliable electricity service – it remained one of the most powerful and politically connected firms in the state, and Con Ed assumed that the proposed Storm King hydroelectric project would proceed with little public outcry.

But company executives and engineers could not have been more wrong. Lifset tells the story of opposition to the Storm King project in three sections which proceed chronologically. Part I of the book examines the early years of the controversy, with five chapters detailing the project's opposition transitioning from "classical" environmental concerns about landscape aesthetics and wilderness conservation towards "modern" fears that the project would irreparably alter the ecology of the river. Most persuasive in this section of the book is the detailing of how and why concerns about the project's impacts on landscape aesthetic could be successfully mitigated by Con Ed while concerns about its ecological impacts could not, and how this inability led to changes in environmental jurisprudence that have empowered activists ever since (discussed further below).

Part II, comprising the next three chapters of the book, considers the experiences of Storm King's opposition in different legal venues at the federal, City of New York, and State of New York levels. These chapters are each quite rich with detail regarding the ways in which project opposition was able to broaden its base of support to not only oppose Con Ed but also increase other environmental protections for the Hudson River valley. Part III, including the next three chapters, examines the actions of a financially weakened Con Ed in light of increasing (and increasingly effective) pressure from a more firmly established environmental movement. Especially interesting in these chapters are Lifset's details about the greater role of scientific information in resistance to infrastructure projects, and the ways in which new, more professionalized, actors wielded this information in the courts and legislatures. The book concludes with an epilogue detailing some of the legacies of the project from the time of its cancellation around 1980 through recent years (2012).

Lifset's book is very well done. However one critique would be that, although a major utility company is at the center of the story, little comparative context is given for the situation Con Ed found itself in by the late 1960s. Questionable service reliability coupled with a weakened financial picture and regulatory uncertainty (owing to emerging environmental concerns raised by a newly empowered public) was not unique to Con Ed, as US utilities from Michigan to California experienced similar turmoil in the decades from 1960 to 1990. It would have enriched Lifset's analysis somewhat to consider the stories of other utility companies in more detail, if only to demonstrate that episodes *like* the Storm King controversy were repeated around the country and resolved in different ways. At the same time, the book does not claim to be a comparative history of the utility industry, and ample scholarship in this vein exists elsewhere to which readers can compare Lifset's narrative themselves.

The greatest contribution of Lifset's book is the detail it provides to the environmental adjudication process. The book provides extensive insight into the changing jurisprudence of environmental civil suits during the time period covered, and especially the critical issue of "standing" – meaning, exactly who is able to allege injury and thus initiate or take part in a civil suit. The immediate victory of the activists who opposed the Storm King project was defeat of the actual project; the lasting impact of their efforts was, as Lifset argues "allowing environmentalists

to gain access to the federal courts" (p. 93). Conveying the significance of this point might be a bit of a challenge for instructors seeking to teach with this book in introductory and even mid-level undergraduate courses. But the text would fit comfortably into upper-level undergraduate and graduate courses on US environmental policy or seminars dealing with the history of the northeastern US, environmental history, or the history of technology.

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Terrain Vague: Interstices at the Edge of the Pale. MANUELA MARIANI & PATRICK BARRON, editors. New York: Routledge, 2013. Pp. xiii+256, figures, index. $50.96 paperback. ISBN 978-0-415-82768.

This volume argues for *terrain vague* — in-between or leftover spaces that interrupt the urban fabric — as a central concept in urban studies and design. Contributors describe abandoned buildings, vacant lots, temporary and permanent public spaces, land alongside transportation infrastructure, spaces between buildings, retired landfills, militarized buffer zones, and public memorials. *Terrains vagues* are residual, ambiguous, and interstitial spaces. Disparate *terrains vagues* are unified by the multiple meanings of terrain (land, site, and ground) and vague (empty, indeterminate, and fluctuating). Throughout the book, valuing *terrain vague* is a repudiation of modernist frames that privilege order and productivity.

The strength of the concept of *terrain vague* is that it links form and process to bring our attention to places and politics that have been overlooked. As geographers, our focus is often on process more than form, and I read the book through this lens. A key way that *terrains vagues* link form and process is through their seeming strangeness and the future possibilities they evoke. The editors write that *terrains vagues* are outside the city's "effective circuits and productive structures" (p. xi) and are an opportunity to examine ourselves and the city outside "frenetic circuits of work, commerce, and transit" (p. 1). Solà-Morales, the originator of the concept, writes that *terrains vagues* fascinate us because they reflect the paradoxes of late capitalism, especially our alienation from homogeneity and control. But geographies of order and disorder very much depend on the specificities of sociopolitical processes, and this produces a subtle divide in the book. The European contributors tend to view cities as homogenous, controlled spaces and suburbs as chaotic while those writing about the United States see cities themselves as potential sites of disorder against a backdrop of suburban conformity. This reflects the very different histories of city centers and suburbs in the two regions.

The book is structured in sections that outline locations of *terrains vagues* (Locations), their transformative nature (Traversings), and the possibilities of design interventions (Applications). Reading the book through the lens of process points to an alternative taxonomy in terms of conflict, structural violence and uneven development, and real estate development. Stavrides writes about how the emptiness of *terrain vague* is the product of often-violent processes of emptying and rupture in a chapter on the militarized buffer zone dividing the Cypriot city of Nicosia. Golden describes how emptiness was part of the deadly function of the no man's land of the Berlin Wall, allowing the guards a clear view. Structural violence gives a different character. Jim Stevens and Adhya, in an incisive analysis of Detroit and Clichy-sous-Bois in Paris, point to how shifts in investment and barriers of race and class are constitutive of *terrains vague*. Herron, also writing about Detroit, cautions against the aestheticization of industrial ruins as it evades the

responsibility that a deeper historical understanding would bring. These examples emphasize the violence of emptying, but *terrains vagues* that are left behind by urban development have a different flavor. Rahmann and Jonas describe Tokyo's landscape of constant renewal, where chaotic, slow-moving development processes lead to odd-shaped parcels being in transition for long periods. Careri evokes the chaotic, open feeling of voids amidst the sprawling suburbs of Rome. Lévesque describes a neighborhood in Beirut that has remained a *terrain vague* because it has been overlooked by forces neoliberal development.

Terrain vague is defined as much by its political potential as by its physical characteristics. Most fundamentally, the vacancy and emptiness of *terrain vague* mean possibility and freedom. Writing on the uninhabited *terrain vague* at the center of the Tarkovsky film *Stalker*, Radovi argues that *terrains vagues* hold possibility because they have no purpose; they are an alternative to use and usefulness and a manifestation of a reality that cannot be contained by tidy categories. He argues against intervention in *terrains vagues* because once there is a clear agenda for a site, the *terrain* loses its *vague* and becomes firm, unmagical ground. Kamvasinou and Roberts, on the other hand, see the idea of *terrains vagues* as sites for social alternatives as overly romantic. Instead, they call for *terrains vagues* as a kind of release valve to make urban landscapes more resilient. Writing from a context of violent conflict, Stavrides draws our attention to *terrains vagues* as threshold spaces that both separate and connect, where difference is encountered and can (and must) be negotiated.

The question of what is "outside" productive circuits is complex and has implications for the politics of *terrains vagues*. Franck, for example, argues that *terrain vague* is not so different from conventional public space as both are unproductive and open to multiple uses. However, Franck and some other contributors use a narrow definition of productivity. This leads them to define as "unproductive" sites that support real estate values without generating direct revenue, such as post-industrial parks like the High Line. A deeper understanding of the role of space in economic productivity is important to seeing beyond our current politics. Useful directions might include theories of uneven development on how abandonment can be part of capital cycles and theories of social reproduction on how public space can be part of the reproduction of class relations.

The final conundrum in this design-oriented volume is if intervention by designers destroys *terrains vagues* by incorporating them into productive circuits. The processes producing *terrains vagues* fundamentally shape the politics of intervention. Golden writes of the Berlin Wall that interventions negate the totalitarian ideology that created the emptiness at its center. Others describe the need for ephemeral interventions that preserve the openness of *terrains vagues* in areas dominated by development. Lévesque advocates building on the "found city," the possibilities inherent in the everyday. Scappettone describes kites, trails, and performance art at Fresh Kills landfill that activated the site but did not sterilize its history. Writing from the perspective of the disinvested and dispossessed landscapes of Detroit and the Paris suburbs, Jim Stevens and Adhya articulate an anti-colonial ethic of tending against designers' tendency to control and reinvent landscapes. They argue that to realize the political possibilities of *terrain vague*, designers must fully immerse themselves in context and create designs that are ultimately out of the control of designers.

In a final chapter on the power of indeterminacy and openness in contemporary memorials, Quentin Stevens argues that *terrains vagues* are not purposeless but in fact "give new social purposes room to reveal themselves" (p. 246). For geographers, this can sum up the potential of reframing "useless" spaces to show that they are a rich source of alternative futures.

