Reviews

BOOKS

Everyday America: Cultural Landscape Studies After J. B. Jackson

Edited by Chris Wilson and Paul Groth. Berkeley: University of California Press, 2003; x + 385 pp., notes, photographs; cloth $49.95; paper $19.95.

In 1951, at the age of 41, John Brinckerhoff Jackson began publishing the periodical *Landscape*. Educated at the University of Wisconsin, Harvard College, and the Massachusetts Institute of Technology, Jackson was trained to understand cultural landscapes during his service as a combat intelligence officer in northern France during World War II. Discharged from the army at the war's conclusion, he drove across the United States in a surplus jeep and embarked upon his life-long mission to decode America's built form. Jackson communicated his findings through his magazine and in books including *American Space* and *Discovering the Vernacular Landscape*.[1] *Everyday America*, edited by Chris Wilson and Paul Groth, is a celebration and analysis of the impact Jackson has had upon a broad range of scholars.

As an editor, Jackson defied disciplinary boundaries. His magazine generated a constituency of architects, historians, geographers, folklorists, sociologists, city planners, journalists, and others. These readers and the authors that Jackson published did not share a methodology, but instead found common ground in a belief that insights into culture, history, and ideology could be reaped through close attention to the spaces constructed, used, and populated by everyday Americans. Jackson and his cohorts, whom geographer Jay Appleton dubbed the "landscape movement," viewed the countryside as a palimpsest upon which layers of meaning had been inscribed throughout history.

In the late 1960s, Jackson was invited to teach at both the University of California, Berkeley, and Harvard University. Although he taught at two of the most prestigious institutions of higher learning, he distanced himself from academia just as he had rejected the strictures of disciplinary boundaries. From a self-imposed position of marginality, Jackson challenged his readers, colleagues, and students to look critically at their surroundings and parse the dialectic between cultural forces and built forms.

The 17 essays in this inspiring interdisciplinary collection, edited by 2 of his accomplished proteges, indicate that Jackson profoundly influenced how Americans view their surroundings. The book is noteworthy for both the stature of its contributors and for the range of disciplines they represent. The authors include Denise Scott Brown, partner in the internationally renowned architectural firm of Venturi, Scott Brown and Associates; Patricia Nelson Limerick, a preeminent historian of the American West; Pierce Lewis, the influential cultural geographer; and Gwendolyn Wright, distinguished analyst of domestic spaces and architectural history. Although many contributors were Jackson's colleagues or students, participation by younger emerging practitioners indicates that his ideas continue to shape the discourse.

Everyday America has a tripartite structure. The book opens with essays about Jackson and his

work. This section includes, among other pieces, the editors' overview of Jackson's life and opus, Limerick's humorous analysis of his methods, and Scott Brown's memoir of her interactions with "Brinck," as he was known to his friends and colleagues. The volume's core focuses on the pedagogy of cultural landscape studies within diverse disciplines. Pierce Lewis, for example, explicates an exercise he uses at Pennsylvania State University to challenge beginning geographers to engage with the landscape. Other contributors discuss teaching and learning à la Jackson, as journalists, historians, and architects. The essays in the final section build upon concepts derived from Jackson's work to expand academic understanding of the dynamics shaping America and Americans. These investigations touch upon disparate topics such as department store contributions to women's suffrage in the early 20th century, landscape architecture of corporate headquarters on urban peripheries, inadequate property boundaries for encompassing ecological systems in the American West, and historical forces that locate medical facilities in the nation's strip malls.

The book's interdisciplinary nature is one of its great gifts. The multiple authorial voices meld into a provocative dialogue that could be likened romantically to an urban market or an ideal academic conference. Simultaneously, the lack of disciplinary boundaries contributes to a disjunction arguably characteristic of Jackson himself. Like Jackson, and like the field of cultural landscape studies more broadly, the works in this volume are inspired by both description and proscription, meaning that, at times, arguments are presented at cross-purposes. Some authors wish simply to limn reality as complexly as possible; others investigate the landscape to find models for designing improved spaces. Roadside mini-malls are celebrated for demonstrating the vitality with which Americans continue to embrace the automobile. Also in this collection, commercial activity enacted on a city's residential stoops and front porches is heralded as a model for a new, more social, pedestrian-based urbanism. These two hats—scholar and designer, analyst and reformer—do not always fit comfortably on the same head: yet this process of applying their insights in the public realm keeps geographers, historians, and other academics civically engaged.

This book is not an introduction to the field of cultural landscape studies, nor will it instruct the uninitiated in the practice of landscape analysis. Books such as *Understanding Ordinary Landscapes* edited by Paul Groth and Todd Bressi, the classic *The Interpretation of Ordinary Landscapes* edited by geographer D. W. Meinig, or John Stilgoe's highly accessible *Outside Lies Magic* fill that niche.[2] For those, however, who daily grope with questions of how to explicate the built environment, whether they are professionals or students, this book will be valuable for understanding the dynamics that have shaped our profession and work. Having labored in the shadow of Jackson's inspiration for 20 years, this reviewer was gratified to gain a better understanding of Jackson's biography and the intellectual context in which he worked. At times, reading this book was like attending a family reunion and garnering valuable insights into my own personality by hearing relatives talk about my parents' youth and by meeting cousins who previously had been strangers.

Although J. B. Jackson did not single-handedly create cultural landscape studies in the United States, he profoundly shaped the field and its practitioners. This volume moves the endeavor forward by focusing a critical eye on his legacy. In the years to come, insights gained from it will inform increasingly complex readings of the built forms surrounding us.

William D. Moore
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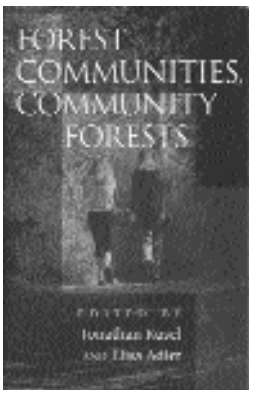
1. John Brinckerhoff Jackson, *American Space: The Centennial Years, 1865-1876* (New York: Norton, 1972) and *Discovering the Vernacular Landscape* (New Haven, CT: Yale University Press, 1984).

2. Paul Groth and Todd W. Bressi, eds., *Understanding Ordinary Landscapes* (New Haven, CT: Yale University Press, 1997); D. W. Meinig, ed., *The Interpretation of Ordinary Landscapes: Geographical Essays* (New York: Oxford University Press, 1979); John R. Stilgoe, *Outside Lies Magic: Regaining History and Awareness in Everyday Places* (New York: Walker & Co., 1998).

Forest Communities, Community Forests

Edited by Jonathan Kusel and Elisa Adler. Lanham, MD: Rowman & Littlefield, 2003; 192 pp., notes, references, index; cloth $60.00; paper $21.95.



Editors Jonathan Kusel and Elisa Adler offer 12 case studies that validate an important trend in American forestry: community-based public involvement in the planning, use, and management of forest ecosystems. The citizen groups, public-private partnerships, and nongovernmental organizations presented in these essays provide convincing evidence that an inclusive, collaborative approach offers hope for neglected or mismanaged forests, or for people who are locked in conflict over forest use. This optimism is the book's greatest strength and its most important contribution. Those who are engaged in such struggles, or who are hesitant to participate, are the readers who will benefit most.

To their credit, the editors and contributors are careful to identify places where the goals of these organizations remain unrealized. Most of the essays underscore the critical balance between healthy communities and healthy forests, and reveal the futility of emphasizing one at the expense of the other. Sam Burns, who writes about New Mexico's Catron County Citizens Group, states it well: "one cannot heal the land while destroying a community." For all these reasons, the book is to be commended.

Initially, the book's title requires explanation to better guide prospective readers. Seeds of the book were sown at the Seventh American Forest Congress, which convened in Washington, DC, in 1996. The congress established a Communities Committee to consider, among other things, links between forests and the vitality of rural and urban communities. The essays gathered by the committee examine many different types of forests across the country. Among those represented are New York City's Catskill and Delaware watersheds spreading across 35 communities in upstate New York, the Hoopa Reservation in northwestern California, Aitken County in northern Minnesota, the Upper Swan Valley in Montana, and the Willapa Hills of southwestern Washington State.

Town forests or municipal forests, terms that describe woodlands owned and managed by local governments, are omitted in this volume. Such forests multiplied in number during the first decades of the 20th century, principally in New England and a few other northeastern states. The U.S. Forest Service briefly participated in the town forest movement, offering its own definition of community forests in 1939 and expanding the term to include land owned by county governments or community organizations such as churches and schools. A separate U.S. Forest Service program, Urban and Community Forestry, emerged several decades later, and Ann Moote's essay, "Revitalizing Baltimore: Urban Forestry at the Watershed Scale," begins to explore some of these realms.

Not surprisingly, the communities of forest users—or forest communities—are quite different. In New Mexico, for example, Catron County encompasses 7,800 square miles but has a population of only 3,000 people. Sixty-five percent of the land is owned and managed by the Federal Government, including the Gila National Forest (3.3 million acres), and within it the Gila Wilderness. Loggers,

ranchers, environmentalists, U.S. Forest Service rangers, and wildlife are the principal forest users, but economic, political, and social conflicts have forced ordinary citizens to become participants as well.

By contrast, the Beaver Brook Association, a small nonprofit conservation organization, holds 2,200 acres of the Merrimack River watershed in southern New Hampshire. The land is a forest reserve amid suburban sprawl, and the woodland is managed as open space for recreational activities and wildlife habitat. Selective logging pays management costs.

Although distances among the many different forests and forest users are enormous, the authors tie them neatly together with a common thread: the inventive and energetic makeup of the various organizations. The book is worth reading for this reason alone. Selecting a single example is probably unfair, but events in Minnesota illustrate the type of collaboration possible among government, nonprofit, and private sectors. There, the Aitken County Land Department obtained sustainable forest certification from Smartwood, a Vermont-based program of the international nonprofit Rainforest Alliance. Eric Bloomquist's Colonial Craft, a progressive wood products manufacturer, aided the county's goals by agreeing to purchase only certified timber.

Despite the book's many strengths, several weaknesses are apparent. Implicit throughout the case studies is the inability of existing government programs alone to solve complex problems involving forest ecosystems. This can often be true, especially where conflicts between jobs and resources become acute. Other government programs should explore ways to help community models grow and flourish.

Many New England municipal governments already offer similar models in the form of town forest committees or conservation commissions. Membership in these groups reflects diverse points of view, and committees provide a permanent structure that can survive the inevitable decline in energy among members, or their changing perspectives. As some contributors observe, maintaining the momentum of community-based organizations is crucial and sometimes difficult.

Jonathan Kusel states the case much too narrowly when he concludes that community-based involvement in natural resource management is a relatively new phenomenon. In truth, many parts of New England have been active in this area for most of the 20th century. In Calais, Vermont, for example, proceeds from timber harvesting on the Gospel Hollow Town Forest are given to the local conservation commission. In Groton, Massachusetts, the town forest committee has successfully managed periodic timber sales since 1926. Many of these town forests are simply progeny of much older 19th century public woodlands managed by local governments. Models such as these continue to offer valuable lessons and should not be overlooked.

Finally, the potential for community involvement in forest management can be strengthened by a multidisciplinary approach that recognizes forests as both cultural and natural resources. A few of the articles, notably the one devoted to the forests of the Hoopa people in northern California, emphasize strong cultural ties. However, readers seeking forest history and a sense of place may be left wanting more. This is not so much a criticism of this book as it is a plea for writers in both fields to be cognizant of the other and to search for ways to expand community involvement.

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The Promise of Cultural Institutions

By David Carr. Walnut Creek, CA: AltaMira Press, 2003; 213 pp., notes, appendices, index; cloth $69.00; paper $24.95.

What does the future hold for museums and other cultural institutions in the digital age? During the past decade, the information revolution has radically altered conceptions of culture and individual experience. With a computer hooked to the Internet, a person can view many museums' collections, take virtual tours of exhibitions, perform text searches of facsimiles of Shakespeare's folios, follow streams of music of the centuries, or create an anthropological investigation of historic sites from around the world, all from the comfort of one's home or office.

