

more of a synthetic overview than an in-depth history of technology and innovation.

On the other hand, precisely because of Smil's fascination with diesel and turbine engines, *Prime Movers of Globalization* does deliver the clearest and most concise descriptions of the operation of these forms of propulsion I have ever encountered. This is especially true of his coverage of turbofans in Chapter four and of two-stroke marine diesels in Chapter five. He also provides an invaluable taxonomy of internal combustion engine types in Chapter two that should be required reading for anyone who studies the history of personal and commercial transportation. In addition, in spite of the dreaded "impact" in its subtitle, this book is not deterministic. Smil is very careful to explain that diesels and turbines are *enabling*, but not *determining*, technologies. He also deftly juxtaposes Rudolf Diesel's early expectations for his engine—that it would be used in small-scale, hyper-local industry—with its actual deployment in the long run as a prime mover of large-scale global commerce.

Above all, Smil accomplishes his chief goal: no one who encounters this book will ever again be inclined to gloss over the enabling technologies of the global economy. Primarily for this reason, but also for its invaluable technical discussions, *Prime Movers of Globalization* is a welcome addition not only to my office shelf but also to my students' reading lists in the history, technology, and business of transportation.

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doi:10.1093/es/kht100

Advance Access publication December 13, 2013

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Bernhard Rieger. *The People's Car: A Global History of the Volkswagen Beetle*. Cambridge, MA: Harvard University Press, 2013. 416 pp. ISBN 9780674050914, \$28.95 (cloth).

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In the vastness of the automobile's impact upon modern society, a few vehicles stand above all others. These cars have become, over time, something more than commodities, taking on a larger-than-life stature as national and global icons of production, consumption, and identity. The Ford Motor Company famously produced fifteen million Model-T's between 1908 and 1927, making the "Tin Lizzie" the first cultural touchstone of mass mobility and automotive affection.

The original Volkswagen (VW), of which twenty-one million were built between 1938 and 2003, is probably the only other car in automotive history that can compare to Henry Ford's creation, both in its production success and in its cultural impact.

Bernhard Rieger's entertaining and exhaustive history of the latter superbly contextualizes "the Beetle" and "Bug," as the car is affectionately known around the world, in the same way that so many other works have examined the Model-T and its Fordist legacy of mass production, mass consumption, and motorization. More than that, *The People's Car* stands as a history of not only the once-ubiquitous Bug, but as a cipher for understanding the history of 20th Century Germany, globalization, consumerism, and questions around nationalism and identity. That the Beetle emerged as a pet project of Adolf Hitler and a product of Nazi Germany to become a beloved and iconic vehicle, one which became a cultural and national totem for a spate of countries around the globe, is a fascinating story, and Rieger has done a masterful job in unfolding this transformation and journey.

Rieger's approach is in many ways more a cultural and social history than an economic and automotive explanation. The book persuasively makes the case that the Beetle stands somewhat apart from the Model-T in that while Ford's creation was primarily an American phenomenon, the Bug's impact was more international in scope. Thus, the Beetle was not just an economic success, but also a cultural artefact that transformed—and was transformed—as it evolved over time and appeared, chameleon-like, in various countries around the world.

Organizationally, Rieger deftly accentuates particular themes across a number of chapters while documenting the long narrative of the car and its company. Obviously, the Nazi era is the focus of the "people's car" beginnings; the early postwar period looks at the car's emergence as an icon of West Germany's economic miracle; the 1960s focus on American consumers' fascination with the vehicle; after a short chapter on the 1970s end of Beetle production in West Germany and sales decline in America, the book shifts to a case study of Mexico to explore the car's place as a continuing international phenomenon from the 1980s to the twenty-first century. The *People's Car* concludes with the American-inspired rebirth of the vehicle in the form of the "New Beetle" as an example of the original VW's nostalgic and cultural resilience, and the company's efforts to recapture a share of the world's most lucrative car market. Rieger's exhaustive research, utilizing both German and English sources and a host of interviews, gives English readers access to a vast range of materials and perspectives previously untapped. The book is undoubtedly academic, yet is written in a very accessible style.