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Precarious Worlds: Contested Geographies of Social Reproduction. KATIE MEEHAN and KENDRA STRAUSS. Athens: University of Georgia Press, 2015. Pp. xv+193, tables, bibliographies, index. $24.95 paperback. ISBN 978-0-8203-4882-7.

We shouldn't judge a book by its cover–but the cover image of Katie Meehan and Kendra Strauss' excellent new volume, *Precarious Worlds: Contested Geographies of Social Reproduction,* strikes me as productively juxtaposed against the book's content. The World War II-era image looks like this: a woman in a white button-up blouse looks down at the burring machine in front of her, her lips pursed and her forearms taut with manual effort. This image is a useful starting point for thinking about how women's work has been fundamental to industrial economies, yet fundamentally ignored by Marxists who privilege economic production over (often-feminized) social reproduction in their analyses of capitalism. However, it is not this image—nor this already-existing critique—that Meehan and Strauss want you to take away. Rather, it is precisely this sepia-tinged image of capitalist social relations and its increasingly anachronistic divisions between commodity production and social reproduction that they call into question.

If I could, I would replace the cover image with one of the many richly drawn portraits of precarious contemporary life offered by the contributing authors. Imagine each of the following: a family working together to maintain their shrimping boat on the Louisiana delta; a stay-at-home father in Boston making yogurt at home and selling the excess to neighbors; Kurdish women receiving "hygiene training" from the government while they launder their clothes in southeast Turkey. In each of these cases, the authors "advocate for social reproduction's continued and increased salience" (p. 15) "because of the ways in which it makes us see what those in power would have remain unseen" (p. 17). The "unseen" here refers both to capitalism's parasitical dependence upon underpaid and unpaid workers within and beyond the home, and also scholarly blindness towards the work of marginalized social groups that do not fit neatly within classical Marxism's emphasis on workplace politics. Many of the characters in *Precarious Worlds* are busy and stressed out as they cope with the tumultuous aftermath of the Great Recession and new regimes of neoliberal governance, even as their individual creativity and collective resilience does, at times, shine through.

This book is best read as a sequel to the well-known (but perhaps not well-enough-known) "Life's Work" special issue of *Antipode* (vol. 35, no. 3) from 2003. In the introduction to those articles, Katharyne Mitchell, Sallie Marston, and Cindi Katz propose the concept "life's work" as a shorthand for the complex ways in which the distinctions between life (i.e. social reproduction, affect, desire) and work (i.e. capitalist production, paid labor, and formal transactions) blur into each other and create new subjects—life workers—in today's neoliberal economy. They argue that unpaid labor, social difference, and the spatiality of everyday life is not "epiphenomenal" to capitalism, but "absolutely central to it" (p. 427). Over a decade later, in the closing chapter of the present collection, Katz, Marston, and Mitchell lament the ongoing "willful inattention" of social reproduction by many leading Marxist geographers, reminding us of the work that remains to be done within the field of geography.

As sequels go, *Precarious Worlds* is entirely worth reading, because it stands alone as a significant contribution to understanding the perplexing array of ways that we take care of each other under the precarious economic conditions exacerbated by the Great Recession. More than just reinforcing the arguments of *Life's Work*, it introduces new concepts and problems that extend the field considerably. For instance, Jessie Clark's chapter on how Kurdish women in Turkey become objects of state control brings together several of the core themes of the book. While

Turkish women do housework outside of the house in publicly-funded laundry centers, these women become objects of "development" by attending literacy and family planning courses that teach them how to "live life" in the context of ongoing Turkish-Kurdish tensions. "Life's work is centrally embedded in the complex struggle for political power," writes Clark (p. 57). Brenda Parker provides an often-absent voice in the literature on life's work: poor women of color. The Milwaukee women Parker observed faced such an "amplification" (her concept, p. 119) of the temporal and spatial demands of social reproduction that "they often lumped their lives and labors together" just to get by (p. 127). And getting by—often *barely* getting by—is, after all what the book is about. "Life will go on, but whose life counts politically is always in question" (p. 58).

The book is not without critical remarks. Meehan and Strauss recognize that more attention should be given to social difference and materiality, and the chapters move this argument forward empirically. In Chapter 5, Smith and Winders argue that the "life's work" rubric is often so broad as to miss the important differences that it claims to capture, and argue *against* "collapsing distinctions between work and life" (p. 105). Finally, in the forward Susan Braedley and Meg Luxton point out that the term social reproduction is used inconsistently and is in need of conceptual clarification. The internal critique of social reproduction in the book moves the project forward, and demonstrates how much work is left to be done on the precariousness of being—and staying—alive in the twenty-first century.

Precarious Worlds is an installment in the Geographies of Justice and Social Transformation series through University of Georgia Press. The book opens with an introduction by Strauss and Meehan followed by four thematic sections—State Transformations, Re-placing Care, Bodies and Barriers, and Working Materialities—and concludes with a reprise by Katz, Marston and Mitchell. Potential readers of *Precarious Worlds* will benefit from the UGA Press' knack for turning out well-edited, pleasantly designed books that are released in affordable paperback editions (under $30) at the same time as the more expensive hardback editions.

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Sea Monsters: A Voyage Around the World's Most Beguiling Map. JOSEPH NIGG. Chicago: University of Chicago Press, 2013. Pp. 168, maps, illustrations, glossary. $29.26 hardcover. ISBN 978-0226925165.

Olaus Magnus's 1539 *Carta Marina* is a prime example of how maps, especially those providing representations of folklore and/or fantastical themes, can influence how their viewers perceive the sense of place of a particular landscape, even re-imagining reality in some cases. The *Carta Marina* is a map of Scandinavia, having the full title of "A marine map and description of the northern countries…" and is split into two main sections: the eastern portion of the map shows the Scandinavia land mass, while the western portion has many illustrative depictions of sea monsters. Nigg devotes this book to explaining the significance of the map in creating and shaping the perceived oceanic landscape of Scandinavia and exploring the lore and history surrounding each of the illustrated monsters. In a broader sense, the book is not simply about these sea monsters; Nigg's engaging writing and use of illustration, lore, and historical context presents a narrative of how maps, particularly those highlighting mythic lore, shape the place identity and sense of place of a landscape. Further, in a historical geography context, his book shows the importance of considering the social and cultural environments in which maps were

created in order to appropriately understand their representations of a landscape.

The book is structured in a manner that transports the reader into the map through the metaphor of a voyage, beginning with an "Invitation to a Voyage," a set of chapters focused on the biographical history of the map's creator Olaus Magnus, the events leading up to the genesis of the map's creation, a description of the map in its entirety, and a discussion of other maps providing representations of sea monsters in an ocean environment, including Abraham Ortelius's *Islandia.* At this point in the book, we progress to "The Voyage," a series of chapters that navigate the reader through the left portion of the map (the section showing the sea monsters), detailing the ancestral lore associated with each monster, its context in the greater landscape of the map itself, and how the sea monster has been represented through other literatures and folklore. Accompanying this text is a page-spread size illustration (taken directly from the map) of each sea monster.

Throughout "The Voyage," Nigg takes the reader on a journey through the *Carta Marina*'s 22 depictions of sea monsters on the western portion of the map. At the start of the voyage, Nigg is quick to note that "sea monsters" are not represented in historical folklore as inherently evil creatures. Some of these monsters in the *Carta Marina* are depicted as kind to humans, such as the Rockas, while others, such as the Sea Swine, prey on humans that are particularly feeble and weak. Collectively, Nigg's guided voyage across the oceanic landscape of sea monsters in the *Carta Marina* highlight the importance of ancestral lore in understanding how landscape, whether real or fantastical, is interpreted through oral and written histories.

The book is designed, written, and illustrated in a manner that can appeal to all ages, academic levels, and disciplinary backgrounds. At first glance, the book reads as a leisurely text that is perhaps most suited to recreational map enthusiasts (i.e., outside of the classroom). However, upon delving into the chapters, which are rich in historical context and imaginative description, it is clear that this book would be highly suitable in a classroom environment in a variety of contexts, particularly those exploring how maps shape and narrate perceptions of landscape. Nigg's work is highly appropriate as a teaching tool in viewing imaginative geographies through their temporal context: the *Carta Marina* appears to be a fantastical map to current readers, but was once a representation of perceived reality in the sixteenth century. In teaching historical geographies, this book reiterates the temporal aspect of map reading: interpreting a map's depiction of a landscape must be done through a lens of the time period in which it was created. Symbols on the map, such as sea monsters in the *Carta Marina*, may hold a different significance and meaning to its viewers present-day versus in the sixteenth century, when the mythic ocean landscape presented the possibility of sea monsters living among the waters surrounding Scandinavia. Simply put, what appears now to be a fantastical map was a map showing a potential real landscape in the sixteenth century, reiterating the importance of reading the landscape through an historical lens.

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Reclaiming American Cities: The Struggle for People, Place, and Nature since 1900. RUTHERFORD H. PLATT. Amherst and Boston: University of Massachusetts Press, 2014. Pp. xii+298, figures, index. $29.95 paperback. ISBN 978-1-62534-050-4.