The Internet is only part of the intense mediation of culture—accelerating, amplifying, and distancing people from tangible, authentic experiences of art and artifact. Museums, libraries, and many other cultural institutions have undergone a radical displacement of function. In any public library, the change over a single generation is evident, from an oasis of quiet study and reflection to a bright and loud cyber-center where books are secondary to the glow and hum of Internet stations.

In his new collection of essays, David Carr from the School of Information and Library Sciences at the University of North Carolina acknowledges the information glut with an appeal to every thinking person: "Our task is to slow down the information revolution." Our cultural institutions, he argues, may be the last, best hope for individuals to escape the giddy and fast-paced effects of media to arrive at a "working sense of identity and integrity." The book is a call to our museums and related organizations to live up to their role in the heuristic relationship of user and institution: "The purpose of the museum, at its best is, like the purpose of a great educator, to cause some kind of troubling incompleteness for the user, and so to inspire human pursuit and gradual change."

This moral imperative lies at the heart of Carr's brave and compelling book. It challenges museums to be true to their responsibilities to individuals (especially children) and communities, to be open and emancipatory, to educate and engage as collaborative environments. Carr's views of the differences between schools and cultural institutions as learning environments are particularly useful.

Within the context of these broad concerns, Carr uses particularly apt examples to look at pragmatic approaches to the design of physical space and placement of objects. In one of the more practical essays, "The Situation that Educates," he draws upon theories of learning and cognitive psychology to outline an approach for institutions to better understand their mission and purpose, and to design for more mindful uses. The initial part of the process is to construct three overlaying maps of their collections: physical, conceptual, and cognitive. Organizations should re-think their collections and develop a "concept inventory" of the physical space and objects in that space, which would in turn provide a clear idea of the "conceptual density" of a given organization. What do we have, why would people want to use the collection, and how should we design the flow of experience? Moving beyond the matter of exhibition design, this approach encompasses all aspects of the environment from the nature of signage to a process for developing collaboration and dialogue among users and cultural institutions. One remarkable and simple suggestion is to create a staff position within museums that parallels the function of a reference librarian, who would be on call to interact with users, answer questions, and point out other pathways to knowledge.

Carr insists that cultural institutions function as learning environments to encourage a culture of inquiry and connection with others. He also puts particular emphasis on the roles and responsibili-

ties of users. Carr takes seriously the notion of reciprocal public trust. He believes that rule one for cultural institutions is to "rescue users" from being baffled, uncertain, or put off.

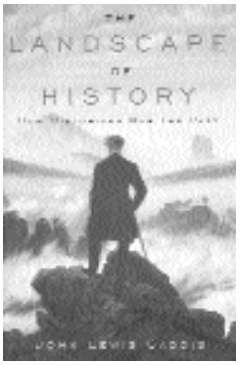
In order to become great cultural institutions, the institutions must become engaged users as well. Carr asks users to become "inspired learners," to move through the experience more actively, attempting to understand the given framework, and go beyond artifacts and walls to be independent and curious thinkers. As important as the obligation of museums to "live up" to user needs, each visitor is also asked to take the risk of being changed by the learning encounter. In the best scenario, the visitor will move from the passive experience engendered by the media to engage in a two-way street of "alternatives, tension, and trouble." Cultural institutions should "trouble us, and so assist us in becoming who and what we are meant to be."

The Promise of Cultural Institutions troubles as well. Drawing on extensive scholarship on how people actually learn, Carr asks us to reconsider the relationship between the user and institution as primarily cognitive and open-ended. Carr posits fundamental questions about an endangered relationship of user and institution and asserts that both parties are responsible for the future of museums, libraries, and other collections. Neglecting the deep questions that this book raises would be a mistake for any leader of a cultural institution.

Keith Donohue
National Archives and Records Administration

The Landscape of History: How Historians Map the Past

By John Lewis Gaddis. New York: Oxford University Press, 2002; 182 pp., illustrations, notes, index; cloth $23.00.



In *The Landscape of History*, John Lewis Gaddis offers an insightful glimpse at what historians do. Based on a series of lectures given by the author at Oxford University, the book offers a welcome introduction to historical methodology and an overview of the state of the art. In this short and thought-provoking book, Gaddis tackles many critical issues about the precision of historical methodology and the objectivity of history in a very accessible and often witty manner.

Gaddis claims that historians are reluctant to make their methods explicit for fear that their writing might resemble the design of the Pompidou Center in Paris where all sorts of ducts, conduits, escalators, and other building systems run outside of the building. He remarks that this reluctance also causes confusion about what historians do and how they do it. Rather than describing in detail how historians ponder evidence and construct narratives, Gaddis attempts to show how historical methodology is as legitimate as scientific methodologies by illustrating many parallels between the methodology of history and those of astronomy, geology, and paleontology.

The idea that legitimacy in science can only be achieved by moving towards predictability is outdated as Gaddis points out. While many disciplines in the political and social sciences still hold to reductionist models established in the 19th century, the adoption of an evolutionary model by many

disciplines in the natural sciences has brought about revolutionary change. Some of the catalysts for this change, as Gaddis observes, were the advent of chaos and complexity theories in the 1970s, which eroded many of the assumptions of older scientific models.

Gaddis also embarks on an eloquent exposition of the question of uncertainty in history and begins to counter the post-modernist critique of history. Historians, he writes, "can never actually rerun history any more than astronomers, geologists, and paleontologists, and evolutionary biologists can rerun time." Thus, history can only represent the past, and no matter how close the representation resembles the reality, the fit can only be provisional. Yet, even poor representations, as time goes by and as witnesses disappear, often become the reality. Historians may make the past legible but in doing so they also imprison it. While this is not done with malignant intent, the reader would be well served to know how a particular history was constructed.

The pursuit of history, as Gaddis sees it, is a work in progress. Richer, more complex, views can be constructed as new material surfaces. The task is not simply to give new answers to old questions, but also to ask new questions. Just as uncertainty cannot be taken out of history, neither can the particular perspective of the historian. Every work of history makes a moral judgment either explicitly or implicitly, consciously or unconsciously. The issue then is not how to avoid making judgments, but how to make them responsibly.

Gaddis's exhortation to historians to make their methods more explicit is particularly intriguing and leaves much room for expansion. A more elaborate treatment of the topic in a similar didactic style would be very useful, especially for the general reader. It would be interesting to know how, for example, when reading a piece on the Cold War, an uninitiated reader may evaluate the historian's methodology and what additional insight might be gained.

The broad scope of Gaddis's observations makes this book engaging for the cultural resources practitioner and for others interested in history. His observations invite us to question many commonly held assumptions about how we see and interpret the past. For this reason, the book can be particularly useful for those entrusted with preserving and interpreting important aspects of our national heritage. This book urges us to remember that making the past legible must be pursued without forgetting that no matter how perfectly the pieces may fit together, history is only an approximation. No matter how perfectly detailed our historical tableau it is only a representation. Finding the gaps in the stories and making them visible is also important so that new generations may continue to look for answers and pose new questions.

Antonio Aguilar
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Socialist Spaces: Sites of Everyday Life in the Eastern Bloc

Edited by David Crowley and Susan E. Reid. Oxford and New York: Berg Publishers, 2002; 288 pp., illustrations, photographs, notes, indices; cloth $75.00; paper $25.00.

Last year, the film *Goodbye Lenin* was a big hit in European theaters. It portrayed a son's attempt to recreate life in East Germany for his mother who had emerged from a coma unaware (and unprepared) for news that the Berlin Wall had fallen. Around the same time, a museum called the Documentation Center on Everyday Life in the G.D.R. (German Democratic Republic) opened in Eisenhüttenstadt, and a postwar Polish steel town, Nova Huta, built in Stalin's Socialist Realist style began offering guided tours.

These examples show an emerging interest in daily life in socialist Eastern Europe, an era that until recently many tried to forget. Popular curiosity has been matched by the recent work of material culture, architecture, landscape, and art history scholars. A 2001 issue of the *Journal of Architectural Education* and a 2001 conference at the Massachusetts Institute of Technology explored socialist attitudes towards architecture, city planning, and space. A series of books from Berg Publishers, including *An Archaeology of Socialism* and *Style and Socialism*, has expanded our understanding of how socialist attitudes affected the lives of ordinary people.[1]

Berg's latest book, *Socialist Spaces: Sites of Everyday Life in the Eastern Bloc*, collects 10 essays that discuss how the postwar governments of Eastern Europe sought control over public sites and private spaces and how, in some instances, citizens challenged that control. Edited by British scholars, David Crowley and Susan E. Reid, *Socialist Spaces* includes work by authors from a range of disciplines that examine topics from monumental sculpture to vacation homes to interior decoration, from Latvia to Prague to Sevastopol. This broad approach traces similarities in the way Eastern Bloc governments defined and created space. It also reveals significant variation in the local priorities and impediments—ethnic antagonisms and lack of economic or material resources—encountered by the socialist governments as they shaped the landscape after seizing power.

Whether monumental or modest, new construction, urban planning, and the creation of material culture (such as furnishings and home decor) were predicated on environmental determinism—a belief that one's surroundings shaped individual thought and action. By creating uniquely socialist spaces imbued with ideology, Eastern Bloc governments expected to "organize the psyche of the masses." Many of the essays in *Socialist Spaces* document the efforts to create a new socialist citizenry through architecture. Susan Reid discusses how this social engineering began with youth at the Pioneer Palace in Moscow (a large campus for the "boy scout"- and "girl scout"-like club), designed to instill collective attitudes, devotion to socialism, and optimism about the future of the Soviet Union. Abundant murals and monumental art created an educational "force field" that young pioneers could not help but absorb.

Reuben Folkes writes of how, after taking power, Hungarian socialists reprogrammed public squares replacing nationalist monuments with statues that were more politically and ideologically appropriate. Olga Sezneva presents the case of Kaliningrad, which until the end of World War II was the German city of Königsberg. There, physical reminders of the city's German past were demolished or left to molder; new construction was designed to integrate the city with the rest of the Eastern Bloc through standardized building forms.

Soviet authorities desired central control over the form and meaning of the built environment, whether it was public buildings, parks, apartments, or monuments. Several authors in *Socialist Spaces*, however, challenge the conventional assumption that the Eastern Bloc was monolithic with each country and city sharing an experience conceived, promulgated, and imposed from above. Karl Qualls writes about the Russian port of Sevastopol, where local officials and residents resisted efforts for a radical reorientation of their city and instead negotiated a balance between Moscow's demand for oversight and their own interest in preserving historic places.

While socialist governments may have intended one meaning for a particular place or building form, the local population often had ways to subvert that meaning, retain earlier meanings, or invent entirely new meanings. In one example, Mark Allen Svede discusses a statue of Lenin in central Riga that, to the Soviets, implied domination over this formerly independent state. But

Latvians found angles to photograph the statue so that Lenin's figure appeared to be waving to a surviving Orthodox cathedral down the street.

A number of essays address public spaces central to the identity of the socialist city. Others explore the relatively new terrain of personal space and the intersection between a collective ideology and individual privacy. Discussions of Warsaw apartments by David Crowley, Russian and Czechoslovak vacation homes by Stephen Lovell and Paulina Bren, respectively, and Soviet communal apartments by Katerina Gerasimova present socialist incursions into spaces formerly considered private. Communal apartments, with shared bathroom and kitchen facilities, for instance, reduced the space that could be called one's own. The distinction between public and private and the degree of government interest in the latter remained in flux, depending upon location, the prevailing political climate, and available resources.

Although state-built apartment blocks imparted a dulling sense of standardization, Crowley shows how officially sanctioned publications encouraged Poles to overcome austerity with creative, resourceful decoration that claimed the interiors as individual and private spaces. After the Prague Spring was crushed in 1968, the Czechoslovak government allowed a boom in private vacation homes, hoping to quiet unrest and encourage political compliance.

