holders as well. Students and scholars will benefit from the broad perspectives on questions of nationhood, citizenship, representation, and authenticity presented here. Understanding the issues at stake on both the local and global levels provides powerful jumping-off points for deeper discussions. This volume may enrich urban histories as well, particularly as it relates to the use of cultural capital for economic gain, the delicate negotiations that can occur in the construction of heritage tourism sites, and the political and economic costs of ignoring a contested past. Walkowitz and Knauer have compiled a rich and instructive collection of essays that, together, demonstrate the “international and spatial reach” of complex historical debates as they played out in a diverse array of public spaces (2). Finally, the authors remind readers how the construction of memory in public space can have powerful reverberations in the everyday lives of ordinary people. Public historians will continue to confront these themes over and over—as practitioners, as teachers, as citizens, and as participants.

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In an attempt to escape the limiting features of a linear monologue, Tim Ingold suggests the reframing of our perspective on the model of the rhizome, “a dense and tangled cluster of interlaced threads or filaments, any point in which can be connected to any other.” 1 This abandonment of a genealogical perspective supports a more nuanced investigation of the dynamic relationships of a world in motion. Ronald Rudin, in his Remembering and Forgetting in Acadie, surveys the remembered and commemorated histories of the Acadians, the Francophones tracing their origins to the early seventeenth-century settlement of today’s Canadian Maritime provinces.

The settlers deposited by the French Crown founded a collection of modest agricultural settlements, assisted by local Indigenous people. In the wars between the English and French the Acadians attempted to maintain a strict neutrality. After the collapse of New France in the mid-eighteenth century, the British deported a large part of the population, an ethnic cleansing, to other parts of their North American empire or back to France. The revival of Acadie, perhaps best understood as the idea of a distinct people incorporating both regional survivors and ethnic diaspora, began in the mid-nineteenth century. Rudin’s history begins with the commemorations and memorializations that followed.

Rudin divides his book into two parts, each identifying a primary, and some-

times competing, commemorative theme. Part one reviews the interest in the origins of the Acadians and the competition amongst sites of memory. Île Ste-Croix, now managed by the U.S. National Park Service as the settlers’ first winter camp, and both Port-Royal and Annapolis Royal in Nova Scotia, more permanent settlements, were identified as the Acadian birthplace. This place narrative was complicated by the contemporary “English” ownership of these sites and the interest in tourism profits. The Acadian paternity was also contested ground with the nationally favored Samuel Champlain (Rudin points out the “de” as a later personal conceit), famous for his founding of Quebec and a Catholic, falling out of favor as Sieur de Mons Pierre Dugua, a French Protestant, gained traction as a distinctly Acadian figure. By the late twentieth century, additional layers of historical complexity arose as the both the Mi’kmaq and Passamaquoddy First Nations were drawn into the Acadian story.

Part two reviews the far more difficult story of the *Grand Dérangement*, the deportation of the Acadians and the “blame” hanging over the “English.” The deportation was originally framed as a trial by God to test the strength of the Acadians, thus removing the issue from politics and focussing on the more positive story of cultural survival. This became an issue as the secularization of the Acadians, particularly amongst the largely American diaspora, threatened the *entente cordiale* established between the survivors and their English neighbours in the Maritimes. This intra-Acadian debate between suffering/religion and renaissance/ethnicity is traced by the gradual replacement of the old parish identities of the survivors by the more expansive family lineages characterizing the modern organization of Acadie.

Various forms of commemoration were foisted upon, chosen, or developed by the Acadians. Historic sites and their interpretation, the array of identifying symbols, the performances of various *Pageant de l’Acadie* treading the fine line between history and not offending neighbours, commiserative deportation pilgrimages, plaques and statues, and the delightful device of the *tintemarre*, the raucous, chaotic carnival of noise and ethnic celebration which escaped definition and thus censure, all come under the broad review of cultural expression in the lively, reflexive world Rudin describes. Finally he offers a snapshot of the present state of Acadian commemoration. Grand Pré, Nova Scotia, the village of the initial deportation and made famous by Longfellow’s *Evangeline*, has become a site of national remembrance. With the Acadians, Canada is currently preparing a nomination for a World Heritage Site to commemorate “the impact of the European Clash of Empires . . . on a colonial people [and] “the Deportation as an event of universal significance.”

In addition to his book, Rudin worked with Ezequiel Gerszonowitz to create [www.rememberingacadie.concordia.ca](http://www.rememberingacadie.concordia.ca). Filmed interviews, photos, and copious notes, accessed by book page number on the Web site, move well beyond the normal range of endnotes and deeply enrich the understanding.

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of both his method and the lives of the Acadians. Rudin also created a film, *Life After Île Ste-Croix* (National Film Board of Canada) produced with Leo Aristimuño.

Rudin describes himself as an “embedded historian” (6–9). Rather than the stable objective platform of archival documents, he travels a public historian’s pathway of events, interviews, and shared photos and stories. He actively engages with the people and places he studies. From his Jewish background he draws comparisons between the cultural experiences and academic works on the Holocaust and the Acadian approaches to the *Grand Dérangement*. His well directed professional efforts tease meaning out of the rhizome of relationships and events that are the story of being Acadian and Acadie. *Remembering and Forgetting in Acadie* offers fascinating insights into the engagement of a set of cohabiting communities with their pasts and the sometimes cautious, sometimes corrosive responses of their leaders at every level from parish to nation. In a world increasingly aware of both the complexities and the value of cultural pluralism, Rodin offers an invigorating example of what public history offers to contemporary society.

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A photo of the “forest of masts” crowding San Francisco harbor in late 1850 has long been an iconic image of the California gold rush. With their passengers and cargoes delivered and their crews skedaddled to the gold fields, according to the common explanation, these hundreds of ships had been abandoned to the elements, docked or left swinging untended on their anchor chains. In this remarkably fine study, James P. Delgado deconstructs the image and describes the early history of the waterfront as an aspect of San Francisco’s emergence as America’s major seaport on the Pacific Coast. A good many of these vessels, he explains, were actually functioning as storeships and gold rush emporiums, managed by commission merchants who had filled their holds with a wide variety of goods awaiting sale in a favorable market.

An expert in maritime archaeology with many years of experience in the examination and interpretation of San Francisco harborside sites of the gold rush era, Delgado has extended this work far beyond mundane details about a few ships and their cargoes. He places the most archaeologically rich sites within a broad-ranging history of the Bay City’s 1848–1851 waterfront—a waterfront that rapidly advanced block by block eastward into Yerba Buena Cove as steam powered buckets tore down the sand hills to create fill for the shallow harbor area. As a result of this process of filling in water lots, a few large ships that had been grounded at high tide, then secured by deep-sunk pilings on all sides...