In *Reclaiming American Cities: The Struggle for People, Place, and Nature since 1900*, Rutherford Platt presents a comprehensive account of more than a century's worth of the historical geography of urbanization and planning in the United States. Creating a narrative framework for the changes that U.S. cities have experienced over the last century and the transformations that are currently reshaping our cities is an exceptionally difficult task, but Platt has largely succeeded with *Reclaiming American Cities*.

The introduction begins with the author's reflective train journey through post-industrial Massachusetts into Manhattan. Using what he sees in this journey, Platt skillfully establishes his message of hope for contemporary cities that is woven throughout this book. Platt argues that today's cities will be better off than historical cities, because they "will be shaped in important ways by the people who inhabit ordinary urban and suburban communities, rather than by the cultural, economic, and technocratic elite with their 'one-size-fits-all' solutions that often caused more problems than they solved" (p. 4). In effect, Platt contends that people caring about and personally investing in the places where they live can address urban problems in ways that other top down solutions cannot.

Following his opening narrative, Platt divides the last century of urbanization, and the ten chapters in his book, into three distinct eras. In Part I, Platt describes "The Patrician Decades, 1900-1940." Within this section, readers find brief but illuminating accounts of important topics such as the City Beautiful movement, the emergence of regional planning, the legacy of Hull House reformers, as well as the importance of architects Frank Lloyd Wright and Le Corbusier. In Part II, Platt discusses "The Technocrat Decades, 1945-1990." The chapters in this section deal with familiar topics, including urban renewal, suburban sprawl, public housing, and also the struggle between the ideas of Robert Moses and Jane Jacobs. Taken together, Parts I and II of the book are a very serviceable introduction to the important stories of U.S. urbanization. While Platt does not add much that is new to the body of literature about the historical geography of U.S. urbanization in these chapters, these sections are packaged together very nicely and are highly readable.

In Part III, "The (More) Humane Decades, 1990-present," Platt's key themes really begin to emerge. Platt argues that a fundamental shift in urban policy occurred in the 1990s. This shift is best described as a shift from top down, expert driven analysis toward bottom up solutions driven by local needs and resources. The old top down approach, as directed by the Patricians and Technocrats in Parts I and II of the book, was focused on large mega projects, making way for the automobile and the priority of accumulating wealth for urban elites. Platt argues that the new era of "humane urbanism" is instead "concerned with uplifting the lives of ordinary people, reinvigorating the places where they live, and rehabilitating local parks, streams waterfronts, forests, and other natural phenomena in their midst" (p. ix). By his definition, humane urbanism is a collection of efforts since the 1990s that is designed to make cities and suburbs greener, healthier and safer, more equitable and multicultural, more energy and resource efficient, more people-friendly and fun (p. 7).

Platt spends the three chapters of Part III exploring what humane urbanism looks like. Here we see clear evidence of communities that are revitalizing downtown parks, urban watersheds, or growing food in urban areas to create more humane landscapes. For example, Platt spends several pages of Chapter 8 discussing the creation of Chicago's Millennium Park, and then introduces the restoration of Portland's Oaks Bottom Wildlife Refuge in Chapter 10. Through extended vignettes such as these, Platt shows what this humane urbanism can look like

in practice. The stories that dominate chapters 8, 9, and 10 help Platt's book really shine. Where other books still interpret the role of cities as a places where powerful elites can increase their dominance, Platt writes of cities as places where individuals can make valuable changes for the good of their communities. This is an empowering vision for contemporary U.S. cities.

For all of its excellent qualities, *Reclaiming American Cities* is not a perfect book. Some parts of the book seem a bit dated. For example, one chart in the book compares the ten largest cities in the United States in 1910 and 2007 (p. 23). It is unfortunate that population figures could not have been updated closer to the publication of the book. Additionally, for readers who are familiar with Platt's other books, notably *Land Use and Society: Geography, Law, and Public Policy* (Island Press, 2014) and *The Humane Metropolis: People and Nature in the 21st Century City* (University of Massachusetts Press, 2006), some of the historical treatments in the book will feel overly familiar. These small notes aside, this book has much to offer.

In *Reclaiming American Cities*, Platt has written a very rich historical survey text that provides a useful framework through which readers can interpret urban history and contemporary urban planning. Readers looking for fresh theoretical insights and edgy interpretations of urban historical geography, though, would likely be disappointed in this book. *Reclaiming American Cities* would, however, provide a valuable text for students in many courses on urban environmental history, urban geography, or urban planning. Additionally, any reader looking for one book that will situate over a century of U.S. urbanization trends into a very readable book would be well advised to select this book as their guide.

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Exploring Atlantic Transitions: Archaeologies of Transience and Permanence in New Found Lands. PETER POPE and SHANNON LEWIS-SIMPSON, editors. The Society for Post-Medieval Archaeology Monograph 8. Woodbridge, England: The Boydell Press, 2013. Pp. xix+353, maps, images, index. $70.00 Hardcover. ISBN 978-1-84383-859-3.

In the preface to *Exploring Atlantic Transitions: Archaeologies of Transience and Permanence in New Found Lands*, Peter Pope poses the following question: "can we approach European expansion to the Americas and elsewhere without pulling on the greasy uniform of colonial triumphalism?" (p. xvii). Histories of European colonization of North America, Pope argues, have suffered from a teleological view that frames all early settlements as "embryonic colonies." Instead, as this volume shows, archaeologists are well placed to emphasize the complexities, tensions, and impermanence involved in early-modern European expansion and settlement. Engaging with the diversity of experiences represented by material culture allows a new understanding of the archaeological record of the North Atlantic. This reinterpretation of Europeans' objectives frames this collection of thirty-one essays emerging from the 2010 meeting to the Society of Post-Medieval Archaeology held at Memorial University in Newfoundland. These essays' geographic reach ranges from late tenth-century Russian settlement north of Novgorod, to English and Hanseatic merchant expansion in the North Atlantic, to the environmental impact and temporal understanding of forest clearance in British Columbia's Lower Fraser Valley. The majority of the book, however, is dedicated to Eastern Canada and understanding population mobility and stability in the early-modern Atlantic world.

The strength of the collection lies in its methodological and geographic variety and its highlighting of the diverse processes of trade, settlement, and resource extraction. The collection

begins with a series of essays on European expansion in the late Middle Ages, by Natascha Mehler, Mark Gardiner, and Mark Brisbane, which challenge us to reconsider the role of trade with the North Atlantic islands and how it set the scene for European commercial expansion to Newfoundland. A fascinating essay by Evan Jones brings us up to speed with the work of *The Cabot Project* and its attempts to unearth the history of enigmatic explorer John Cabot. The project's work was made no easier by Dr. Alwyn Ruddock's unusual decision to have her potentially ground-breaking unpublished work on Cabot posthumously destroyed. Outlining the meticulous historical research involved, Jones hints at some potentially significant discoveries. Cabot's expeditions of 1498-99 may have been more geographically expansive than historians thought and, intriguingly, might have had Franciscan missionaries on board who founded a Christian settlement at Carbonara, the first in North America.

The nature of the settlements that followed Cabot's and others' sojourns in North America are the subject of numerous essays that illuminate aspects of the lives of early settlers. Collectively, Pope suggests such settlements can be divided into two types. First, seasonal camps for migratory fishing dominated sixteenth-century settlement. Second, transient camps were replaced by increasingly permanent colonial settlements in the seventeenth century at Quebec, Port Royal, Cuper's Cove, and Jamestown. Pope proposes that the gendered nature of these later settlements indicates they were more than winter camps. Permanent settlement left distinct traces in the archaeological record, especially artefacts that suggest the presence of households (the domus). Pope provocatively suggests that a key motivation for more permanent settlement was the increasing availability of consumer goods in Europe. The relatively cheap availability of earthenware, metal pots, tools, nails, glass, knitted wool, distilled alcohol and more provided a "suite of innovations" that meant a "reasonably comfortable survival through a North American winter was now more feasible for populations used to more temperate climes" (p. 45). European life, with its developing consumer comforts, could thus be more closely reproduced in North American contexts.

That such changes in consumption occurred, is backed up by the section that traces the expansive transfer of both perishables and pottery from Portugal, Normandy, and Britain, to Newfoundland. Paula Marcoux's essay shows that the presence of certain foodstuffs, especially bread, were crucial for both their calorific content and their sense of familiarity and permanence. Tania Manuel Casamiro shows a host of other foodstuffs, including almonds, raisins, molasses, almonds, garlic, peas, wine, and salt were exported from Portugal to Newfoundland to support a growing resident population. Shipments of oranges, lemons, and berries would also have provided valuable nutrition to check both the maritime and land scurvy described by Steven Pendery and Hannah Koon. According to Eric Tourigny and Stephanie Noel, work at Newfoundland's fishing stations shows that by the late seventeenth century settlements had become complex enough to display dramatic class-based differences in diet.