These essays advance our understanding of how Eastern Europe's built environment reflected the tumultuous changes following World War II and how central planning reflected socialist ideology and aspirations. The essays show everyday citizens grappling with the socialist spaces that resulted, alternately accommodating them, subverting their intended goals, or negotiating their effects and meanings. The essays reinforce the idea that the perception and meaning of a particular space varies among different parties and often differs from that intended by the designer. The authors move beyond a strict architectural history to explore how the architecture affected the lives of ordinary people. They show that despite attempts to create new socialist environments, Eastern Bloc governments were unable—as the events of 1989-91 confirmed—to create a wholly socialist population in the process.

With the break-up of the Eastern Bloc, there was an earnest movement to again erase the reminders of the previous political order. Cities were full of renamed streets, plinths were missing busts, and plans were underway for major reconstruction. Today, Eastern Europeans are still dealing with the effects of socialism on their environment; the tendency is often to expunge or conceal. These moves are often dictated by aesthetics and the shoddy condition of surviving socialist architecture as much as by ideology. As bitter memories of the period fade—in some cases to be replaced by a growing nostalgia—it will be interesting to see how the region's historic preservationists confront the postwar socialist landscape. Publications like *Socialist Spaces* lay the groundwork for a critical reexamination of these built environments and suggest that their multifarious meanings will continue to evolve.

Chad Randl
National Park Service

1. See the *Journal of Architectural Education: Political Change and Physical Change in Eastern Europe* 54, no. 4 (2001); Victor Buchli, *An Archaeology of Socialism* (Oxford and New York: Berg Publishers, 1999); Susan E. Reid and David Crowley, eds., *Style and Socialism: Modernity and Material Culture in Post-War Eastern Europe* (Oxford and New York: Berg Publishers, 2000).

Memory in Black and White: Race, Commemoration, and the Post-Bellum Landscape

By Paul A. Shackel. Walnut Creek, CA: AltaMira Press, 2003; xvii + 243 pp., photographs, references, index; cloth $70.00; paper $26.95.

The history of historic places associated with the Civil War reflects an ongoing struggle over how to commemorate sites of conflict. Paul Shackel, a University of Maryland anthropologist, examines contested public memories of four historic sites associated with African-American history and the Civil War: John Brown's Fort and the Heyward Shepherd Memorial in Harpers Ferry, West Virginia; the Shaw Memorial in Boston, Massachusetts; and Manassas National Battlefield Park in northern Virginia. In *Memory in Black and White*, Schackel emphasizes the importance of recognizing the role of conflicting memories in site management and interpretation.

Harpers Ferry National Historical Park provides the setting for Shackel's first two case studies. He starts by looking at the history of the engine house of the town's U.S. Armory, used as a fort by the militant abolitionist John Brown during his 1859 raid. During the late 19th century, Shackel writes, "public memory [of the Civil War]…was being transformed from that of a conflict about abolitionist ideals to that of a war of bravery and loyalty to a cause." African Americans resisted this change, instead making the fort an icon of their efforts to remember slavery's causal role in the war. The 1906 Niagara Movement meetings—the precursor to the National Association for the Advancement of Colored People (NAACP)—and nearby Storer College, an African-American institution, reinforced the fort's iconic status. Still, white writers and civic organizations used the fort as a symbol to denigrate the 1859 raid and its legacies.

Manager of the fort since 1955, the National Park Service moved the fort nearer to its original location in 1968. Shackel asserts that through the move the "federal government incorporated a fringe symbol into its main ideology" to assuage the racial tensions of the King and Kennedy assassinations. Shackel writes that today the fort is one of the few historic places in the United States where African Americans can "relate to the moral struggles of the Civil War."

Shackel also studies conflicts over the myth of the faithful slave represented in a memorial to Heyward Shepherd in Harpers Ferry's lower town. Members of John Brown's party shot Shepherd, a free African American who worked as a baggage handler for the railroad, as he investigated inoperative telegraph lines and train delays. After the war, Shepherd became a symbol used by white journalists to "justify the existing social system and to demonize John Brown." To this effect, in 1931 the United Daughters of the Confederacy and the Sons of Confederate Veterans placed a memorial statue near John Brown's Fort dedicated to Shepherd and enslaved African Americans who remained loyal to their owners during the Civil War. Immediately, the African-American press and the NAACP decried the memorial, which along with much of the lower town eventually became part of the park in 1953.

Shackel describes various treatments of the memorial, from covering it with plywood to uncovering and interpreting it with an outdoor interpretive panel. He also examines the efforts of various groups to influence National Park Service policies and interpretation, noting that as "long as the monument stands in Lower Town Harpers Ferry, its meaning will be contested and its place within the national public memory challenged."

Shackel turns to the conflicting interpretations of symbol and meaning in his discussion of Augustus Saint-Gaudens's memorial to Colonel Robert Gould Shaw and the 54th Massachusetts Volunteer Infantry, the first African-American regiment recruited during the Civil War. After discussing the creation of the 54th Massachusetts and its service during the war, Shackel considers public percep-

tions of the monument. Scholars and public figures see the Shaw Memorial as both racist and racially inclusive. Writing in 1913, art historian Charles Caffin viewed it as a racist sculpture because a white officer riding a horse above his marching black regiment creates an informal color line. Booker T. Washington viewed the monument positively, as a memorial to a man "idolized" by African Americans. According to Shackel, late 20th-century writers disagree with Caffin. Schackel cites Kirk Savage's claims that Saint-Gaudens's representation of the soldiers as individuals makes the monument non-racist.[1]

Shackel includes an extensive history of the monument's origins, noting that the Shaw Memorial is one of only a few 19th-century Civil War monuments depicting African-American soldiers. His discussion turns too quickly from the monument's 1897 dedication, however, to commemorative activities in the 1980s and 1990s, neglecting memories of the monument during the first eight decades of the 20th century. Was it a site of pilgrimage similar to John Brown's Fort? How did or does its northern location affect its place in public memory? How does the military status of Shaw and the regiment's volunteers influence perceptions of the monument?

Shackel's final study examines issues affecting the preservation and interpretation of Manassas National Battlefield Park. After describing the roles of race and Confederate memorialization in the park's history, Shackel draws on Joan Zenzen's 1995 administrative history, articles from local newspapers, period letters from the park's archive, and *Confederate Veteran* magazine to examine the effects of race on the preservation and interpretation of one of the park's most significant African-American resources, the Robinson farm.[2] The "white" Henry house, rebuilt after the war, receives more visitation than the Robinson farm site, which burned in 1993. Shackel believes that the Robinson farm is an excellent park resource that shows the challenges faced by African Americans living in the postwar former Confederacy. He wonders why the local African-American community remains disengaged from park interpretations, but offers no answers. A National Park Service website, activated since the book's publication, features the Robinson farm (http://www.cr.nps.gov/aad/robinson/index.htm).

Shackel concludes his book with a general discussion of public memories of conflict, especially the Civil War, at other historic places. He provides short summaries of how several neo-Confederate groups work to rebut efforts to diversify interpretation. An epilogue contains short descriptions of activities at historic places commemorating social conflict that challenge previously dominant consensus interpretations of divisive events. He also provides ideas for site managers and interpreters in shaping management approaches and creating programs.

Shackel reaffirms that different groups ascribe different meanings to the same historic places, a valuable lesson to reassert to historic site managers and interpreters. However, some poor editing and the use of older secondary source materials are disappointing. Nonetheless, Shackel's book provides inspiration for future research. Who are the "many" who consider John Brown "one of the most controversial abolitionists in American history"? Have unnamed park historians at Manassas truly been "unwilling to expand the interpretation of the park to include a more dynamic social history" of its 19th-century residents? Who were the "boarders who lived and worked in Harpers Ferry" in the 19th century? Shackel reviewed eastern sites; are his assertions relevant to western or southern sites, or to places important to other ethnic groups? The questions provoked by Shackel's work provide several directions for further research in the varied perceptions of cultural commemoration in the United States.

Edward J. Roach
National Park Service

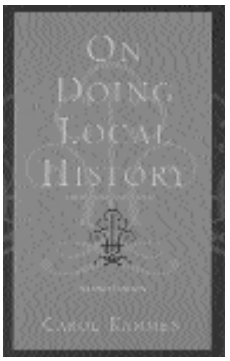
1. Charles Caffin, *American Masters of Sculpture: Being Brief*

Appreciations of Some American Sculptors and of Some Phase of Sculpture in America (New York: Doubleday, Page & Co., 1913); Kirk Savage, *Standing Soldier, Kneeling Slaves: Race, War, and Monument in Nineteenth-Century America* (Princeton: Princeton University Press, 1997).

2. Joan Zenzen, *Battling for Manassas: The Fifty-Year Struggle at Manassas National Battlefield Park* (University Park: Pennsylvania State University Press, 1998). The most-often cited newspaper articles come from the *Manassas Journal*, and after 1951, the *Journal-Messenger*.

On Doing Local History

By Carol Kammen. Second Edition; Walnut Creek, CA: AltaMira Press and American Association of State and Local History, 2003; 189 pp., notes, index; cloth $70.00; paper $24.95.



Carol Kammen's *On Doing Local History* is a rare book, a sophisticated methodological study aimed at amateur historians who search out their communities' past. In the rush by historians to professionalize the field, amateur practitioners have been left out of conversations concerning the nature of historical knowledge and the art of interpretation. In its second edition, *On Doing Local History* seeks to remedy that situation, offering amateur historians a thoughtful discussion of the "conditions and traditions" under which they labor.

To be clear, Kammen's book is not a "how-to" manual. While she teaches readers how to interrogate sources and ask probing questions, she does not focus on the nuts and bolts of historical research. As Kammen acknowledges, those looking for research assistance might consult the *Nearby History Series* published by AltaMira Press and the American Association for State and Local History or the *Encyclopedia of Local History*, which Kammen co-edited with Norma Prendergast.[1] Instead, *On Doing Local History* focuses on issues of interpretation, inspiring local historians to practice their craft with self-awareness and deliberation.

On Doing Local History begins with a history of local history. Fraught with commercialism, boosterism, and self-interest, local history's past proves more interesting than one might imagine. By examining the limitations of the different groups who produced local history, Kammen also demonstrates why contemporary authors should not rely on earlier works as their models. Explaining that a community's relationship to the past changes with new social and cultural concerns, Kammen encourages contemporary writers to tackle subjects ignored by earlier authors. Indeed, Kammen suggests that writers create what she calls an "anti-index," a list of topics left out of existing histories. By examining the patterns and themes of their anti-indexes, Kammen believes writers will locate their own interests and ideas. For those who do not go to these lengths, Kammen also provides lists of suggested and neglected subjects. These include local politics, labor, domestic life, the recent past, and crime.

Kammen's exhortation that local historians expand their subject matter runs throughout the book and represents one of her most valuable contributions. By encouraging local historians to ask questions and seek new sources, Kammen introduces them to the techniques and concerns of social history, which include sensitivity to ethnic and racial groups, the working class, and women. In addition, Kammen confronts the cultural construction of historical knowledge saying that recorded history happens "in the mind of the historian" and is thus "subject to the interests, intelligence, and even the preoccupations and era of each individual historian." Kammen explores such theoretical material with concrete examples and accessible language. For example, she uses the Enola Gay controversy to explain how different groups can forge divergent histories out of a single event.

Kammen provides valuable advice about working and writing in the public sphere. Because local historians' subjects of study often coincide with their audiences' interests, Kammen argues that they have a tendency to "self-censor," to ignore controversial or divisive topics in favor of those promoting a positive community image. Communities often believe that local history should be "promotional of place" and historians who fail to live up to this injunction might very well find privately held records closed to them. But while Kammen cautions against violating individuals' privacy, she rallies against the notion that history must be complimentary: "In presenting local history as always positive, we deny the fact that the past was as controversial and complicated as we know the present to be." By frankly discussing both the pressures and responsibilities associated with working in a community, Kammen provides local historians the strength to stand by their convictions.