Throughout the book, a number of key themes stand out. One is that for all its baggage as Hitler's "people's car," the Beetle is as much an American story—in its genesis, production methods, success, and enduring popularity—as it is a German one. And though Rieger makes the case that the Beetle is not an example of Americanized globalization, the evidence he presents may give readers pause: VW itself emerged as an idea unquestionably inspired by Ford and his model of mass production and motorization; the company utilized American production techniques and in the early postwar period aspired to American quality and technological prowess; Heinrich Nordhoff, VW's Ford/Sloan/Chrysler-like visionary leader had worked at Opel before coming to VW, understood the importance of the American market, and claimed himself an Americanophile; VW's worldwide success was largely a consequence of its widespread acceptance in the American market. Without America, the VW story would be very different indeed.

Another theme that Rieger thoughtfully engages with is identity—both of the car, and its users. Gender is a recurring theme, as the Bug itself becomes an object of affection by both female and male drivers, as it breaks down gender role barriers in postwar Germany and later in counterculture America. How the car transmutes across differing cultural landscapes, reshaping its identity and shaping national identities—from economic miracle in early West Germany, to protest vehicle for North American baby boomers, to representations of Mexican sturdiness—is fascinating. Yet these themes provoke questions, too. Was the Bug a "female car"? Rieger hints as much when he writes that, at least for American women, female drivers "took the lead in ascribing an endearing aura to the Volkswagen, casting the car as an object soliciting female care and devotion." (202) At the same time, though *The People's Car* directly addresses the company's more sordid episodes (from forced wartime labor to firing all of its Mexican workers in the early 1990s), the book is more ambiguous about the company's place in the capitalist world order, and its position as a multinational.

Indeed, though the car itself is well defined in the book, business historians would welcome more of Rieger's penetrating analysis when it comes to VW's unique status within the German auto industry. VW, unlike its other German competitors, was for most of its existence a (partially) state-owned enterprise. How this came about, and how this impacted the story of the Bug, would be as interesting as the cultural resonance of the car. Similarly, discussion of the German tripartite management arrangement that included workers, state, and management could better contrast the book's detailed and especially useful examination of VW's relations with its Mexican subsidiary. But there

are very minor concerns. *The People's Car* is an important and welcome addition to the canon of automotive history writing, and will remain so for quite some time.

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doi:10.1093/es/kht089

Advance Access publication October 25, 2013

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Ann M. Carlos and Frank D. Lewis. *Commerce by a Frozen Sea: Native Americans and the European Fur Trade*. Philadelphia: University of Pennsylvania Press, 2010. 264 pp. ISBN 978-0-8122-4231-7, \$49.95 (cloth).

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On first glance, the fur trade in colonial North America seems a fairly straightforward business. Europeans wanted furs, especially beaver, and so they partnered with Native peoples, who hunted the animals in the woods and then brought them to European traders, who offered goods that Natives either did not or could not fashion for themselves. Participants on each side thought they were getting the better end of the deal. But incessant European demand for pelts and Native willingness to overhunt the population of beaver undermined the commerce in one locale after another. Ann M. Carlos and Frank D. Lewis have used the extensive records of the Hudson's Bay Company (HBC) to demonstrate more carefully than any previous scholars how this intercultural system came to flourish in the eighteenth century and then collapse soon after, a victim of its own success.

The trade's origins were simple enough. Europeans loved felt, especially for hats, but they had depleted the population of Old World beaver (*Castor fiber*) by the dawn of the colonial era. So when early travelers to North America wrote about the abundance of beaver (*Castor canadensis*), the French and English eagerly sought to establish commercial operations in the Western Hemisphere (even Puritans who went to New England in the early seventeenth century in search of religious freedom understood that shipping beaver pelts to England might be the best way to pay off the debts for their travels). Native Americans too saw the benefits of this commerce, which they utilized as a mechanism for gaining new goods.

But the business had underlying problems. Beavers, like few other mammals, limit the size of their population. Further, since they modify their neighborhoods by building dams and then live in lodges in the resulting ponds, they were easier to find than many other