Essays addressing the Calvert's activities in Ireland, Newfoundland, and Baltimore points to the emergence of an increasingly complex Atlantic world. James Lyttleton explores the Lords Baltimore settlements in Ireland. While Ireland has often been described as a testing ground for British colonialism in North America, Lyttleton notes that the Clohamon estate of the Calvert's in Wexford predated their settlement in Newfoundland. There was increasing overlap between the settlements in this expanding Atlantic world. However, interactions between these permanent settlements and indigenous peoples are only addressed in the last section of the book, which deals with relations between Inuit and Europeans in Labrador. Peter Ramsden and Lisa Rankin's essay offers a useful overview of scholarship on the Thule migration from Alaska to the Eastern Arctic. Indeed, scholarship suggests that the Thule may have migrated to modern-day Labrador after the Norse settled Greenland. It is also possible, Ramsden and Rankin argue, that

it was knowledge of Norse metalworking and the availability of iron that caused the Thule's comparatively rapid migration eastward. After the collapse of the Norse colonies they migrated south through Labrador in search of more Europeans. They conclude: "while the Europeans came to Labrador in search of new resources, the Inuit came in search of new Europeans" (p. 307). While the Inuit derived benefits in terms of trade and technology, Greg Mitchell shows how the persecution and violence the Inuit met at the hands of European settlers drove them to the brink of extinction; a fate met by their neighbors, the Beothuk in Newfoundland.

In *1492: The Debate on Colonialism, Eurocentrism, and History*, James Blaut argued "Europeans' conquest of the Americas represents the breakpoint between two fundamentally different evolutionary epochs in global history" (Africa World Press, 1992, p. 1). While this collection of essays does not dispute the impact of European colonialism, it does question a tendency to ascribe systematic intentions to early European activities. Such a distinction in intention may partly rest on the type of evidence considered. While we could read Richard Hakluyt's *Discourse on Western Planting* (1584) as a treatise outlining the rationale for the English settlement of
North America, the archaeological record is decidedly less bombastic. There is, perhaps, a disconnect between nascent imperial ideology and colonial practice. James Lyttleton points out "archaeologists are forced, given the nature of the archaeological record, to examine local and regional settings" but those local connections must be considered in terms of wider social processes and economic connections (p. 259). This collection points towards a valuable and growing body of work engaged in putting the archaeological and written records in deeper conversation with each other. It is this attention to detail and complexity that makes this volume valuable for historian and geographers interested in early Atlantic history and the European settlement of North America.

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The Struggle for Black Freedom in Miami: Civil Rights and America's Tourist Paradise, 1896–1968. CHANELLE N. ROSE. Baton Rouge: Louisiana State University Press, 2015. Pp. xv+344, figures, notes, index. $47.50, hardcover, ISBN 9780807157657.

In *The Struggle for Black Freedom in Miami*, Chanelle Rose provides a substantial sociopolitical history of the intricacies of Miami's long civil rights movement. Although Rose states early in the book (p. 11) that her research was not meant to "offer a conclusive history" of more than 70 years of struggle in Miami among blacks, whites, and international migrants over civil rights, *The Struggle* is a near-encyclopedic exposition of the movement's many historical facets, persons, and predominantly black social and civil organizations. Written largely for an academic audience and others with serious interest in Miami's history, Florida, the South, or American race relations, *The Struggle* makes major contributions to several bodies of literature of interest to geographers, particularly in historical, cultural, and urban geographies; geographies of race, ethnicity, and civil/human rights; and studies of the US South. Following a synopsis of the book's outline, I briefly discuss Rose's main contributions and assess *The Struggle*'s key strengths and minor weaknesses.

Rose divides her largely chronological telling of Miami's civil rights progress into three eras defined thematically by major racial-political struggles. The first era, covered in the first two chapters, addresses the politics of both white and black boosterism in Miami's early history (1896 through World War II) when city leaders began to capitalize on and promote Miami's geographic

site and situation as a tourist destination. White city leaders and boosters created what Rose calls a "tourist progressive mystique" in their promotion of beaches, climate, and supposedly "civil" race relations, but this mystique belied the complicated racial politics on the ground. Rose also spends considerable time unpacking the racial hierarchy specific to Miami's situation as a West Indies migrant destination, wherein whites often pitted African Americans and foreign-born blacks (particularly the large Bahamian migrant population) against each other to advance white business interests and maintain Jim Crow-enforced political power. Chapter 2 is a particularly powerful chapter focusing on a wide range of black protest efforts from the New Deal through the late 1940s, largely led by Bahamian Episcopal Rev. John E. Culmer.

The second and third eras in Rose's categorization of Miami's long freedom struggle fall during what most Americans characterize as "the" Civil Rights Movement from roughly 1950 to 1968. The second era, covered in Chapters 3 through 5, builds upon the historical legwork Rose covers in the first third of the book and emphasizes black activism, the alliances between blacks and northern Jews who migrated to south Florida, and the rise of the NAACP to become Miami's leading civil rights organization in the early 1950s. Rose defines the final thematic era, spanning over 100 pages in the last four chapters, as encompassing the rise of the Black Power Movement and the "Latinization" of Miami through increased Spanish-speaking tourists and mass migration of Cuban exiles after 1959. Much as in Chapter 2, this section of *The Struggle* excels in its coverage of activists who advanced progressive agendas by highlighting whites' hypocrisy—their willingness to cater to dark-skinned Latina/o migrants while oppressing local blacks under the "one-drop rule" of racial definition. In her epilogue, Rose brings the reader swiftly up to the present, briefly highlighting key post-1960s Miami racial politics including the continuing immigration of Caribbean people of African descent, HIV/AIDS stigmas in the 1990s, and the murder of Trayvon Martin and subsequent trial of George Zimmerman in 2012–2013. Although this brief epilogue will likely only whet most readers' appetites, Rose has set herself up nicely to continue covering Miami's history from the '70s to the present in a second volume.

The Struggle makes several strong contributions to the literatures of Civil Rights history, historical geography, the study of the South, and tourism and urban studies. Chief among these is how Rose unpacks and adds nuance to the traditional Southern racial binary between whites and African Americans (wherein whites are portrayed as possessing the greatest political and economic power at the expense of African Americans). Rose pays close attention to the intricacies of how constructed notions of race, particularly definitions of "blackness," changed as white elites employed many racial discrimination practices against African Americans and Bahamians while simultaneously having to consider changing those customs and practices as the city became more dependent on Spanish-speaking tourists and migrants. This ties directly to Rose's second contribution of providing strong evidence and examples of the effects of economic interests (namely, white elites' financial benefit) on racial positionality vis-à-vis the "one-drop rule" of defining blackness. Rose's third contribution is to add Miami to the growing list of studies that focus on the broadly defined Civil Rights Movement at the local scale. For example, Rose highlights the importance of Miami's NAACP, other black institutions and social networks, and the solidarity between Miami's black and Jewish communities following Ku Klux Klan-led racial violence in the 1950s.

Weaknesses in Rose's work are few and far between. Mainly, as a geographer, I would have liked to see some maps added to the fantastic collection of historical photographs found between Chapters 4 and 5. Thematic or historical maps could have been useful in providing readers with greater geographic context, say of the proximity of various places and neighborhoods Rose discusses throughout the book. My only other minor criticism is that the writing is a bit verbose in some sections, which contributes to the occasional tendency for passages to be difficult

to follow. This is less likely a concern for the academically trained but may limit its accessibility to lay audiences. Cultural and historical geographers with interests in racial justice, the US South, tourism, and "rights to the city" will find this book useful for its many contributions, outlined above. In keeping with being written for a decidedly academic audience, portions of the book (particularly the introduction and Chapters 6 through 9 on the Civil Rights Movement and Miami's "Latinization") could be useful for sufficiently advanced undergraduate classes and graduate seminars on race/ethnicity, civil/human rights, and cultural or historical geographies.

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A Historical Atlas of Tibet. KARL E. RYAVEC. Chicago: University of Chicago Press, 2015. Pp. xv+202, color maps, illustrations, color and black and white photographs, diagrams, graphs, index. $45.00. cloth ISBN 978-0-226-73244-2.

Tibet, called Po by its inhabitants, is an autonomous region in southwestern China. The author claims this to be the first complete atlas of the Tibetan region. He cites previous works that had limited historical coverage of this area. In these works, "Tibet is mapped as peripheral to Asia's large sedentary agricultural civilization and not from its own central position and perspective as a civilization" (p. xiii). This atlas maps the historical evolution of civilization across the Tibetan plateau and nearby regions, from the prehistoric era to the mid-twentieth century, when China annexed the territory.

Ryavec, a professor at the University of California, Merced, has created 49 maps. He accompanies these by several illustrations, with photographs by the author unless otherwise noted. The author also delineates which transliteration system he uses; this varies depending on type of material cited. Measurements (dimensions or distances) are presented in metric units. A majority of the maps display cartographic coordinates of longitude and latitude.