On Doing Local History is filled with other nuggets of good advice, from how (and why) to credit your sources, to the importance of reading historical scholarship outside of your geographic scope, and the value of sharing ideas with other community scholars. Extensively revised, the new edition reflects Kammen's years of experience in the field and responds to current concerns. For example, Kammen adds an important discussion of roadside historical markers in which she demonstrates the misleading and even damaging histories that can be produced with a selective presentation of the facts. Kammen also peppers her new edition with fresh suggestions for promoting local history. One of my favorites is for a national document exchange day in which local historians trade documents relevant to each other's locale.

While *On Doing Local History* is invaluable for its intended audience, its worth for professional historians is more limited. Graduate students in public history will find Kammen's advice on working with communities helpful, as will traditional students looking for straight-talk on professionalism and historical practice. But for historians trained in social history, Kammen's book will offer little that is new. While one can hardly expect the book's approach to appeal to all audiences, Kammen might have tackled the difficult issue of the professional historians' role in local history. Kammen takes on this subject when she criticizes professional historians for their failure to "share in the study of local history," but ultimately she fails to articulate why or how professionals should get involved.

Recent scholarship in the field of public memory shows that Americans need to examine the value of local history. In their much-cited study of popular perceptions of the past, Roy Rozenzweig and David Thelen found that only 4 percent of their national sample ranked their communities' past as "most important" in comparison to the pasts of family, nation, and racial or ethnic group.[2] While more work needs to be done to encourage Americans to appreciate their communities' stories, *On Doing Local History* has the potential to make local history both socially relevant and politically powerful.

Briann G. Greenfield
Central Connecticut State University

1. David E. Kyvig and Myron A. Marty, *Nearby History: Exploring the Past Around You*, 2nd Edition (Walnut Creek, CA: AltaMira Press and American Association of State and Local History, 2002); Carol Kammen and Norma Prendergast, eds., *Encyclopedia of Local History* (Walnut Creek, CA: AltaMira Press and American Association of State and Local History, 2000).

2. Roy Rozenzweig and David Thelen, *The Presence of the Past: Popular Uses of History in American Life* (New York: Columbia University Press, 2000).

Interpreting Historic House Museums

Edited by Jessica Foy Donnelly. Walnut Creek, CA: AltaMira Press, 2002; 326 pp., illustrations; clothbound $70; paperbound $24.95.

The editor of a book of essays faces a great challenge: bringing together many contributions into one coherent volume. The difficulty of the task is increased when the contributions were originally presentations at a conference. The leap from spoken to written word can be dramatic. The coherence of *Interpreting Historic House Museums* is all the more impressive considering that the papers were presented at separate conferences held at the McFaddin-Ward House in Beaumont, Texas, in 1995 and 1998.

The variety of the essays is one of the strengths of this volume. The 14 essays range from the historical to the managerial and to hands-on interpretation, but its two universal themes are the necessity of planning and research. Jessica Foy Donnelly, curator of collections at the McFaddin-Ward House for 12 years, has shown herself to be highly skilled at editing such collections. *Interpreting Historic House Museums* is the third volume to emerge from a series of symposia at the McFaddin-Ward House. *American Home Life, 1880-1930: A Social History of Spaces and Services*, was co-edited with Thomas Schlereth, and *The Arts and the American Home, 1890-1930*, was co-edited with Karal Ann Marling. Donnelly edits and introduces the present volume, and does so very capably.

Patrick H. Butler III, a trustee of the Historic Alexandria Foundation and an all-around museum hand, provides a broad context for the essays that follow. He begins the collection with an essay considering the place of the house museum within the museum community. He first recounts the history of the historic house museum, interweaving it with the history of the historic preservation movement. Butler then considers in greater detail issues facing present and future historic house museums, suggesting that museums can continue to grow and improve while reminding us that pinched financial times raise the question of sustainability as never before.

Several of the essays deal with interpretation planning. Barbara Abramoff Levy, who has worked as director of education and interpretation at the Society for the Preservation of New England Antiquities, stresses the importance of advance planning, including analysis of the site, the selection of the planning committee, and how the work should be scheduled. She emphasizes the ongoing nature of research at historic house museums, acknowledging that interpretive work is a continuous process. "In some ways," she notes, "the most difficult aspect of interpretation planning is choosing what not to interpret."

Sandra Mackenzie Lloyd, who has co-authored with Levy a book on developing tours, shows how such ideas can be applied in her essay "Creating Memorable Visits." Lloyd discusses the planning process at Cliveden, a National Trust property in the Germantown section of Philadelphia, where she served as curator of education. She describes the interpretation when the house first opened to the public in 1976, which emphasized the great Georgian house, the Battle of Germantown with which it was associated, and the house's collection of decorative arts. Lloyd then explains the process for developing new themes, which included a historic structure report and a National Endowment for the Humanities planning grant. One of the great strengths of Lloyd's essay is her discussion of the roads not taken and why they were not chosen.

Rex M. Ellis, vice president for the historic area at Colonial Williamsburg, discusses how curators can bring African-American history and culture into their interpretation. He speaks with authority, having been behind "The Other Half Tour," Williamsburg's first initiative to interpret the lives of the enslaved population. He emphasizes the importance of interpreters who are armed with

"the best information and interpreting skills possible" and of outreach programs such as Monticello's program to compile oral histories from the descendants of those who were enslaved on Thomas Jefferson's estate. Ellis insists that museums must proactively plan for controversy and, "instead of shying away from controversy…museums should embrace it for the lessons it can teach." At the same time, interpreters should address universal topics and good stories to which all visitors can relate. In the end, though, the most important lesson for Ellis is recognizing that the number of smiling faces leaving the site cannot be the measure of a historic house's success. Sometimes history is disturbing, and a visitor who is not disturbed in some way clearly has not gotten the message.

Perhaps the most ambitious essay in the volume is by Debra A. Reid, who teaches history at Eastern Illinois University. "Making Gender Matter" is an extended analysis of whether the traditional concept of women as rulers of "the domestic sphere" might actually minimize the complexity of women's relations with the world beyond the home. This question is of considerable import for historic house museums. Reid thoroughly assays academic writing on the subject, but also discusses strategies at many historic sites, including Plimoth Plantation in Massachusetts and Conner Prairie in Indiana. She explores strategies for incorporating women in sites generally seen as dominated by male historical figures, such as military sites like Fort Ticonderoga in New York.

Catherine Howett's essay meditates on the necessity of interpreting the landscape setting of historic houses, and on the difficulty of such interpretation. Howett makes a case for the landscape as an essential primary source, expressive of the values of those who shaped it. Howett cautions that no one historic period's design should be privileged to the point that it compromises the integrity of significant design features from other eras. She also notes that criticism of the historic preservation movement in general and Colonial Williamsburg in particular has led to a sort of "Williamsburg paranoia," a demand for rock-solid evidence for landscape restorations, lest the landscape architect be accused of indulging in romantic fantasy.

Nancy E. Villa Bryk, curator of domestic life at the Henry Ford (previously known as the Henry Ford Museum & Greenfield Village) outside of Detroit, Michigan, explains how a curator can infuse a historic house with characters and activity. Bryk acknowledges that curators run up against a dearth of documentary evidence, and she takes on the challenge of explaining not simply how to create a furnishings plan, but how that plan must be intimately connected to the interpretive schema. Bryk proposes that a "moment-in-time installation" can often meet this need, using as examples the historic houses at Greenfield Village, most notably the New Haven, Connecticut, household of the lexicographer Noah Webster.

Even the very best historic house installation is useless if visitors cannot get through the door. Valerie Coons McAllister, who has worked at Old Sturbridge Village, Winterthur, and Colonial Williamsburg, tackles the relationship between accessibility and historic preservation. She provides a brisk summary of the 1990 Americans with Disabilities Act and explains that its section on historic buildings was based on the 1966 National Historic Preservation Act. McAllister then discusses several techniques used at Old Sturbridge Village, including new road surface treatments that improve wheelchair accessibility in bad weather, and recounts the rationale behind using a wooden ramp at the Salem Towne House and an earthen incline at the Asa Knight Store. Other issues, such as access to second-floor spaces, are not so easily resolved, but McAllister offers a number of ideas.

Another veteran of Old Sturbridge Village, Margaret Piatt, discusses how to engage visitors through effective communication. Her essay deftly blends autobiographical stories with communication theory. She recounts her adventures as "a tour

guide prodigy"—giving her first tour at age five—and her three summers as a teenage tour guide. Piatt discusses how to improve vocal skills, use gestures, and even ways to relax tense tour guides, before providing a succinct eight-point checklist on how to organize the content of a tour.

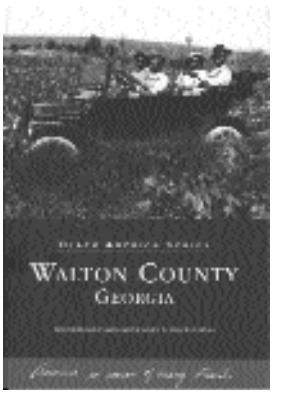
The three final essays directly address educational programs that take full advantage of research and planning. Jamie Creedle, director of museum education at Stan Hywet Hall and Gardens in Akron, Ohio, provides a catalogue of "programs that work" with a refreshingly wide variety of locales and budgetary ranges. Meggett B. Lavin, retired curator of education and research for Drayton Hall near Charleston, South Carolina, discusses seven tools that any historic house should have in its "tool kit for interpreters." And Patricia Kahle, director of Shadows-on-the-Teche in New Iberia, Louisiana, documents the evolution of educational programming at Shadows, including programs on the everyday life of a 19th-century child, on architecture, and on local African-American history using oral history research.

Authors of such essays often achieve little more than reporting on how things are done at their museum. Happily, the contributors to this volume have such a broad frame of reference and such a wealth of experience that the discussion is never provincial or prosaic. This volume is profitable reading for museum administrators, curators, educators, interpreters, and students who hope to work in a historic house museum.

Kenneth Hafertepe
Baylor University

Walton County Georgia

By Lynn Robinson Camp and Jennifer E. Cheeks-Collins. Black America Series, Charleston, SC: Arcadia Publishing, 2003; 128 pp., photographs, bibliography, notes, index; paper $19.99.



As a sign of growing interest and pride in local and ethnic histories, *Walton County Georgia* makes a major contribution towards filling the gap in the dearth of recorded African-American history in Walton County archives and libraries. Jennifer Cheeks-Collins is the author of two previous volumes in Arcadia Publishing's Black America Series. Co-author, Lynn Robinson Camp, a native daughter of the region, began planning a pictorial documentation of her hometown at an early age. Her personal ties to the area and sense of place lend an engaging authenticity to the book. The authors relied on a rich mixture of biographies, church histories, newspaper articles, obituaries, notes, resumes, souvenir booklets, and "verbal lore" for background. In the end, oral history combines with an impressive collection of photographs to create a homespun perspective on African-American life in the county.

Through their particular prisms, local histories illuminate much larger historical themes, and *Walton County Georgia* is no exception. With chapters arranged by subject, such as Church and Religion: Keeping the Faith, The Civil Rights Era: Remembering the Struggle, Business and Economy: Owning Our Own, and Everyday People, the book is a vibrant testament to the complex fabric of the lives of African-American families in small southern towns from the postslavery era to the present.

Although other recent local visual and oral histories, such as *Memphis in Black and White* and *Prince George's County Maryland*, include stronger historical narratives, *Walton County Georgia* is accessible and a pleasure to read, and compares favorably with any of its ilk. The book is certainly on par with Cheeks-Collins' previous books, *Gwinnett County Georgia* and *Madison County Mississippi*. This book is equally comparable to the pictorial history of a colorful and distinct Appalachian area of northeast Georgia, *Union County Georgia*, authored by the Union County Historical Society.[1]

Certain events, especially those that shock and horrify, overshadow other realities in the story of a community. Walton County has long endured the aftermath of a brutal lynching in 1946. Two young black couples, George and May Murray Dorsey and Roger and Dorothy Dorsey Malcom (reportedly 7 months pregnant), were beaten and shot hundreds of times in broad daylight by a mob of unmasked men. The local white power structure successfully kept the perpetrators from being brought to justice, and the case remains unsolved. However, the case fueled civil rights activism all over the country. National media attention was instrumental in President Truman's commitment to civil rights legislation and the racial integration of the United States armed services. Yet, in defiance of the county's lingering stereotypical legacy of violence and racial hostility, *Walton County Georgia* is a celebration of the region's heritage. Devoting a short chapter in homage to those who lost their lives, the pages balance anguish with joy.

