

and culture of the indigenous population. In closing, she states, “by adding completely new and alien elements to the dynamics of social and ecological change, they (the Spaniards) unwittingly triggered a cascade of processes that resulted in a world as alien to the indigenous peoples as it was to the Europeans themselves.” (166)

Melville presents a well-documented model of environmental history that demonstrates the consequences to both land and population resulting from the introduction of non-indigenous microbes, plants, and animals to the New World. However, the abundant utilization of statistical data could cause readers to lose sight of her argument that before the incursion of the Europeans to the New World, “the land was fertile, densely populated, and a complex agricultural mosaic composed of extensive croplands, woodlands, and native grasslands, but with the Europeans came a decline of flora and fauna, death to natives and a disruption of a way of life for the native population.” (31) Melville’s scientific approach makes her work most suitable to scholarly readers such as anthropologists, sociologists, environmentalists and biologists. Historians will find her work valuable because it addresses the environmental impact of colonization.

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Philip Otterness. *Becoming German: The 1709 Palatine Migration to New York*. Ithaca, N.Y.: Cornell University Press, 2004. Pp. 235. Paper \$17.95.

In *Becoming German*, Philip Otterness tells the story of the Palatines 1709 migration from the German southwest to New York. Otterness analyzes the push and pull factors which led first the migrants to London and then to America. It is a micro-history that examines a single immigrant group. The author argues that a German ethnic identity formed among the Palatines in the American colonial world. The first three chapters analyze the Palatines' journey from the German southwest to London. The next four chapters examine their struggles in the Mohawk Valley.

The 1709 Palatine’s migration began when more than fifteen thousand people fled the southwest German territories and Switzerland for London. Otterness uses immigrants' petitions to argue that poverty, the unstable economy, and propaganda were the main causes for leaving. The most

important reason cited by nearly all migrants was the so-called “golden book” that described Queen Anne’s alleged offer of free transportation to America and free land to potential settlers. It also described the fertile lands and religious freedom in Carolina. Although most migrants admitted that they had not seen or read the book themselves, it led thousands to abandon their homes almost overnight to embark on an uncertain journey that led them first to Rotterdam where they awaited transportation to London. In both places the migrants lived in temporary camps, suffered from hunger, and became refugees. Otterness uses British public records to examine how the British government discussed the situation and gave the group a common identity as “Palatines refugees.”

In 1710, the Queen of England decided to send three thousand German-speaking Palatines to New York in exchange for labor in building naval stores on the upper Hudson. They were to manufacture tar and pitch products necessary for building ships. Upon arrival, misunderstandings between the English colonists and German immigrants led to confrontations and eventually to the failure of the naval stores project. The German Palatines began to search for their Canaan and established a community along the Schoharie and Mohawk Rivers, in close proximity to Native Americans and successfully negotiated with them to acquire land. They married among themselves and maintained their language and religion. They also learned the English language and local laws for their economic advantage. They maintained their sense of community and Palatine identity by resisting Dutch and English landlords. Using personal writings from migrants and New York officials, we learn about the often tumultuous interactions between these different European settlers.

Otterness examines how the Palatine’s Schoharie settlement changed during and after the Seven Years’ War. Attacks on their settlements caused Germans to realize that they needed Anglo assistance to preserve their security and freedom. After the war, the Germans became involved in colonial politics, developed closer relationships with English colonists and [and?] effectively integrated themselves into colonial American life. They adopted the customs of colonial society and their relations with the Native Americans deteriorated. A new generation of Germans, born in America, had public lives that were no different from other colonists. They continued some private traditions such as marrying other Germans, attending German churches, and speaking German as their primary language, but they also learned English.

*Becoming German* provides an analysis of a single immigrant group and their process of identity formation. Otterness demonstrates how

different people united by the German language worked together to create an ethnic identity. He also reveals that this immigrant group at least for a while lived peacefully with Native Americans. This book is relevant to studying immigration patterns among those who arrived in the United States after 1800 and how other groups have developed ethnic communities, especially in Southern California. His work benefits early American historians, as well as scholars who study immigration and ethnicity. Graduate and undergraduate students will learn the central role language played in forming an ethnic identity.

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Maria Josefina Saldaña-Portillo. *The Revolutionary Imagination in the Americas and the Age of Development*. Durham: Duke University Press, 2003. Pp 384. Paper \$24.95.

*The Revolutionary Imagination in the Americas and the Age of Development* by Maria Josefina Saldaña-Portillo analyzes literature to examine the exploitation of subaltern groups in the politics of development throughout the Americas. Saldaña-Portillo, an Associate Professor of Social and Cultural Latino Studies at New York University, explains that theories of development and revolution originate from the same colonial background of racism and sexism that excludes or discounts agency among marginalized groups such as women, rural peasants and indigenous peoples. Discourse on development and revolution in the Americas converges on subaltern groups and demands that they transform their consciousness and modes of being. Saldaña-Portillo asserts that social movements are contingent on the development of its internal members and it is the periphery's response to external pressures that becomes essential in creating internal agency and empowerment.

Divided into three parts, she begins by scrutinizing the transformation of national economies in the shadow of development theory, notably modernization and its impact on "backward" or "underdeveloped" societies. Next she examines the shortfalls of revolutionary discourse through the writing of Ernesto "Che" Guevara, Mario Payeras (Guatemala) and the breakdown of the Sandinista regime through their agricultural policy. In the third part, Saldaña-Portillo studies literature directly from subaltern actors and notes that their personal experiences