The author's goal is to allow readers to compare Tibet's spatial and historical patterns of political activity, commerce, culture, agriculture, and settlement. Many maps created by Ryavec exhibit meticulous details, both in political boundaries and the relief of the region. Footers placed on the odd-numbered pages indicate the maps being described in the commentaries.

Introductory maps (maps 1 through 8), general and historical in presentation, illustrate the region, its languages, and Tibetan networks. The author describes the Tibetan culture region as "vast, extending approximately two thousand miles from west to east and one thousand miles from north to south" (p. 4). Tibetans refer to this region as Gangs Ijongs (Snowland). He presents four macro-regions: western upper area (Ngari), central middle area (U-Tsang), eastern area (Kham), and lower area (Amdo). Ryavec's descriptions are very visually oriented and help users to locate the communities in the text. Photographs illustrate the various degrees of aridity in Tibet, from the arid badlands in Ngari to semi-arid in U-Tsang, and forests in Kham. The relief of Map 3, in its fine detail, presents a sense of the environment in which Tibetans live, mountains (some sacred), rivers, and monasteries. In contrast to the study of other empires of other regions, the history of Tibet is confined to localities, due to the region's "rugged terrain, high elevations, and locally-based agricultural subsistence economies" (p. 8). Map 4 in black and white, outlines the boundaries of each region. Map 5, in color, displays the density of over 2,900 Buddhist and Bonpo temples. The frequency increases near the larger communities of Lhasa and Derge. The author calculated these densities with 1962 township-level divisions of the regions. Map 6 presents a

traveler's perspective, with the time required to travel by foot at the rate of twelve miles per day, while Map 7 shows linguistic variables. The Tibetic family of languages is found in five countries—China, Pakistan, India, Bhutan, and Nepal. He details fifty languages within this tree.

After this point, Ryavec's presentation is basically chronological, beginning with "Prehistorical and Ancient Periods." Part 1 presents the Paleolithic to Neolithic periods, from 30,000 BCE to 600 CE. Ryavec describes the environmental changes of the region, from the ice age snow cover to forestation and domestication of animals. He follows with developments during the Iron and Bronze ages. During these periods, Tibetans developed crop cultivation and language, the most geographically extensive located in U-Tsang.

Part 2 presents the three centuries of the "Imperial period," from 600 to 900 CE. The first written Tibetan histories originate from this Imperial period. The author conveys the development of trade routes, particularly the Silk Road. The Yarlung Dynasty began with two seventh century emperors that laid the foundation for the Tibetan acquisition of the Silk Road, and the construction of several Buddhist temples. However, mass conversion to Buddhism did not occur until the ninth century. The development of Tibetan writing arose from taxation and record keeping by the bureaucracy. Another influence was the translation of Indian Buddhist writings. Later Tibetan texts chronicled commerce along the Silk Road, plus civil and military records.

In the extensive Part 3, "The Period of Disunion," Ryavec comments on eighteen maps, and covers the years from 900 to 1642. He notes that there were no Tibet-wide political patterns, and that the monarchies ruled in a decentralized method at best. From the tenth to thirteenth centuries, Tibetan Buddhism experienced a series of diffusions, developing sects such as Nyingma, Kadampa, Kagyu, and Sakya. External nations arose during this time: Muslim invasions of northern India and Kashmir caused Tibetan monks to translate Buddhist documents that would be lost in India.

During the thirteenth and fourteenth centuries, the Mongol Khans dominated Asia, and set up an administrative system for Tibet (map 22). Ryavec challenges the view that during the Mongol Empire Period, Tibet acted as a "singular political entity that quickly submitted to Mongol rule across the entire plateau region" (p. 88). His maps illustrate that only portions of Tibet fell under direct or indirect Mongol governance. In several instances, the author creates sub-regional maps to detail the smaller areas further (maps 23-25 amplify Mongol influences from map 22). One legacy of the Mongolian influence was the spread of Tibetan Buddhism, with construction of new monasteries in Beijing and Northern China during the Yuan and Ming dynasties. Maps 26-27 further amplify this change, as Tibet replaced India as the center of Buddhism; the latter map is a very detailed view of the site of a Tibeto-Mongol Buddhist monastery in Beijing. Map 28, supplemented by regional-scale maps (29-32) exhibit a similar pattern of general to specific region, and aspects, such as political geography, religion, and culture during the Pakmodrupa Period (1354-1642).

Part 4, The Ganden Podrang Period, also known as the Kingdom of the Dalai Lamas, is nearly as extensive, comprising thirteen maps that depict Tibetan life from 1642 to 1911. Ryavec follows the pattern of general map to present the overview, followed by maps with less physical coverage, which elucidate not only political and religious aspects, but illustrate the construction of forts, frontiers, administrative units, and relations to China's dynasties.

The author concludes with four additional maps that present a contemporary view of Tibet. The first of these (map 46) designates the natural resources of modern Tibet. Even gold, silver, and other metals were mined on a small scale prior to the 1950s. Other natural resources utilized by Tibetans have been caterpillar fungus and Matsutake mushrooms. Ryavec describes the region's land patterns (map 47; sand, meadows, forest) as possessing two types of economy, the vast high-altitude grasslands, and forest-filled river valleys. Even though "there are no

complete and reliable historical census data for all of Tibet" (p. 180), the author has displayed in map 48 the population densities and ethnicities, at the turn of the twenty-first century. The final map exhibits the territorial administration by China, with current disputed land claims between China and India. He further presents in fine detail the autonomous country of Bhutan.

This atlas displays much more than a singular focus of maps, as it conveys historical geography and material culture. Ryavec uses figures and tables to express these relationships. The author also presents details of sub-regions in many of the maps, linking these in the text. In several of these maps, the author exhibits elevations and areas of snow cover, which give the reader a perspective on Tibetan life. He places events in the context of culture and history quite well.

Researchers may also ascertain the value of an atlas through the utility and functional usage of its index and/or gazetteer. *A Historical Atlas of Tibet* employs both hierarchical access and specific access. "Rivers, river valleys" lists twenty-two rivers, many with cross-references. The same applies to "coins," "food and agriculture," and "Dalai Lamas." Cities, towns (Derge, Lhasa), regions (Ngari), persons (Khubilai Khan, Songsten Gampo), monasteries (Muge, Sershul), and Buddhist sects (Nyingma, Kagyu) are given specific entry in the index.

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Coal & Empire: The Birth of Energy Security in Industrial America. PETER A. SHULMAN. Baltimore: Johns Hopkins University Press, 2015. Pp. xii+317, halftones, bibliographic essay, index. $49.95 hardcover ISBN 9781421417066, $49.95 e-book ISBN 9781421417073.

Although energy politics usually is framed in terms of oil in the twentieth century, Peter A. Shulman effectively and persuasively rewinds the understanding of this to the 1840s in his debut book *Coal and Empire*. For Shulman, "It was not oil but coal that posed new problems" (p. 5). The importance of high quality, reasonably priced coal for commercial, naval, and mail ships was the US's first foray into what may be called energy politics. Anyone seeking to explore the logistical aspects of empire or a deeper historical understanding of natural resources and energy geography should read *Coal and Empire*.

In addition to re-periodizing the start of energy politics, Shulman problematizes the narrative of foreign coaling stations being the driving force behind US imperial expansion. He argues that it was not until after the Spanish-American War in 1898 that foreign coaling stations became seen as definitively necessary. The reticence for foreign coaling was not as simple as one pitting expansionists against anti-imperialists. Rather, those in the US navy saw the perils and expenses that came with developing and defending distant fortified coaling stations. A global coaling network was Britain's model, which the US was not eager to copy. Until 1898, US officials tried their best to work around the need for foreign coaling stations by investing in technology and hoping that coal would be available in foreign ports at reasonable market rates. There were exploratory efforts for foreign coal dating back to the 1850s, but in the three decades preceding the Spanish-American War, "the need for coaling stations was not an uncontested fact but an argument. As Americans argued, they helped construct the very idea of an American national interest in coaling stations in the first place and finally in coal itself" (p. 126).

Shulman's argument builds towards his insights in his final two chapters, "The Debate over Coaling Stations" and "Inventing Logistics." The first three chapters provide historical background and conceptual threads that are later woven into strong arguments on foreign coaling

stations and coal's role in elevating logistics from an afterthought to something synonymous with war. The fourth chapter, "The Slavery Solution," is an interesting discussion on the rising importance of coal during the Civil War. However, its focus on establishing a coal-rich colony in Chiriquí, Panama for ex-slaves does not have staying power in the book's broader narrative. Whereas all the other chapters have evidence and concepts re-emerge in the conclusion, Chiriquí is only given the briefest of mentions.

Shulman's work is grounded in political history and an understanding of coal's role in an early socio-technical system. His focus on politics and technology mainly concerns Congress, and there are deep dives into the National Archives, Library of Congress, and congressional primary source documents. This is generally a positive, and largely the result of this book coming out of Shulman's doctoral work at MIT. However, when he writes of Americans, he confides his public remains limited to political and naval elites or private businessmen who deal with the government. Readers with interests in social history or a collective national ethos will find that some early promises of this are not fulfilled.