The strength of the book is its well-rounded portrayal of community spirit. Regional appeal is undeniable, yet a broader audience might be reached if the authors had made more of a connection relating local events to universal currents in United States history, such as the violence and barriers faced by African Americans in the South during Reconstruction, or the dashed hopes of black veterans upon returning from patriotic and courageous service in World War II. In the chapter titled "Education: Black Schools and Their Legacy," nothing is mentioned of the monumental confrontation during the years of school integration, or of the racial backlash that followed the 1954 *Brown v. Board* decision.

The book is a useful model for those in the cultural resources field searching for ways to include the many histories of a particular region in a truly representative interpretation. Certainly in the case of *Walton County Georgia*, a broader local audience will be reached than a traditional written history of the region allows. Most importantly, *Walton County Georgia* empowers the African-American community to write its own history, from its unique perspective. The photographs catalog the joy of weddings, social events, graduations, and proud young veterans returning from service, as well as the struggle of those battling for civil rights. Pain and sadness are represented in the pages, yet the reader closes the book with an overwhelming sense of the fortitude of people in their daily lives, complete with disappointments and failures, but who triumph over the obstacles. And it is generally the "everyday people" who make lasting changes. *Walton County Georgia* is a chronicle of the endurance, achievement, and enjoyment of life of African Americans in rural Georgia, and a welcome addition to the archives of local history.

Mary Anne Hamblen
McDaniel-Tichenor House Museum

1. Beverly Bond and Janaan Sherman, *Memphis in Black and White* (Charleston, SC: Arcadia Publishing, 2003); Carolyn Corpening Rowe, Jane Taylor Thomas, and Beverly Babin Woods, *Prince George's County Maryland* (Charleston, SC: Arcadia Publishing, 2003); Jennifer Cheeks-Collins *Gwinnett County Georgia* (Charleston, SC: Arcadia Publishing, 2002) and *Madison County Mississippi* (Charleston, SC: Arcadia Publishing, 2002).

Quincy's Market: A Boston Landmark

By John Quincy, Jr. Boston, MA: Northeastern University Press, 2003; 237 pp., large format, photographs, drawings, notes, bibliography, index; cloth $29.95.

Since the 1970s, American cities have renovated their historic marketplaces in an effort to revitalize public space, stimulate economic growth, and improve the supply of fresh food. *Quincy's Market* is an account of this phenomenon in Boston where in 1976 the Rouse Company adapted the magnificent granite buildings and cobblestone concourses of the historic Faneuil Hall Market into space for specialty shops, restaurants, pushcarts, and fast-food stalls. *Quincy's Market* also tells the story of the colonial origins of the marketplace, its major expansion under Mayor Josiah Quincy (1772-1864) in the 1820s, and the gradual decline and deterioration of the market until it was redeveloped.

Food marketing in Boston had its origins around the Town Dock, where merchants conducted open-air sales for the convenience of the colonists. Door-to-door peddlers rounded-out the city's food marketing and distribution system. Bostonians held steadfast against a regulated market system with fixed locations until 1740, when Peter Faneuil, a wealthy Boston merchant, offered to pay for construction of a combined market house and town hall. Faneuil Hall, named for its benefactor and designed by the Scottish-born painter and architect John Smibert, opened two years later. The rapid growth of the town demanded yet more merchant quarters and meeting space, prompting the city to engage Charles Bulfinch to enlarge the combination town hall and market in 1805.

The greatest single expansion of the market district began in 1823, when Mayor Quincy launched a massive and controversial urban renewal project just east of Faneuil Hall. Quincy commissioned Alexander Parris to design a new granite market house flanked by a row of standardized warehouses. Quincy Market, as it was popularly known, was a masterpiece of civic design and served as Boston's chief food distribution center for the next 125 years. By 1950, the market had noticeably deteriorated as a result of city neglect, suburban flight, and competition from supermarkets. Close to being demolished, it was saved when federal, state, municipal, and private agencies joined forces to redevelop it into one of the country's first festival marketplaces.

John Quincy, Jr. tells the story of this familiar landmark with engaging detail and a wide breadth of illustrations. Complementing the text are excellent drawings by architectural illustrator Gary M. Irish that carefully guide the reader through the evolution of the market buildings and district, particularly in its early years. Readers will also find many reproductions of historic prints, paintings, and maps, and shocking photographs of the deteriorated state of the buildings in 1970, along with sketches and models presented to the Boston Redevelopment Authority. The author makes excellent use of prosaic material such as 19th-century ledger books, city council minutes, and government reports to make this an engaging read. Particularly graphic is the detailed account of the market's construction in the 1820s, including the water problems encountered during excavation, the transportation of granite from Quincy, Massachusetts, and even the cost of rum for the workers.

This reasonably priced book is handsome and well-designed. Illustrations have clear captions and are placed strategically throughout the book to complement the text and to give the reader a clear visual sense of the market's evolution. The book concludes with a helpful author's note that describes his painstaking hunt for the early 19th-century architectural plans, including his successes and failures, as well as a bibliography with an impressive list of unpublished sources.

The author makes no secret (how could he?) of his familial relationship to, and his admiration for, Mayor Josiah Quincy. Thankfully, however, the glorifying remarks about Mayor Quincy, whose ghost inspires the author "to this very day," are limited to the introduction and conclusion. This reviewer finds it odd that the author fails to recognize, or even mention, Josiah Quincy (1802-1882), son of the mayor who built the market. Although best known as the president of the Boston Social Science Association, Quincy the son was also mayor of Boston from 1845 to 1849. He, too, took great interest in Fanueil Hall Market, defending it against accusations of price fixing and the sale of bad meat. In 1876, he gave a speech at the market's semi-centennial celebration in which he credited the market's success to the vision of his father. Perhaps history has written off Quincy the son because of his less popular opinions, such as his arguments for state ownership of the railroads and his crusade for cooperative banks. Be that as it may, the reader learns little of the market's lively and contentious history during the second half of the 19th century.

Some mention of parallel market projects outside of Boston would have placed the story of Quincy Market in better context. In the 1820s for example, New York, Philadelphia, and Washington, DC, like Boston, were also involved in market expansion projects, as were other cities throughout the country. And Boston was by no means alone in the 1970s, when it finally dealt with the future of a declining public market that still held meaning and value to the community. Around the same time, Pike Place Market in Seattle and Philadelphia's Reading Terminal Market were saved from the wrecking ball. These institutions chose different paths from that taken in Boston—preserving not only the historic market buildings but also the principal functions of a public market.

Quincy's Market demonstrates that public markets are rich cultural resources for the study of local, architectural, and urban history, as well as for the study of historic preservation. Public markets are more than building types. They are dynamic institutions deeply tied to the history and values of the city. In the 19th century, they were testimony to the dedication of the municipality to ensure healthful food at affordable prices. Their decrepit state by the 1950s and 1960s was testimony to everything that was going wrong with American cities. Today, Faneuil Hall Marketplace may attract tourists, but its rehabilitation has proven to be a limited solution to preserving the true value of a public market.

Helen Tangires
National Gallery of Art

Remaking Chinese America: Immigration, Family, and Community, 1940-1965

By Xiaojian Zhao. New Brunswick, NJ: Rutgers University Press, 2002; xvii + 265 pp., illustrations, tables, notes, glossary, bibliography, index; cloth $59.00; paper $22.00.

The history of the Chinese in the United States is entwined in American concerns about race, class, and gender. Because most Chinese who entered the country before World War II were male, the study of Chinese-American women has been slower to develop than other areas of the field. This work, therefore, makes an important contribution to our understanding of the Chinese-American experience, especially in terms of women's history, and the time period it covers, perhaps the most under-studied period in Chinese-American history.

American anxieties over Chinese immigration centered on labor competition and racial animosities. These anxieties manifested themselves in gendered concerns over the presence of Chinese immigrant women whom many Americans believed were innately disposed to prostitution. In 1875, Congress passed the Page Law that prohibited the immigration of Chinese contract laborers and prostitutes. However, since American officials often believed that most, if not all, Chinese women were or were going to become prostitutes, this law had the effect of barring most Chinese women from entering the country. Seven years later, the Chinese Exclusion Act barred the immigration of Chinese laborers for 10 years, and forbade those already in the country from bringing their wives and denied them naturalization. These two laws shaped the class and gender composition of Chinese immigrants into a predominantly male, small merchant and labor community. This gender imbalance and the passage of anti-miscegenation laws barring Chinese and white marriages stunted the growth and development of Chinese-American families.

Despite these restrictions, Zhao demonstrates that Chinese immigrants devoted considerable effort to gain entry for Chinese women into the United States. Appreciating the American legal system, Chinese immigrants and their allies petitioned the courts on behalf of those denied landing because they were accused of prostitution. Unable to prove that the women were ever involved in prostitution, the state had to allow many to land. However, the process of proving one's innocence was often so humiliating and onerous that many Chinese women chose not to go through the ordeal. Realizing how difficult it was for women to enter, Chinese immigrants tended to facilitate the immigration of males, presuming that they would have an easier time gaining entry, and once here, would have a better chance of finding employment.

America's entry into the World War II was a turning point for Chinese Americans. As Zhao documents, many women from Chinese immigrant communities contributed to the war effort by working in the defense industries or by joining the military. In both cases, it was often the first time that they were employed outside of Chinatown. They proved to a broader American society that Chinese Americans could perform with distinction, contributing to the improved image of Chinese Americans that developed during the war.

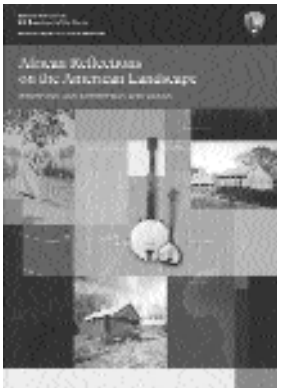
In 1943, the Chinese Exclusion Act was repealed allowing more Chinese to enter the country and naturalization of Chinese immigrants. As the war ended, the War Brides Act and subsequent amendments allowed Chinese Americans who had served in the military to bring their wives to the United States. This influx of women had a profound impact on the Chinese-American community as new families were formed and the American-born generation increased. But, as Zhao points out, most of the so-called "war brides" were not new wives but women who had been separated from their husbands in the United States due to exclusion restrictions.

Zhao extends her study beyond the close of the war to document the difficulties these women faced as they adjusted to new lives in the United States. Many had not seen their husbands for years and had to adjust not only to married life but to an alien society as well. Moving through the Cold War era, Zhao demonstrates how the Chinese-American community once again came under scrutiny because of suspected Communist sympathies. But in the long run, Chinese Americans were able to prove that they did not pose a threat and wanted to contribute to American society as Americans. Skillfully blending archival materials, oral histories, and secondary sources, Zhao offers us an insightful glimpse into a community in transition. This book is recommended to everyone interested in documenting and interpreting the Chinese-American experience.

K. Scott Wong
Williams College

African Reflections on the American Landscape: Identifying and Interpreting Africanisms

By Brian D. Joyner. Washington, DC: National Park Service, 2003; 64 pp., maps, tables, illustrations, notes, bibliography, index; paper, free of charge.



In his 1925 poem "Heritage," the black New York City public schoolteacher and writer Countee Cullen (1903-1946) plaintively asked, "What is Africa to me?" Brian Joyner's follow-up to the National Park Service's 2001 conference on "Places of Cultural Memory: African Reflections on the American Landscape" vibrates with a salient though unarticulated question that might be framed as, "What is America to me?"

