character, Tom Sawyer, a phenomenon that had its roots in the very early literary tourists who, even before the museum existed, came to Hannibal in search of the origins of Twain’s characters. The notion was so prevalent that it was eventually codified in the interpretation. Equally problematic was the way race was omitted in the site narrative, with Hannibal’s slave-holding past buried or ignored and with it the crucial understanding of Twain’s most important novel, *Huckleberry Finn*, as an antiracist work. That the history of slavery and antiracism has now been included in the museum’s narrative, Lowe tells us, is largely due to the work of historian Shelly Fisher Fishkin. By noting the importance of Fishkin’s work in this situation, as well as the work of other historians in the stories of the other museums, Lowe underscores the influential role that scholars, even those with no direct association with these museums, play in the construction of place-based narratives in museum contexts.

The other two sites in Lowe’s quartet are ones that Clemens and his family occupied in New England. Their home in Hartford, now known as the Mark Twain House and Museum, is the one Lowe acknowledges to have “most successfully pulled off the central trick of the historic house museum” (99), i.e., it looks the most like it did when Clemens lived there, having been diligently restored after its earlier post-Clemens incarnations as a school and library. In recounting the long and storied restoration, Lowe spotlights authenticity while demonstrating that public engagement is just as important. The author’s inclusion of Quarry Farm, which is not restored or open to the public, but rather is a repository and retreat for scholars of Mark Twain, seems a bit like comparing an orange to apples. Still, Lowe utilizes the site to make the point that all of these destinations of Mark Twain’s literary pilgrims had their beginnings as something other than museums, and Quarry Farm is a site whose story is just beginning.

*Mark Twain’s Houses and Literary Tourism* is a thought-provoking book that will be of use to any museum professional, historian or otherwise, who aims to find some truth embedded in a place and interpret it for the public. Lowe has researched deeply and well, and this book does a fine job of peeling back the surface of these sites to reveal that each is, in her words, “a careful, mediated piece” of Mark Twain.

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Architectural Historian


Heritage practitioners have long recognized a clash between the values of tourism and economic development and those of heritage preservation. The contributors to this volume examine this conflict in Petra, Jordan, not only due
to their personal experience and expertise at the site, but also because they see Petra as a bellwether for the serious challenge presented to the fragility of archaeological sites by unregulated tourism and associated development. *Tourism and Archaeological Heritage Management at Petra: Driver to Development or Destruction?* is an outgrowth of work by the International Scientific Committee on Archaeological Heritage Management (ICAHM), a committee of the International Council on Monuments and Sites (ICOMOS). Beyond examining this World Heritage Site, ICAHM intends to produce three more books examining similar challenges at Machu Picchu (Peru), Pompeii (Italy), and Angkor (Cambodia).

This is not a work written by committee, or by the single author named on the cover and title page. Instead there are six authors, each with significant experience at Petra. Douglas C. Comer provides the introduction and conclusion as well as a chapter on hydrology. The audience for this book is the World Heritage Committee itself, governments, NGOs, heritage practitioners and those committed to sustainable tourism. The authors explicitly encourage the World Heritage Committee “to work to establish exemplary management of archaeological World Heritage Sites” (27). Public historians will find this book useful in research and teaching about tourism impacts, site management, local stakeholder involvement, scientific evaluation, and World Heritage.

As a caravan city between the Red Sea and the Dead Sea, Petra was an important crossroads. Although it is clear that the sandstone and limestone buildings—partly built and partly carved into the rock—have been slowly weathering for 2000 years, irreversible damage to the site’s scientific integrity and original fabric has been caused by skyrocketing tourism. Visitation increased fourfold between 1985-1995 after Petra was inscribed on the World Heritage List in 1985, and again after the peace treaty between Jordan and Israel was signed in 1994. Over one million people now visit the site annually.

Aysar Akrawi, Executive Director of the Petra National Trust, reviews each of five major management plans developed between 1968 and 2010. She offers some reasons for the fragmented implementation of recommendations: inadequate involvement of stakeholders; insufficient understanding of the site’s value; inexperienced management; and frequent government changes.

Five chapters are devoted to evaluating conditions at the site, from architectural deterioration to the impact on local communities. There are interesting and mutually supportive data in this section, but often the quality and size of the images disappoint, especially in those chapters relying on the visual display of data to support their argument. Stone conservation expert Thomas R. Paradise describes a long-term research project to determine the relationship between deterioration and increased visitation. Douglas Comer examines the hydrology of Petra’s landscape and the changes in water flow due to the proliferation of imperious surfaces. Talal S. Adasheh uses GIS to examine the environmental and cultural heritage impact of tourism development. Geographer Christopher C. Angel analyzes the challenges facing the Bedouin living
in and among the caves and tombs of Petra for over 170 years. Suleiman Farajat, first Director of the Petra Archaeological Park, is concerned with treatment of the local population of approximately 30,000 people in six towns and villages, for whom tourism is the main source of income. He offers resettlement of the Bdul and Amarin at Um Seyhun and Beidha as a case study for other World Heritage sites, arguing that failure to plan for diverse, sustainable and responsible income generation has resulted in a “badly executed, unhealthy and unproductive living environment, the erosion of traditional values and cultural heritage, and social discontent” (163). The cultural space of the Bedu in Petra and Wadi Rum was inscribed by UNESCO in 2008 on the Representative List of the Intangible Cultural Heritage of Humanity (originally proclaimed in 2005).

Although the authors focus on the negative impacts of tourism, they do so in the spirit of finding better ways to operate, as the situation is clearly urgent. In his conclusion, Douglas Comer uses the apt metaphor of a juggernaut that is out of control and destructive to summarize the frictions between preservation and profit based on mass tourism at Petra. Drawing on the threads laid out by each of the authors, Comer asks, what is the way forward? He focuses on the essential role of site management and calls on the World Heritage Committee to reform its procedures to restore the purpose of the World Heritage Convention and place a higher priority on preservation than on tourism.

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Reconstructing Beirut: Memory and Space in a Postwar Arab City by ASEEL SAWALHA. Austin, TX: University of Texas Press, 2010. xiii + 176 pp.; notes, index, illustrations, bibliography; clothbound, $55.00.

Reconstructing Beirut: Memory and Space in a Postwar Arab City focuses on the late 1990s and early 2000s period in Beirut. Sawalha, an anthropologist at Fordham University, writes about the social and political ramifications of the rebuilding effort made necessary by the 1975-1991 Lebanese Civil War. She is keenly interested in the discursive role memory and nostalgia played in the emerging political geography of postwar Beirut that is so thoroughly dominated by the huge downtown rebuilding project known as Solidere.

This short book (140 pages) consists of an introduction, six chapters and an afterword that speaks to the post-2005 period that began with the assassination of former Lebanese Prime minister Rafiq al-Hariri. The first chapter begins with a discussion of some of the methodological challenges of working in Beirut for both the general researcher and for Sawalha in particular. Then it presents a general overview of postwar Lebanon and gives some background on the 1975-1991 civil war itself. By explicating the process by which the downtown area, the former no man’s land separating so-called “Muslim” West