Thematically, *Coal and Empire*'s strong research paints the raw material's unique challenges. Coal is not easily commoditized or supplied. "If coal was already an international commodity in the 1840s, it was one that largely lacked infrastructures of credit, warehousing, and distribution" (p. 35). The passage of time led to private coal agents and a rise in logistics, but coal still proved fickle. Into the 1910s, Pacific ports received their coal from West Virginia because Alaskan coal lacked the infrastructure to compete with the more-distant eastern coal (p. 188-89). Even as oil was taking over as the preferred fuel, coal's infrastructure, shipping, and source quality mattered more than its location.

Despite his research emphasizing coal's uniqueness, Shulman periodically fights his own title in an attempt to recast the debate of coal and empire as one of energy and security (p. 7). Sometimes he attempts to make the problems confronted by coal ones that are not simply oil-based but "would confront us and our integrated world regardless of our sources of power" (p. 13). This poses a problem in the second chapter, "Engineering Economy." The first half deals with the particular differences in types of wood and later in coal. The second half, by contrast, deals with the congressional politics behind engine designs and fuel economy more generally. Technology and congressional politics ascend but coal is scarcely mentioned. While efficiency may not need to be centered on coal, a change in energy source would change the socio-technical system as well as the private actors who benefit from these transactions. He also notes oil had its unique problems. Because it was considered the property of the well that drilled it, regardless of where it was located underground, the navy was pressed into the decision of leaving its oil in the ground or pumping and storing it. This gave rise to the navy's involvement in the Teapot Dome scandal (p. 199-208). Given the unique problems coal and oil have, the casting of coal as energy may draw in a broader audience, but it does undermine resource-specific particulars Shulman otherwise meticulously supports.

Geographers will find *Coal and Empire* complements the discipline's many accounts of empire, most notably Neil Smith's *American Empire* (University of California Press, 2003). It also lends historical depth to the politicization of natural resources. One of Shulman's achievements is writing about US empire while effectively sidestepping the well-trodden historiographic debate on whether or not the US had an empire (p. 7). This last point is a welcome breather for those who study US foreign relations in this period. Regardless of where you stand on the nineteenth-century US imperial question, the resources, technology, and politics behind expanding US interests have long needed the careful treatment *Coal and Empire* provides.

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What is Landscape? JOHN STILGOE. Cambridge: The MIT Press, 2015. Pp. xiv+264, b&w photographs, notes, bibliography. $19.95 hardcover ISBN 978-0-26202-989-6, $13.95 e-book ISBN 978-0-26233-076-3.

Few concepts manage to pull off the sleight-of-hand accomplished by "landscape"—the trick of being both instantly recognizable and maddeningly ineffable. The term is not only broadly understood but also powerful; for many geographers, it encircles a set of themes that include the natural world, social relations, aesthetics, statecraft, and the work of human design on the earth. Yet almost nobody can say, with the authority of a final pronouncement, what landscape really *is*. The title of this new book suggests that in it we will find John Stilgoe hazarding a try at this difficult question.

As it happens, however, Stilgoe elects not to confront his reader with a didactic and formalized lecture on how to absolutely define "landscape," but instead invites him or her on an impressionistic and suggestive tour through loose ends, forgotten customs, and secrets hidden in plain sight. In nine chapters titled with richly ambivalent single terms (like "stead" and "field"), the book takes the form of a wander through words: some familiar but unexpectedly layered (gutter, burglary, cottage), others obscure (eldritch, runagate), and all of which reverberate with meanings which have been for the most part lost as folklife gives way to mass cultural standardization. At some points Stilgoe pauses for an extended description of a set of interrelated terms such as meadows, glades, and lawns (pp. 150–153). Elsewhere he skips around with a kind of puckish delight—for instance, from home to menagerie to yard to burglary within the space of three pages (pp. 110–112).

The book, therefore, has an oracular quality which, I believe, is both intentional and crucial for understanding Stilgoe's attitude towards this elusive topic. For Stilgoe, landscape is not so much a discrete object as it is a way of looking, or, perhaps more accurately, a relationship of curiosity, extending between observer and things observed, which exceeds and confounds the stable empirical categorizations so cherished by the academy's divisions of knowledge and labor. Landscape is the site on which unruly combinations join together, and it is "unlocked," in Stilgoe's opinion, by "looking around, walking and noticing and thinking, putting words to things, especially simple things" (p. xiii). Though such a practice may be suspicious to university administrators (p. 198) and arouse the scrutiny of cops (p. 51), it is these very trespasses—across the land and across topics—which are at the very heart of landscape study.

Because of this, the book registers a protest against the erasures of forgetfulness and high-culture snobbery, a temperament Stilgoe shares with his predecessor J. B. Jackson. Like Jackson, Stilgoe enjoys trapping conventional wisdom in its own hypocrisies, questioning, for instance, why cottages and mobile homes are seen as blight in most places but become acceptable on the seashore (p. 118). And he treasures droll anecdotes, like the one that describes wilderness in terms of a failed engine on a backwoods road (p. 192).

The book is of a kind with Stilgoe's *Shallow Water Dictionary* (2004, Princeton Architectural Press), sharing its central conceit that words, particularly low-culture folk uses which have evolved through the engagement of everyday people with the world surrounding them, offer a rich storehouse of evidence about how people have made the earth their home. Words thus serve as index for all manner of processes that stitch humans to the earth: not only processes of description, but also of transformation and contestation. In this way, the book shares a sympathy with the recent works of Robert Macfarlane—*The Old Ways* (2012, Viking) and *Landmarks* (2015, Hamish Hamilton)—as well as the edited encyclopedia-like volumes *Patterned Ground* (2004,

Reaktion) and *Home Ground* (2006, Trinity University Press). Its tone, furthermore, echoes the narrative style of the wry observer Robinson in Patrick Keiller's meditative film trilogy on the British landscape, the last of which, *Robinson in Ruins* (2010), was part of an AHRC program scrutinizing the many meanings of "landscape."

The most suggestive and undisciplined word of all in this book is, of course, "landscape" itself. Although geographers such as Denis Cosgrove and Kenneth Olwig have made important contributions to the etymological history of "landscape," ones which Stilgoe echoes in his introduction (pp. 1–6), Stilgoe's opinion is that geographers have overemphasized the links between landscape, territory, and region, and disapprovingly cites Richard Hartshorne's attempt to stabilize the term for disciplinary purposes (pp. 199–203).

Surprisingly, Stilgoe does not cite what is probably Jackson's own best attempt at defining landscape, which appears in a 1964 article he wrote for the Danish journal *Kulturgeografi*. In it, Jackson himself sought an "ultimate redemption of the world … in terms of human occupancy, in terms of action and reaction between man and nature," and singled out Carl Sauer's work as an example of "geographers … giving intellectual sanction to this new (and ancient) definition." (vol.16, no. 88, p. 1618). Nor does Stilgoe turn to other provocative definitions offered up in Jackson's journal *Landscape*, like the 1959 essay in which the geographer Douglas Crary described landscape "as the state of being, or the reality, of area or region … 'area*ship*,' or 'region*ship*,' with which incidentally, both land*scape* and Land*schaft* are related etymologically" (vol. 9, no.1, p. 22).

Ultimately, Stilgoe wants landscape to be a keyword which lends itself less to the form of an "is" question and more to the form of a "does" question. Landscape "means looking at built form outdoors," he writes, "and thinking about its history, present condition, and possible futures." (p. 198) He has therefore written a book which documents at first hand this way of seeing and thinking, documenting for the reader both the remarkable insights and the vertiginous turns which are its inevitable consequence.

There is a risk, however, in too closely tying landscape with a celebration of the old, the marginal, and the forgotten, for we should not assign landscape *exclusively* to the complicated inheritances of the buried past. Landscape can be brand-new as well as old: witness the Center for Land Use Interpretation's fascinating work on the landscape of the Internet (2013). And landscape can bear the trace of the grand as well as the obscure: witness the struggles of Europe's leaders to conjure up the imagination of a "European" landscape to aid the struggling project of political integration.

Landscape is indeed a many-splendored thing, and Stilgoe wisely chooses here *not* to answer the question posed by his title—at least not to answer it with the force of a permanent adjudication. Instead, he reminds the reader that the field of "landscape studies" remains an amorphous one in part for very good reasons, since to restrict the meaning of landscape, and thereby annul the observer's right to go wherever the landscape might take them—would be to rob landscape of what makes it interesting in the first place.

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Cartography and Capitalism in the Dutch Golden Age. ELIZABETH A. SUTTON. Chicago: The University of Chicago Press, 2015. Pp. vi+184, maps, index. $50.00 cloth. ISBN 9780226254784.