From his position in the office of Diversity and Special Projects in the National Park Service's National Center for Cultural Resources, Joyner aimed to highlight West and Central African cultural contributions to the built environment in the United States—at least as cultural resource programs have documented and recognized them. The undertaking is simultaneously ambitious and modest, for while confined to places recognized by the National Park Service, it probes a conflicted past and reaches beyond the position of race in United States history to touch the core of America's character and the cast of its culture.

Joyner's undertaking contrasts with discussions of European contributions to America. The reality of a conscious re-creation of European community resonates throughout the United States in place names such as New England, New Rochelle, New York, Portsmouth, Paris, and Rome. From architecture to folklore to linguistics, Europe's position in America's sense of self has been central. But to what degree has such centering resulted from psychological self-serving or from tangible fact?

Until almost 1900, the Americas were a child of forced immigrants from Africa and indigenous peoples. The size of Africans' and Indians' share in and subsidy of the European-ruled New World has since been an issue more of politics than of actual measuring.

Standing apart as something of an exception to New World polities where people of color predominated in the populations, the United States has long inhaled and exuded an air of being "a white man's land." What has come to be called "political correctness" may have shifted the terms of speech at different times, but the substance has been consistent. The question hardly arises anew as to what enslaved Africans carried from their mother continent to the Americas in their heads and hearts and then made material again in shaping the New World environment in general and the United States built environment in particular.

The West and Central African catchment areas where the bulk of the peoples enslaved in the United States and its colonial predecessors originated had cultures rich in science and technology. The peoples dragged here brought knowledge with them. Such knowledge *taught* colonial planters in the Carolinas and Georgia how to produce rice, for example, as historian Daniel C. Littlefield documented in his now-classic 1981 book, *Rice and Slaves*.[1]

In summary fashion, Joyner selects and sketches United States places of Africanisms, defined as "elements of culture found in the New World traceable to an African origin." The definition is historian Joseph E. Holloway's, from *Africanisms in American Culture*, which aimed at "a new and comprehensive examination of Africanisms in America and especially the United States."[2] Joyner diagrams the architecture of shotgun houses and other arrangements of space. He savors diet—

gumbo, okra, rice, and other foodstuffs and foodways. He fingers fiddles and other instruments and arts. He reaches to religion and cosmology. He notes language elements. In all he suggests a tracing to African origins and, in perhaps the book's best contribution, he lists historic properties, arranged by program and state, where the National Park Service has documented Africanisms. He points to rich cultural sites such as New Orleans' Congo Square and New York City's African Burial Ground and Louisville's Smoketown Historic District.

Sweeping in time and space within 4 chapters and a bare 50 pages of text, Joyner skirts much of the complexity and overt contentiousness of his subject. His first chapter introduces terms and conditions for understanding the African presence in America. His second and longest chapter identifies specific sites where the National Park Service has documented Africanisms on the American landscape. Then he offers a chapter on interpreting African cultural heritage at historic sites. The last chapter is an appendix listing a bibliography and National Park Service properties that document or recognize Africanisms. Throughout, Joyner skips mechanics of cultural continuity or survival. His interest appears more in "what is" than in "how" Africanisms came to be in these places.

Writing for the general reader, Joyner leaves unmentioned in his text many issues of methods and meaning. His endnotes go a bit deeper and do well at pointing to appropriate literature. He offers most to readers interested in locating historic places of African-inspired cultural expression. He offers least to readers seeking guidance in discussing how to identify, measure, and interpret cultural continuity or distinctiveness. Or to readers interested in shifting historical consciousness.

Joyner declares that "Africanisms must become much more visible to historic preservation/cultural resource practitioners. In order to reach this visibility, preservationists must direct their efforts toward non-European historical sources." The goal is worthy. His work reveals a diverse and inconsistent array that leaves much distant and isolated at present. It shows, too, that sensitivity alone will not suffice.

Only gently, if at all, does Joyner stir outmoded assumptions and too dominant visions of America's having a unilineal cultural descent from Europe. The joinder of issues here is not one of the persistency of African ways; it is not one of rhetoric or arts, language, religion, nor of abstract or generic transmission of traditions. The fundamental discussion lies beyond recognizing and identifying African linkages in the culture of the United States. It lies in interpreting the links. And that matter is ultimately political, for it reaches backward and forward to the power relations that have defined the identity and image of the United States.

The easier part in identifying elements in the built environment is what we see. The harder part is what we say about what we see. And there Joyner offers too little. Perhaps there are only questions to be raised: Who do Americans think they are? Who do Americans think America is? Who do Americans think made America what it is—and how? In that context we may ask: To what have African Americans given shape with their backs and hands, with their hearts, minds, and souls?

Thomas J. Davis
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1. Daniel C. Littlefield, *Rice and Slaves: Ethnicity and the Slave Trade in Colonial South Carolina* (Baton Rouge: Louisiana State University Press, 1981; Reprint, Urbana: University of Illinois Press, 1991).

2. Joseph E. Holloway, ed., *Africanisms in American Culture* (Bloomington and Indianapolis: Indiana University Press, 1991).

Representations of Slavery: Race and Ideology in Southern Plantation Museums

By Jennifer L. Eichstedt and Stephen Small. Washington, DC, and London: Smithsonian Institution Press, 2002; 300 pp., illustrations, appendices, bibliography, index; cloth $45.00.

Representations of Slavery is a comprehensive and stark assessment of plantation museums in the southern United States. During 1996 to 2001 the authors and their graduate students visited 122 plantation museums in Virginia, Georgia, and Louisiana. The authors also conducted research at sites in five other states: Florida, South Carolina, Alabama, Mississippi, and Tennessee. All of the museums studied were plantations during the period of slavery.

The study condemns 83 percent of the plantation museums as historic sites that avoid or trivialize issues of slavery, oppression, and racism as legitimate parts of their historical narratives. By doing so, these museums, the authors believe, perpetuate the notion that a legitimate national history is possible without grappling with the presence and experience of people of color. They bluntly state their case at the outset—

Our primary arguments in this book are that most of the sites we have explored in depth tell a story of American history that centers around whites, males, and elites, and that these sites erase or minimize the presence, labor, and lives of enslaved Africans and African Americans. We argue that these sites work to construct and maintain public white (male-dominated) racial identities that both articulate with and bolster a sense of (white) pride in a partial history of freedom, democracy, and hard work. In this story, slavery and African Americans are presented as almost incidental to the growth of the South and, by extension, the United States.

A second point is that in "most cases" the museums they studied "confine to oblivion, the system of slavery and the presence of those enslaved." Finally, that "racialization processes work in various locations, linked by shared and often overlapping ideologies and representations, to produce and reproduce racialized inequality and oppression."

Before beginning their analysis, the authors redefine identifiers they see as most appropriate and sensitive when referring to slave owners and slaves. In their terminology, slave masters are *master enslavers* and slaves are *enslaved Africans*. Their reasoning relates to the traditional way these terms have been perceived over time. Within the field of race studies, they and colleagues such as Michael Banton, Robert Miles, Bell Hooks, and Leon Higginbotham, all contend that in order to understand the damage done by such racialized traditional terms, we must "remove language that continues to mask systems of domination." Many of the sites in this study are dedicated to the founding fathers; throughout the book the authors remind the reader that the founding fathers may have been great leaders but they were also enslavers.

Eichstadt and Small acknowledge the responsibility and power museums have in teaching us about the past, and the responsibility we have as a society to understand the master narrative of our nation. But they contend that too many museums are wrapped up in platitudes that are dedicated to telling a story that supports the glory of the United States: the significance of democracy; the importance of civility, gentility, and hospitality; and the white forebears who made it all possible.

The authors argue that in the scenarios they observed, the enslaved are only important to the extent that they perpetuate the legacy of "the great white men" who are presented as the true heroes of the growing republic. Whether in Virginia, Georgia, or Louisiana, enslaved Africans and African Americans who are mentioned at all are described as the "faithful old retainers," "loyal slaves," or "grateful servants" who were important

because they assist in memorializing the "true" heroes.

Does the fact that George Washington, Patrick Henry, James Madison, Thomas Jefferson, and their contemporaries were "master enslavers" negate the significance of what they contributed to the evolution of the republic? The authors would probably answer, "No." However, the appropriate balance that both condemns and praises our founding fathers has not been reached. Although most museums are not consciously avoiding the issue, they are on the front lines dealing with visitors who are neither traditional students nor captive audiences. Visitors are consumers who in most cases have paid a price for their continuing education (and want to enjoy the time they spend as well). This reality forces many institutions into a position of relying on traditional stories and methods of programming, and exhibiting their histories with the sensibilities of their primary audiences in mind. They institute programming that does not offend, accost, argue, shame, or otherwise drive paying visitors away. Their very existence depends on their ability to bring more visitors through their doors.[1]

Is it possible for museums, whether mainstream or culturally specific, to effectively balance a credible telling of the African and African-American story during the period of enslavement in the United States and remain financially solvent? Can they be legitimate stewards of the history they purport to teach about the development of America? These are questions the authors do not address in any comprehensive way but simply state, we must try.

Would an increasing number of visitors go to museums if they were told a story that was more in keeping with the harsh, stern, brutal, and oppressive system of servitude that pervaded the South? There is little evidence to support that notion, even if we assume more minorities would visit museums that present such a history.

A survey by Randi Korn and Associates presents some useful information about visitor interest in the content of stories told at these kind of sites. Despite results indicating that most visitors express a low interest in African-American history, further analysis suggests that African Americans as well as whites prefer stories that are more balanced. Korn asserts, "in general, respondents were less interested in African American history compared to other subjects."[2] However, Korn acknowledges the importance of communication, engaging presentation methods, and interactivity when dealing with such controversial subjects. But she stops short of saying that a more comprehensive African-American narrative at the sites tested would enhance visitation.

Eichstedt and Small look at museums through the narrow lens of academe. They ignore (or minimize) the primary mission and reality of most museums, especially given the current economic climate: survival. While their analysis is comprehensive, credible, and factual, they found no museums that lived up to their standards, which may indicate more than neglect, trivialization, or racism. Rather, it may indicate the authors' lack of understanding or refusal to acknowledge what is feasible at plantation museums.

There are formidable realities that Eichstadt and Small's study does not consider: paying customers who will walk away if they are confronted with topics that they do not want to see, dwindling resources, and questionable research (though this should be less the case given the voluminous body of work just in the last decade). In addition, gun-shy administrators who are afraid of offending their customers and who have not yet changed their definition of success to include the type of probing, pricking, and compelling programs that full inclusion obviates, perpetuate the interpretive practices condemned in this book. Plantation museums must continue to push the envelope in the history they present about the lives of enslaved Africans, but the practical realities they face will

continue (despite the admonitions of Eichstadt and Small) to hamstring a fuller presentation of the good, the bad, and the ugly.[3]

Rex Ellis
Colonial Williamsburg

1. The work of Diane Swann-Wright at Monticello (Virginia) and Dorothy Redford at Somerset Place (North Carolina) are two such examples of plantation museums that constantly push the envelope and refuse to be satisfied with traditional narratives. The experience of enslaved Africans and African Americans is a story they strive to include consistently at their sites.

2. Randi Korn and Associates, Inc., *Charleston Report*, (2001), 2. Prepared for the Historic Charleston Foundation, Drayton Hall, and the Gibbes Museum of Art, this study was designed to provide the three clients with information about visitors to Charleston, South Carolina, in general and visitors to the three respective institutions in particular. Between February 2000 and March 2001, Korn interviewed 1,859 respondents.

3. Gordon S. Wood's article, "Never Forget: They Kept Lots of Slaves," *New York Times*, December 14, 2003, offers a case in point relating to current scholarship and discussions on the centrality of slavery to understanding the motives of the founding fathers.

The Most Striking of Objects: The Totem Poles of Sitka National Historical Park

By Andrew Patrick. Anchorage, AK: National Park Service and Sitka National Historical Park, 2002; 194 pp., illustrations, notes, bibliography; paper, free of charge.