Elizabeth Sutton's monograph, *Cartography and Capitalism in the Dutch Golden Age*, begins with the claim that she will use published maps to highlight how these artifacts used contemporary rhetorical moves to support seventeenth century Dutch global expansion, particularly in the Atlantic realm (p. 1). To support this claim, the argument of the text focuses primarily on the case study of seventeenth century maps and images published by Clase Jansz Visscher of Amsterdam and also specifically on the geographical areas of The Netherlands and the Dutch Atlantic. In the latter, the focus is even more specifically on Brazil (New Holland) and New York (New Netherland). In order to place the cases studies within a theoretical framework, Sutton uses much of the introduction to outline how she will organize the argument using ideas from Giddens, Weber, Marx, Foucault, and Bourdieu to place her methodology from art history of close visual and contextual analysis to interpret aspects of social and economic history and cartographic history.

The chapters progress following a rather theoretical introduction that emphasizes the author's claim that maps and images illustrate the cultural, and in the case of the Dutch elite, economic, ideas of those with the capital to commission and/or purchase such pieces of material culture. The second chapter works to place the text in the context of seventeenth century Amsterdam with an emphasis on the interest in owning maps, the role of the government and development of the West India Company, which employed Visscher to produce maps of the Dutch Atlantic, and some of the intellectual foundations of Dutch cartographic images. Sutton takes the contextual information from the second chapter into the third where she uses that material in the case study of mapping Dutch land reclamation projects, particularly around Amsterdam, focusing on the Beemster project. One of the highlighted components of this case study is how the Beemster project was one developed by private investors for economic gain, through land speculation, rather than other projects that would have been funded by the government. Here Sutton uses some of the images published by Visscher and his peers to discuss the use of illustration to demonstrate the cultural ideals of the elite investors, particularly the ideas of human control over nature and land through the development of regularized property patterns.

Chapters four and five are stronger than the earlier ones, although they spend more space explaining aspects of Dutch colonial history in Brazil and New York than discussing the maps produced of either location. Nonetheless, chapter four discusses the maps published by Visscher during his employment with the West India Company and how these images were a form of propaganda that visualized Dutch ideas of controlling land and natural resources abroad in an organized and hierarchical manner. In chapter five, Sutton discusses Visscher's maps and images of New Netherland, later to be become New York. The emphasis in this chapter is on how Visscher's maps and other illustrations presented a profitable and coherent image of the colony despite the persistent turmoil that was in fact happening in North America. The idea behind this was for the West India Company, through its use of Visscher as cartographer, to present a place worthy of investment and economic development. Additionally Visscher's work set the boundaries of the Dutch territory in contrast to British territory in the same region. The final chapter of the monograph brings the discussion back to the broader context of what these cartographic and image case studies contribute to our understanding of power relationships, particularly as they relate to capitalism.

Overall Sutton made an effort to present a clear and concise set of focused examples to connect the power of maps with the capitalist impulses of the Dutch elite in the seventeenth century. In the conclusion she tries to connect these historical processes of capitalism, political

power, and propaganda orientated imagery to similar trends today, including increasing wealth gaps between nations and particularly bringing this back to some examples of U.S. Supreme Court decisions relating to advertising and campaign contributions in the electoral process. Indeed, in this conclusion one can see the parallels Sutton wishes to draw. This text likely would suit individuals interested in the use of media images to promote territorial expansion in a capitalist paradigm. Unfortunately, it is important to note that the emphasis is on media images rather than specifically cartography to reach this goal. While Sutton included twenty-seven images, where the majority were maps, the discussion of the maps was focused on their purpose for promoting economic investment and territorial claims instead of a focus on the cartographic processes of the time or specifics about what the maps were displaying of the geography of the places depicted. This is not to say that Sutton did a poor job in making her argument, but that particularly the title of the book hinted at an extensive discussion of the art and science of making scaled representations of the earth's surface, that is, cartography itself. A further critique connected to the maps and other images is that given the physical size of the book it is extremely difficult to discern what the graphics portray so that when Sutton does try to describe elements of a map, one cannot really see the evidence. A final word on the graphics, as the maps were difficult to read, it might have been helpful to include some newly created maps to illustrate the places under discussion. Particularly when it came to the history of New Netherland it was unclear from the discussion exactly where the boundaries of the Dutch colony were located in the seventeenth century. Overall, for a short concise piece of work Sutton's monograph accomplishes the aims it sets out at the start through the use of a focused case study approach.

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Liquid Power: Contested Hydro-Modernities in Twentieth-Century Spain. ERIK SWYNGEDOUW. Cambridge, MA: The MIT Press, 2015. Pp. xiv+301, maps, diagrams, index. $33.00 cloth. ISBN: 9780262029032.

In the newest rendering of a "hydraulic society" approach to the relationship between water infrastructure and social power, Marxist geographer Erik Swyngedouw offers a more theoretically sophisticated approach than both Karl Wittfogel and Donald Worster. Relying broadly on three frameworks—Science and TechnologyStudies, Political Ecology, and Environmental History—Swyngedouw argues that social relations of power are best understood in a relational-dialectical sense. Synthesizing Bruno Latour and Donna Haraway's respective work on hybridity with Neil Smith and Henri Lefebvre's ideas on the production of nature and space, Swyngedouw develops the idea of hydro-sociality. Specifically, he defines the hydrosocial landscape "as an assemblage of interwoven processes that are simultaneously human, nonhuman, material, discursive, mechanical, and organic, but ultimately driven by political forces and economic processes that aspire to turning nature into capital, a process that necessarily implies changing social relations to nature" (p. 21). After establishing this theoretical basis, Swyngedouw applies it to widespread water development in twentieth-century Spain. Ultimately, he argues the modernization of Spain through large scale dams, water transfer projects, and desalination technology is best understood as a production of new socionatures that restructure or solidify power relationships. In this sense, water should be viewed not as H_20 but as liquid power.

Beginning his narrative in 1898—the year of the Disaster, Swyngedouw argues that a coalition of Spanish "reformist socialists, populists, industrialists, and enlightened agricultural

elites" joined together to advocate for internal hydraulic modernization as a way to wrestle political power away from "traditionalists" and "keep revolutionary socialists and anarchists at bay" (p. 48). Rhetorically dubbed the "*Regeneracionismo*," this geographical project aimed to harness the energy and irrigation potential of water through the expertise of hydraulic engineers. Ironically, the hydraulic modernization plan, which was imagined to maintain stability and avoid civil war, only became a reality under the very fascist regime it was initially developed to prevent. In fact, it was under Franco that Spain "would undergo a veritable techno-natural revolution that would overhaul fundamentally the form, flow, and structure of the terrestrial hydro-social cycle" (p. 99). Moreover, Franco invoked the idea of spatial and social injustice to argue for inter-basin water transfers that "corrected" or balanced the country's uneven water distribution. Under Franco and with the help of a shifting geopolitical arrangement that envisioned him no longer as a supporter of the Nazis or a fascist dictator but as an ally against communism and a strong authoritarian ruler, Spain constructed more than 600 dams. Swyngedouw contends that "Frankie the Frog" used hydraulic modernization primarily as a political tool to gain the support of large landowners in order to maintain his regime's legitimacy and power. The 1970s in Spain saw the death of Franco and the rise of democratic governance. As a result, challenges to large-scale public works projects multiplied. Specifically, conflict centered on the 1993 Draft National Hydrological Plan, which proposed full integration of Spain's water basins. As Swyngedouw writes, "for the next twenty years, the NHP would become one of the central political controversies in Spanish political life, resulting in a deadlock that would last well into the early twenty-first century" (p. 176). In the final chapter, Swyngedouw critically analyzes desalination technology. In spite of the "green" rhetoric around desalination, he argues that the social relations of power and capital accumulation still fundamentally drive hydraulic modernization in Spain.

Erik Swyngedouw's *Liquid Power: Contested Hydro-Modernities in Twentieth-Century Spain* masterfully presents a revisionist meta-framework for understanding water-society dynamics through hydrosocial relationships. Employing a comparatively smooth narrative style, he incisively tackles over a century of Spanish water history—an impressive feat in its own right—while simultaneously discussing the relationships between hydraulic infrastructure and state power. Although this book immediately joins Karl Wittfogel's *Oriental Despotism* (1957) and Donald Worster's *Rivers of Empire* (1985) as important works of historical water management, it is not without weaknesses. Swyngedouw's overarching Marxist framework often denies historical contingency and appears to take on Whiggish overtones (i.e. inevitability of accelerating socionatural production and capital accumulation). Moreover, many neo-materialists will find his approach too constructivist and lacking a more direct recognition of the power in matter. Aside from these theoretical contentions, Swyngedouw dilutes his writing through a compulsion to list all variables in a given situation. For example, he writes, "This program of producing new space embodied physical, social, cultural, moral, political, scientific, technological, and aesthetic elements" (p. 44). Swyngedouw irritatingly repeats this phrasing throughout his work. When combined with an additional predilection for reiterating entire arguments, his approach unnecessarily adds 20-30 pages of text.

Despite these noticeable weaknesses, Swyngedouw's monograph offers an important framework for understanding water-society relations. Scholars across various human-environment disciplines will find this text worth reading. Although perhaps too advanced for most undergraduates, it should be required reading in any graduate seminar examining the relationship between social power and material resources. As the culmination of a twenty-year research project, Swyngedouw has successfully expanded his September 1999 *Annals* article entitled "Modernity and Hybridity: Nature, *Regeneracionismo,* and the Production of the Spanish Waterscape, 1890-1930" into a full-fledged major work. Ultimately, however, for scholars short

on time or otherwise unwilling to engage with the complete volume, a close reading of the aforementioned article should provide a sufficient understanding of the book's core arguments.

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Violence in Capitalism: Devaluing Life in an Age of Responsibility. JAMES A. TYNER. Lincoln: University of Nebraska Press, 2016. Pp. ix+255, tables, index. $55.00. Hardcover. ISBN 978-0-832-5338-4.

As a non-Marxist, I was initially a bit intimidated by James Tyner's *Violence in Capitalism: Devaluing Life in an Age of Responsibility*. However, as I trudged through the Marxist thought, I began to get glimmers of a profound book. And along the way, I learned much about Marxism and the application of Marxist thought to concepts of violence as defined in a capitalist system.

Dr. Tyner's book begins with two case studies— a young African American homeless woman murdered by other homeless youth, and a story of a man who died of complications from leukemia because of reductions in Arizona's state Medicaid services that did not provide for a bone-marrow transplant. Tyner's argument is that both of these situations were violent, and that our understanding of violence does not allow for non-intentional acts that limit life for some people. The key question asked and answered by Tyner is "why are some actions and inactions abstracted as violence while others are not?" (p. 19).

Through a fairly lengthy discussion, Tyner concludes through the use of dialectics that violence is a general abstraction. He proposes that our understanding of violence is based on the capitalist mode of production, which devalues life and values productive workers (p. 79). From there, he critiques the distinction between killing and letting-die, arguing that as a capitalist society we allow some people to die because they are considered less productive workers. Going back to his definition of structural violence, Tyner then provides numerous, heart-wrenching examples of people who are allowed to die because of political, social, and economic decisions.

The strength of this book lies in the chapters dealing specifically with structural violence. Tyner argues that capitalism sees some individuals as redundant and disposable. These individuals, including the disabled and the elderly, are unproductive in a capitalist system, thus they can be allowed to "let-die." Through a thoughtful deliberation on Eugenics and the right-to-die movement, Tyner provides ample evidence that structural violence creates socially sanctioned death of individuals deemed redundant. Tyner acquaints us with a frightening world view where decisions on life and death are predicated on cost analysis. Medical decisions are made through mathematical market-driven calculations, ranking an individual's quality of life rather than compassionate health care. The individuals most impacted by these decisions are the poor, the disabled, the elderly, and infants born with extreme disabilities.

I appreciated Dr. Tyner's discourse on women. Rather than simply placing women's experiences under the generic category of people (which usually implies men) or including women as an afterthought, he provides insights into women and the structural violence they fall victim to. For example, Tyner argues that Eugenics was a means of "managing valued life through reproductive control and the regulation of female sexuality" (p. 143). Eugenics encouraged the involuntary sterilization of un-productive individuals, such as those with mental illness, criminals, the poor and women of color. The rationale was that these women could not provide the love and care necessary to provide society with productive workers. Tyner effectively deconstructs the right-to-die movement, which is bridled with sexism. According to Tyner, several studies suggest

that women are more often victims of assisted suicide, and this occurs because older women are devalued and husbands are unable or un-willing to provide long-term care for a sick wife (p. 193).

Until this book, one of my challenges with Marxism is the relegation of social life into economic determinism. However, Tyner did not fall captive to this Marxist tendency. In this book the topic was always clearly marginalization of segments of the population through structural violence. While Tyner's argument about violence was connected to Marxist thought, he provided case studies that brought us back to real people being impacted by economic decision making. Further, as a social justice scholar, I appreciated the final chapter in which Tyner places the conception of structural violence within the larger framework of power. He reminds readers that power relations are always associated with capitalism. Moreover, power produces reality—in this case the reality of what is perceived of as violence. He concludes the book with a strong social justice agenda, beginning with an awareness that society is not just. Instead it is rife with inequalities and exploitation. "Exploitation is endemic to capitalism; indeed exploitation is the catalyst for the accumulation of surplus value," writes Tyner (p. 211). I was inspired by Tyner's conclusion, in which he asks educators to work towards "deconstructing the abstract categories that work to marginalize" (p. 211). I agree with his sentiment that we need to create a culture of empathy in which all people are rendered worthwhile and to challenge ideas of violence that allows our capitalist society to dictate who lives and who dies.

A solid grounding in Marxist thought would make this book appealing to the Marxist scholar. However, I feel Dr. Tyner's provocative book is a strong contribution to both the field of Marxist thought and to the study of violence. While I found some of the details of Marxist thought a little onerous, I do applaud the author for his clear, deliberative attempt at clarifying a complex theoretical approach for a broader audience. The book is well-researched; the bibliography extensive. Dr. Tyner grapples effectively with the abstraction of the concept of violence and provides ample evidence to redefine what is meant by violence. In addition, the humanism provided by the case studies keeps this book grounded in reality. Tyner's *Violence in Capitalism: Developing Life in an Age of Responsibility* was an insightful book and one that I highly recommend to scholars interested in violence.

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Stitching the World: Embroidered Maps and Women's Geographical Education. JUDITH A. TYNER. Burlington, VT: Ashgate, 2015. Pp. xvii+142, black and white figures, color plates, tables, appendices, bibliography, index. $104.95 hardcover. ISBN 978-1-4094-2635-6.

Geography was a core discipline in children's schooling within the United Kingdom and the United States during the late eighteenth and early nineteenth centuries. One exercise occasionally used from 1770 to 1844 in middle- and upper-class girls' geography education was mapping needlework—namely creating embroidered map samplers and silk globes. Map samplers, almost exclusive to these two countries, were more common in the UK. Only one school in the US (Westtown School in Pennsylvania) crafted terrestrial and celestial embroidered silk globes. Remarkably, two centuries later, some of these fragile (made of silk, wool, or linen) material culture artifacts endure, in various locations like library and school archives, historical societies, and private collections.

Within *Stitching the World: Embroidered Maps and Women's Geographical Education,* Judith A. Tyner has delivered a fascinating, thorough examination of a little-known world, that of late eighteenth and early nineteenth centuries' embroidered maps and silk globes and what they reveal. Herein lies one of the few in-depth examinations of women in mapping— illuminating the intersections of cartography, gendered geographic education, material culture, and needlework. Elements of age, religion, class, and nationalism are also present in the work.

Decades of interest and research—often done while on vacation—created *Stitching the World.* Within the book, Tyner—to her great credit—immediately situates the research, provides her strengths, discusses sources, and identifies the numerous limitations (e.g., accessibility and poor condition of objects, limited previous documentation and scholarly research) that were involved in the overall research project. Then, the author methodically builds the narrative, examining reasons behind the map curriculum (i.e., embroidered map samplers and silk globes), how the curriculum diffused from the UK to eastern portions of the US, and why the curriculum was utilized for a short period. When possible, Tyner provides examples of and fleshes out the situations around, among others, specific British and American schools, schoolgirls, and instructors; educational theories and trends; methods; and textiles. The work is thick with sources, minutiae, and discussion. When appropriate, the scholar considers numerous arguments, fleshing them out. Tyner's writing style is simultaneously rich in detail and easily accessible to the average reader. The narrative, which is precise in carefully building the histories, flows beautifully.

There appear to be no inadequacies in Tyner's methodology or work in general (this reader found only one spelling error, "nin" instead of "nine" on p. 48). She is clearly transparent, frequently discussing limitations present in the research project. The only shortcomings present in the book are simply those of personal preference and not true deficiencies. At times, for instance, the detail is so thick that a reader has to focus slowly. Indeed, in parts, especially in the technical sewing descriptions, this is not a quick read. For those not familiar with sewing and needlework techniques and/or those who are simply not lovers of these activities, reading the thick sewing detail is sometimes tediously painful, like it must have been tediously painful for the girls who disliked sewing and/or geography to create these map samplers and globes.

Overall, Tyner's research is fascinating (embroidered silk globes!), a combination of occasionally detective-like research and curious material culture. The work can be beneficial both for pleasure reading and for the classroom. For any leisure reader interested in history, education, children, women's studies, and/or, of course, geography, *Stitching the World* is an enjoyable, insightful work. For the classroom, the book might be used in, among others, cartography, historical geography, gender geography, geographic education, and history of geographic thought courses and/or other classes that include any such theme. In the end, Tyner's scholarship has significantly contributed to our minute body of knowledge on female primary and secondary geographic education during vital nation-building periods within the UK and US.

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