In *The Most Striking of Objects: The Totem Poles of Sitka National Historical Park*, Andrew Patrick describes a preservation conundrum that has lasted more than a century. Totem poles of southeastern Alaska constitute a unique cultural expression, yet carved, wooden, earth-fast objects have a limited lifespan. How, then, to preserve such important artifacts? Is carving a replication an acceptable form of preservation? Patrick discusses this and other alternatives in his history of a well-traveled collection of totem poles.

In 1901, Alaska District Governor John G. Brady collected more than a dozen totem poles and shipped them to St. Louis for exhibition at the 1904 Louisiana Purchase Exposition. Brady, a former Presbyterian missionary who had been instrumental in encouraging the Americanization of Indians, used their now-abandoned heritage as an advertisement for Alaska. His concern for Alaska Natives' welfare was apparently genuine, and the poles' owners willingly gave them to him for display. Brady promised that after their display he would erect the totem poles in Sitka, then the capital of the district.

In Sitka, the poles were artistically but nontraditionally placed on a winding path along the shore, on land with both Tlingit and Russian associations. The Tlingit in Sitka, however, had not traditionally constructed freestanding totem poles, which had been the work of Tlingit and Kaigani Haida Indians who lived farther south. The Federal Government designated Sitka National Monument in 1910 but gave it little or no funding, and for three decades the poles languished, deteriorating. New Deal-era employment programs hired Alaska Native carvers who began repairing and replicating the poles, igniting the controversy over their proper treatment.

The New Deal projects during 1939-40, supervised by the U. S. Forest Service, included both restoring—by the removal of decayed portions and insertion of replacement pieces—and recarving. This produced an entirely new but identical pole, which Patrick argues is a method of preserving the images while sacrificing the actual wood. In 1940, the first new pole, commemorating the history of Sitka, was carved, although not placed in the park because it

was seen as inappropriate. In the late 1960s, the National Park Service consulted stewards of other totem pole collections, undertook a survey, and developed broad preservation outlines. Following designation of Sitka National Historical Park in 1972, a number of preservation methods were attempted, such as chemical preservatives, continued recarving, and new commissioned poles. Patrick is convinced that the National Park Service finally has the solution; he praises current preservation techniques, which include metal caps on the tops and raising the pole a few inches off the ground. No original poles survive outdoors.

The objects' complicated significance clouds the preservation picture. To the Tlingit and Haida, totem poles had multiple functions: to recognize a family, to honor the dead, to refer to a story, to express achievement and status, to commemorate a potlatch, and even to ridicule. The poles consisted of figures, usually animal or human, sometimes fantastical, in a stacked and sometimes interlocking arrangement. Patrick argues that totem poles are not pieces of art; they are closely tied to a specific place, people, story, and/or event. The totem poles at Sitka are removed from all of those connections. Even as long ago as 1940, ethnographer Viola Garfield was unable to trace these poles' histories. Their erection at world's fairs is anomalous, but expected; their erection in a woodland setting is disorienting. Detached from place and family, the poles gain new value as isolated works of art.

Andrew Patrick tells this story well and does not avoid the complications. He devotes one chapter to an explanation of totem poles and another to the broad cultural transformations of southeastern Alaska Natives during the 19th century. He then traces the poles from southeastern Alaska to St. Louis and back to Sitka, from original to repaired to recarved. Patrick includes summaries of academic arguments, such as the controversial concept of "totemism" and the debate over whether totem pole carving predated contact with westerners (he concludes that it did). Footnotes and bibliography add to the value of this work. The book concludes with an appendix that gives specific information about each pole; cross-references to the historic photographs in the chapters would have helped here. It is also not until the appendix that the reader knows just how many poles are in the Sitka park; Patrick leaves this vague because the number fluctuates due to sales, deterioration, and acquisition.

Generally, Patrick's emphasis is on the collection as a whole and he shies away from analysis of individual poles. He hazards no guess as to any pole's connotation, allowing only that the poles have multiple meanings, often deliberately obscure. He does not analyze any of the poles as artifacts, describing their images or considering their workmanship. Ultimately, he fails to capture the poles' majesty, either the power they have as artifacts or their value to us as cultural statements.

The book is well illustrated, with a number of historic photographs that show the poles in their original locations: lining the shore in front of plank houses; in their incongruous settings at world's fairs, including the 1964-65 New York World's Fair; their preservation needs, as recorded during the New Deal; and in the park, with tourists posing beside them. There are also a few color photographs, unfortunately not as sharp as the black-and-whites, that introduce a topic Patrick avoids. The Sitka poles were at times heavily painted in contrasting colors; the historical accuracy of this treatment is not discussed.

The Most Striking of Objects raises a number of intriguing questions which will be of interest to all preservationists. What methods of interpretation and preservation are appropriate for artifacts so dependent on place for meaning? What should be done with deteriorating original poles that have been replaced? Should heroic measures be undertaken to preserve the reconstructions? Should the Sitka poles be interpreted less for the poles themselves, but rather as an inspiration for new carving?

These questions, answered differently through the 20th century, have fortunately been recorded and debated by Andrew Patrick.

Alison K. Hoagland
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Tribal Cultural Resource Management: The Full Circle to Stewardship

By Darby C. Stapp and Michael S. Burney. Heritage Resources Management Series, Walnut Creek, CA: AltaMira Press, 2002, xiv + 246 pp., bibliography, tables; cloth $70.00; paper $24.95.

Not every professional has the privilege to work directly within an ethnic or cultural community. Cultural anthropologists and folklorists reach out as ethnographers—living in, documenting, and analyzing communal practices, processes, and traditional culture. To enter a community, spend extended periods of time studying some aspect of a community, and to be accepted while retaining the role of an outsider is a treasure bestowed on few scholars. The relationships established and maintained after the term of fieldwork are a privilege.

Tribal Cultural Resource Management is the work of two scholars who share such a privileged position in working with Native American communities. The book provides a detailed historical background of the topic illustrated by a case study. It also has a practical guide for beginning a tribal cultural resource management program and delves into the future of cultural resource management among North American tribes.

This book is a compelling example of how collaboration between Native Americans and non-Indian scholars in cultural resource research and management has changed significantly in the last 20 years. The Indian rights movement and heightened cultural awareness of the scholarly community influenced these changes in the 1980s. Archeologists became more concerned with the cultural process than with chronology, function, and distribution of styles.

Three themes pervade the book. A broad overarching premise that "cultural resource management is more about people than about places and artifacts" is repeated consistently throughout. Secondly, the authors hold that there is a strong relationship among cultural resource stewardship, artifacts from the past, and cultural survival. Finally, they assert that "people who care about cultural resources must be involved if the resources are going to be preserved, protected, and made accessible."

The first four chapters provide a detailed discussion of Native American archeology spanning from the 18th-century explorations of mounds in the eastern United States to practices at the end of the 20th century. The authors discuss issues of stewardship and the different governmental entities created to care for places and artifacts. The work of cultural anthropologists is also detailed. Native American involvement with scholars and their pursuits close each chapter.

Tables provide a useful chronological list of historic events alongside Native American events, anthropological and archeological events, and cultural resource management events. The reader can see at a glance that in 1849 with the creation of the U.S. Department of the Interior, the Bureau of Indian Affairs (created in 1824) was moved from the War Department to the Interior. In 1906, Congress chartered the Archeological Institute of America, enacted the Antiquities Act, and created Mesa Verde National Park (before the National Park Service was established in 1916). The frequent sidebars adding different voices from the past to the discussion are a strength of this volume, especially for students and others entering the field.

The authors' experience in Oregon and Washington State with the Confederated Tribes of the Umatilla Indian Reservation is presented as a case study. Stapp and Burney were responsible for establishing the tribal cultural resource management program for the tribes. Their mandate and achievements were immense. Among their early activities were providing education, training, and employment for tribal members. They created cultural resource inventories on the reservation and assisted with the burial of human remains. They also participated in several joint projects with federal agencies including the U.S. Forest Service and the U.S. Department of Energy. This is an excellently constructed case study to use as a model.

This valuable book continues with guidance on how to create and manage a tribal cultural resource management program and the essential role of consultation. Key issues in developing a program are knowledge of the laws, networking with outside entities working on tribal land, and training. These issues are significant, not only when starting tribal cultural resource management programs. They reflect the common sense needed to work in developing outreach efforts in any cultural community.

The authors' discussion of the consultation process is enriched by descriptions of two situations. First is a recounting of ongoing intertribal meetings at the federally owned Hanford site in southeastern Washington State. Consultations with neighboring tribes began when the nuclear facility was developed in 1942. Despite input from tribal leaders, digging and other destructive activities were conducted in prohibited areas such as cemeteries. By the 1980s, however, as government attitudes toward Indian concerns changed, offending use of sacred land diminished.

The second is a more recent case of a private land-use project in Colorado. The responsible company contacted tribal leaders at the outset of their project, first conducting informational meetings at tribal centers. Then, tribal leaders were invited to the site and their perspectives shaped the proposed work. From the consultation process, the United Tribes of Colorado was created. This intertribal organization continues to work with public and private entities on land-use issues.

Tribal Cultural Resource Management is about inclusion, consultation, networking, and adopting sensitivities. The final chapter reasserts the vital need for collaboration. Through sincere, consistent outreach and collaboration, the treasure of privilege is conferred. This is an excellent source book for students learning about cultural resource management issues related to Native American archeological remains and present-day Native Americans. It is also a good source for tribal leaders as they establish their own cultural resource management programs.

Annette B. Fromm
The Deering Estate at Cutler

Her Past Around Us: Interpreting Sites for Women's History

Edited by Polly Welts Kaufman and Katharine T. Corbett. Malabar, FL: Krieger Publishing Company, 2003; viii + 261 pp., photographs, notes, suggested readings, index; cloth $33.50.

Few sources could weave such wide-ranging yet closely related women's issues into one text as does this collection of 11 essays recounting the stories of Native American women, colonial settlers, pioneer mothers, domestic immigrants, and wives of presidents. Their stories—in their homes, in their gardens, and in cemeteries—are skillfully recounted in each essay. Readers are led to the realization that without the stories of women's lives, American history has been one-dimensional, clouded by half-truths, and shrouded to exclude most things feminine.

The strength of this book lies in its impressive and thought-provoking suggestions for examining hidden stories of race and gender at historic sites. This comprehensive collection explores diverse and compelling subject matter that is sometimes controversial. As a history text or reference, these essays look at individuals and groups of women who have participated in creating the past. They offer scholars the opportunity to examine the diversity in women's contributions that encompass family, work, and community life.

Although each chapter is uniquely structured with notes, lists of public art, or extensive lists of suggested readings, it reads as one voice, recounting stories almost lost and urging research into corners yet unexplored. Barbara J. Howe offers suggestions for incorporating women's history into public events; adding multiple perspectives may move celebrations from tradition and symbolism to a reality sometimes hard to acknowledge. Eileen Eagan's chapter on the use of public art offers challenging ideas on how to honor women's lives in ways that reconfigure history. She traces the changing public attitudes toward women's history from the Puritan dissenter, Anne Hutchinson, to the Vietnam Women's Memorial.

These essays suggest alternative ways to view women's lives, the contributions they have made, and their imprint throughout history. Bonnie Hurd Smith tells us that unraveling women's lives can be frustrating. Few women were literate or left written records. This text offers new and creative ways to glimpse and interpret the lives of these women. National Park Service historian Tara Travis discusses how Native American women connect with and engage their culture by weaving canyon landscape designs in their rugs. These rugs, sold in the trading posts, offer more insight into Navajo women's culture than simply their creativity.

Several chapters recommend new methods of research that reach beyond the traditional written records. Pamela K. Sanfilippo, park historian for Ulysses S. Grant National Historic Site, explains how archeological investigation of White Haven, the childhood home of Julia Dent Grant, the wife of General, and later President, Ulysses S. Grant, enhances understanding of the Grant family as well as their enslaved servants. Her multidisciplinary approach of combining archeology, architectural analysis, and oral history provides researchers a more comprehensive basis for understanding their subject.

In Margaret Lynch-Brennan's chapter on Irish domestic servants, we are reminded that most histories have focused on the effects of immigrant men in politics; ignored are the female live-in domestic servants who worked in the homes of presidents and noted individuals such as Elizabeth Cady Stanton. Lynch-Brennan suggests several themes educators might use to direct students to nontraditional areas of study, including the economic and social reasons for immigration, the cultural and material world left behind and the new world encountered, and the advantages offered to both the employers and the young girls entering service.

The chapter on creating women's history trails written by Polly Welts Kaufman introduces readers to the pride and respect for diverse places and peoples that can be fostered by new interpretive content and strategies. Kaufman emphasizes the importance of developing historical context, cultivating community involvement, and identifying representative women along with notable women.[1]

Still other essays encourage the reader to look where one has never looked before. One chapter commemorates the roles of women in major historical events, such as Sarah Fulton's role in organizing the Boston Tea Party. Another discusses rein-

terpreting historic house museums and women's history in 19th-century cemeteries and gardens. To borrow from interpreter Doug Capra, each story is not simply a tidbit of interesting fact but another bead strung on a thread, each thread a strand in the fabric that binds our national story.[2]

This collection blends sites, ideas, and suggestions, and provokes not only those working to interpret women's history but those seeking to understand a holistic story. This is an important book for those who manage historic sites and a challenge to educators and visitors to demand to hear the stories previously hidden in attics and basements, traditionally ignored and considered minor. Any great nation that survives and thrives must pay respect to the full memory of its past. One finishes the collection knowing that without the entire story, including the unsavory aspects, our history would be forever incomplete, limiting our understanding of the potential for America's future.

Sandy Brue
National Park Service

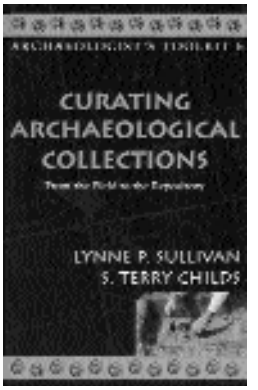
1. Polly Welts Kaufman is the author of *National Parks and the Woman's Voice: A History* (Albuquerque: University of New Mexico Press, 1996).

2. Doug Capra, "Tour Boats and Buses and Trains, Oh My!: Interpretation in the Land of Oz," *2002 Interpretive Sourcebook*, Proceedings of the National Interpretive Workshop (Boulder, CO: Interp Press, 2002), 18.

Curating Archaeological Collections: From the Field to the Repository

By Lynne P. Sullivan and S. Terry Childs. Archaeologist's Toolkit Vol. 6, Walnut Creek, CA: AltaMira Press, 2003; 160 pp., appendix, bibliography, index; cloth $65.00; paper $22.95.

Any registrar or collections manager knows that the care of archeological collections is a continuing



challenge because of understaffing, underbudgeting, and overcrowded storage areas. This problem is pervasive throughout the museum field. Cogently written and well presented, *Curating Archaeological Collections* provides a background on how this crisis started, how it got out of hand, and what can be changed. For archeologists and museum professionals this book provides direction towards ensuring the preservation of archeological collections.

The authors emphasize that proper care and management of archeological collections is the responsibility of many including federal, state, and local agencies; historical societies; and archeologists. The authors provide an excellent history of archeological curation in order to show what has led to the current crisis. As a result, the authors focus on the management aspects of curation.

The authors believe that archeologists need to be aware of "the archeological collection" before they actually collect it. Stressing preparation and planning for artifact care before going into the field, the authors show how archeologists can develop a significant and meaningful collection. While written with the archeologist in mind, this book is useful for curators as well. It helps them understand the complexities that make up archeological collections. The two groups need to coordinate and develop shared goals because significant collections consist not just of the artifacts, but also associated records.

While the authors devote a chapter to repositories and their function and standards, they do not elaborate on what some call "official" repositories and their accountability. Most states have official repositories, such as state museums, where all professionally excavated archeological collections that

meet certain criteria are deposited. The authors note that curators and registrars should try to work with the archeologists and State Historic Preservation Offices to establish criteria for the eventual curation of a collection. This kind of relationship early in the curation process is critical to addressing some of the current problems.

Curation policies and guidelines on collections care and management must also be communicated to field archeologists well in advance of projects. Discussions among the repository, archeologists, and state agencies can help shape project research designs to focus more on curation. With that said, any repository needs to be vigilant in their policies and guidelines when accepting archeological collections.

A good deal of literature exists on the subject of curating archeological collections. However, this book goes beyond mere reference work and provides direction towards resolving the current crisis. Presently, there are resources generated by committees, discussion groups, and conference sessions devoted to the subject that may not get disseminated to repositories, historical societies, and field archeologists. With the publication of *Curating Archaeological Collections* and the entire Toolkit Series from AltaMira Press, a much wider audience is reached.

This book has an extremely handy appendix containing a list of Internet sites that provide useful information on curation policies, laws, and regulations. References provide another research avenue for both contract archeologists and museum professionals to examine literature on collections care and management.

This book is useful to any registrar, collections manager, curator, and field archeologist. It should also be used in archeology methods and cultural resource management classes. The valuable lessons presented will assist archeologists when planning excavations and processing artifacts, and help repositories better care for and manage their collections. With ever increasing and encroaching development, the need to improve communication and training in the management, collection, and care of our diminishing cultural heritage is urgent. As the authors state, "it's about what our progeny will inherit."

Gregory D. Lattanzi
New Jersey State Museum

The Consequences of Past Stonecleaning Intervention on Future Policy and Resources

By Maureen Young, Jonathan Ball, Richard Laing, Pauline Cordiner, and Jeanette Hulls. Edinburgh: Historic Scotland, 2003; 223 pp., illustrations; paper £27.00.

Maintenance and Repair of Cleaned Stone Buildings

By Maureen Young, Jonathan Ball, Richard Laing, and Dennis Urquhart. Edinburgh: Historic Scotland, 2003; 86 pp., illustrations; paper £15.00.

Building Stones of Scotland

By Ewan Hyslop and Andrew McMillan. Edinburgh: Historic Scotland, 2003; 33 pp., illustrations; paper £10.50.

For a nation that is approximately the size of Maine and the population of Minnesota, Scotland's investment in historic preservation research and technical assistance is, quite frankly, phenomenal. The three publications discussed in this review are a sample of what Historic Scotland has in store for those of us curious about and dedicated to contemporary preservation practice.

Historic Scotland is the government agency responsible for protecting and promoting

Scotland's built heritage. In the early 1990s, two offices of Historic Scotland—Technical Conservation, Research and Education Group (TCRE) and Heritage Policy Group—launched two remarkable series of publications on heritage conservation. Both series are well prepared and beautifully produced. All titles are available from Historic Scotland (http://www.historic-scotland.gov.uk). Although a few topics in the series are specific to Scotland, our North American colleagues will recognize most topics as useful in their own work.

Three recent publications in the TCRE series address the preservation and conservation of stone buildings: *The Consequences of Past Stonecleaning Intervention on Future Policy and Resources, Maintenance and Repair of Cleaned Stone Buildings*, and *Building Stones of Scotland*. The books form a sequenced suite that frames and answers questions about the consequences of previous and future stone cleaning and repair, principles and advice for the "aftercare of cleaned stone buildings," and the availability of stone for preservation work.

The authors of *Consequences* state three pairs of research objectives: first, to determine the direct effects of stone cleaning on stone decay and to prepare a useful model of performance and life-cycle costs of continued maintenance; second, to scientifically investigate stone decay to determine its nature and causes and to correlate the study results with the effects of stone cleaning; and third, to evaluate practitioners' need for matching stone for repair purposes and make recommendations.

The cleaned/non-cleaned comparisons and their relationship to preservation and life-cycle costs are the heart of the matter. Data for the study were gathered through questionnaires, interviews, building descriptions, and facade assessments. The case study examined pairs of cleaned and never-cleaned granite and sandstone building facades. The authors' research showed that cleaned and repaired sandstone facades have significantly higher incidences of decay than non-cleaned ones. In the long-term, sandstone facades that have been treated required significantly more repair and treatment than facades that have never been treated.

Cost consequences are similar. Since cleaned sandstone facades require repair at higher rates than non-cleaned ones, the long-term extent of stone decay—including repairs due to the eventual results of aggressive cleaning—"would lead to an overall financial loss." Short-term property value increases that may result from cleaning will be offset by the long-term costs of repairing damage.

What created this unfortunate cycle of damage and repair? As TCRE Director Ingval Maxwell describes the situation in his introduction to *Consequences*, "From the 1960s the cleaning of masonry buildings for aesthetic, commercial and sociological reasons became common place. As a result, and due to a lack of awareness of the potential damaging consequences of the different cleaning processes, much harm was unwittingly inflicted on the stone. Unfortunately, this approach continued for several decades."

Today, perhaps, the industry is changing. In *Consequences*, a survey of architects experienced with historic structures shows that more than half did not conduct stone cleaning work and about one fourth recognized stone cleaning as potentially damaging to a building. Further, the authors state, "as a consequence of previous research and product developments, [cleaning] methods…have undergone significant changes over this 25 year time period [prior to 1999]. The most aggressive methods of the past (e.g. high pressure grit blasting and highly concentrated chemical cleaning agents) are now seldom employed. Where the cleaning method is significantly different, the post-cleaning behaviour of a recently cleaned façade may therefore differ from that of a similar façade cleaned 25 years ago."

This is tempered, however, by less promising news. The authors point out that although stone cleaning

methods adversely affect stone facades and create long-term damage to stone, the public and building owners generally view stone cleaning favorably because a clean facade reflects well on the building's owner. And more not-so-good news: competent repairs of damaged facades are not cheap, "the long-term effects of stonecleaning on requirements of stone for repair will be significant," and "[p]lanning for material sourcing is currently required to ensure that necessary repair is not hindered by a basic lack of resources, funds or skills."

Recognizing that damage induced by inappropriate cleaning cannot be reversed, the question for preservationists is how to proceed. Historic Scotland sees two possibilities: public education and ongoing research.

Maintenance and Repair follows lockstep the conclusions of *Consequences*. This advice manual tackles the emerging problems of treated historic buildings. The authors address past, present, and future cleaning by providing pointed and practical advice to practitioners reminiscent of what the National Park Service provides through the Secretary of the Interior's Standards for Historic Preservation and *Preservation Briefs*. For example, the authors state, "Stone cleaning should always be carried out using the gentlest method…Stone decay is a natural process whose progress may be accelerated or retarded, but never completely halted…Complete soiling removal is not normally possible or desirable and should not be attempted…If short-term gains are outweighed over a time by subsequent losses, then the rationale supporting the initial work is clearly flawed." The publication concludes with a "Check List of Good Practice" that cites important issues necessary to address the consequences of stone cleaning.

For both lay and practitioner readers, *Maintenance and Repair* interprets the scientific data in *Consequences* with clear illustrations of the mechanisms and effects of decay. *Maintenance and Repair* links observed effects to probable causes, potential long-term effects, and appropriate treatment choices (including, importantly, "none"). *Maintenance and Repair* makes clear the limits of current preservation practices and the need to plan for the future. The authors state that poor quality stone repairs exacerbate damage and urge developing a strategic plan that considers the long-term life of Scotland's stone buildings.

Building Stones of Scotland is a first step toward meeting the challenge of securing an adequate supply of stones for proper repairs. The report summarizes a pilot investigation into existing and missing data on Scottish building stones, and the types of information that would be useful to practitioners. The report makes four principal recommendations for future publications to aid practitioners: a publication that synthesizes existing and new data on Scottish building stones; technical manuals on stone types, properties, use, and performance; a series of regional guides to Scottish building stones to provide more detailed analysis of building stones and quarry sources; and a stones database.

Such a comprehensive and systematic approach to stone cleaning and repair is characteristic of all of TCRE's and Heritage Policy Group's publications. As demonstrated by the three books discussed here, the methodology and research behind the publications are highly competent, and the interpretation and advice for the practitioner are clear. The publications in TCRE's and Heritage Policy Group's series are recommended for researching particular questions posed by a project, or for commencing or supplementing a preservation practitioner's technical library.

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