

offering ways forward especially for less well-known oceanic arenas like the poles. With an environmental focus in this edited volume, however, there's a great deal of attention paid to these oceanic spaces as increasingly exploited ecologies rather than on the types of maritime communities that predominantly inhabited the world's marine environments. The broad temporal perspectives of the essays often flatten the seamen and coastal communities that animated these spaces. Despite this flattening of maritime history, the contributors and editors acknowledge a consensus forming around the need to challenge standard narratives of globalization that ignore the persistence and influence of local maritime knowledge and traditions. These conclusions must be teased out by the reader and are only briefly mentioned in the volume's introduction. A concluding essay would allow the editors the space for a more satisfying synthesis of the sprawling subfield in world history. A concluding chapter would have also allowed the editors to reflect and expand on how different types of aqueous spaces, such as ports, islands, and archipelagos may relate to the areas discussed in the contributions to this volume.

Nevertheless, this edited volume begins to chart a way forward for oceanic world histories by encouraging comparisons and challenging the historiographic primacy of Atlantic and Mediterranean history. And as the introduction to the Cambridge Oceanic Histories series, this volume might attract maritime historians with explicitly environmental or inter-disciplinary approaches or perspectives. Students and researchers interested in engaging with this growing subfield of world history will find such a collection a useful place to start thinking comparatively about oceanic and maritime history.

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Hermann Hiery, ed. *Lexikon zur Überseegeschichte*. Stuttgart: Franz Steiner Verlag, 2015. 922 pp. ISBN: 9783315100007. € 99.00.

Denis Diderot, philosopher, editor, and contributor to the *Encyclopaedia, or a Systematic Dictionary of the Sciences, Arts, and Crafts* revolutionized access to knowledge in the age of the enlightenment. In the digital age, most of us consult extensive databases, specific dictionaries, and free encyclopaedias online to find out about dates, facts, and basic information. Whereas these setups come with flaws, their presence has brought the publication of massive encyclopaedias, lexica, and glossaries virtually to a halt. Moreover, post-theories have rightfully pointed to underlying biases when it comes to power and the creation of knowledge namely when focusing on colonial settings. Such trends make the *Lexikon zur Überseegeschichte (LZÜ)*, advertised by the publisher Franz Steiner Verlag as a “standard reference for outer-European history in German”, an unexpected project.

Translated to *Lexicon for Overseas History*, this more than 900-page volume has high ambitions. According to editor and historian Hermann Hiery, who worked on this volume with the *Gesellschaft für Überseegeschichte*, the LZÜ aims to provide “a profound first overview of many areas and aspects tied to European contact history *outside of Europe*” (v). The volume claims to be inter- and multi-disciplinary, with entries ranging from political history, social history, linguists, religious studies, and even to sports. As outlined in the introduction, more than 300 authors “from all parts of the world” (vii) contributed to roughly 2,000 entries, organized from A to Z. Editor Hiery is aware of broader challenges when noting, “Any

selection is by default subjective” (vi). In his view a collection “of important, concise, and informative facts” (vii) is valuable to capture “the own and other, events, developments and the people behind it all” (v). At least partially aware of underlining eurocentrism, Hiery points to the inclusion of indigenous voices; he also notes that this publication “does not want to lecture (*moralisch belehren*)” (vii) its audiences.

The *LZÜ* is full of dates, facts, and information. Interested readers can find entries tied to different geographical areas, timeframes, and topics, and any casual glance can bring exciting topics to light. An arbitrary stop on pages 294/295, for example, showcases information tied to the *Gesellschaft für Erdkunde zu Berlin* (Berlin Geographical Society), the Gettysburg Address, *Gewürze* (spices), and Ghana. Another unplanned halt on page 734/735 includes information about the Serengeti, the Algerian town of Sétif, *Seuchen* (pandemics), the Treaty of Sèvres (1920), the astronomical tool known as a Sextant, Seychelles, and Zulu leader Shaka. Entries come at different lengths, reaching from a short paragraph (e.g. “Wallace-Line”, 854; “Ibn Battuta”, 354) to several pages (e.g., “Christopher Columbus”, 446-449; “Brazil since Independence”, 124-127). Detailed cross-references, as well as a short bibliography following many entries, allow interested readers to lose themselves in this volume—if they are not searching for specific information. Along the way, they will discover a great deal about European overseas expansion and empires. For instance, the entry on “*Kolonialwaren* (colonial goods)” opens an array of references. They reach from spices to commodities and industrialization (443) plus send readers across the world. More specific entries about individuals like Johann August Sutter ties his biography to the “gold rush”, “The Mexican-American War”, and several other topics (784-785), and soon users might find themselves deeply ingrained within Latin American history.

After browsing even just a little in the *LZÜ*, readers will notice hidden inconsistencies and a surprising arbitrariness of entries. For instance, there are accounts on several cities in the United States, such as Chicago (165-166); New York, on the other hand, is missing. Moreover, there is no entry on the crucial commodity guano—whereas we have one on “baseball” (86-87). A similar inconsistency is present when it comes to chronological frameworks. Although there is a clear emphasis on the post-1492 period and the age of “new” imperialism, references to antiquity show up indiscriminately. A German-centric bias is present throughout, which reminded this reviewer a little of the 1920 *Deutsche Koloniallexikon*. Whereas such randomness can unearth surprising novelties, broader subjectivities and inconsistencies tell readers more about the western-centric mindset of those creating this volume than oversea empires.

Apart from these arguably distracting idiosyncrasies, this volume raises much more significant questions. First, editor Hiery speaks about the effort of providing “an extensive framework of facts and dates” (vii). However, supposedly static “truths” are, at times, tied to larger debates. For example, an entry on the Herero and Nama Uprising in German Southwest Africa (334/335) outlines that many historians define such events as genocide (335). A cross-referenced entry on “*Völkermord* (genocide)” (850-851) by a different author, on the other hand, notes that the events in German Southwest Africa do not constitute genocide. This inconsistency is not merely an inconsistency; instead, it speaks to broader problems when trying to differentiate between ever-shifting historical findings and facts. Moreover, regarding editing, Hiery shows a surprising lack of self-awareness: editors decided to include or exclude entries, grounded in their European perspective and power. Most contributors to the *LZÜ* are at Western institutions. In fact, only twenty-two scholars are from outside of Europe—and that includes the United States, Canada, and Australia. Only two are at universities in Africa.

Whereas geographic location does not necessarily guarantee diversity in voices, this element speaks to larger views and perspectives: Europe remains the centre of it all, even if editor Hiery claims that this volume does not aim to do so (v). It is this limitation in light of postcolonial theory, historiographical as well as methodological realities, and public debates in Germany today—combined with a price of € 99.00 and by now widely available digital references—that will likely limit the reach of the *LZÜ* beyond reference libraries.

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Daniel Ingram. *Indians and British Outposts in Eighteenth-Century America*. Gainesville: University Press of Florida, 2012. 257 pp. ISBN: 9780813037974. \$69.95.

As Britain sought to exert control on the American continent, perhaps no places were such fraught contact points as backcountry forts. In *Indians and British Outposts*, Daniel Ingram sees colonial forts as “little worlds” (5) of their own, where their distance from administrative centres created challenges for colonizing Europeans and opportunities for Indians. The work helps us better understand the complexity, contingency, and accommodation that circled these locales.

Ingram builds on the work of Richard White, Daniel Richter, Jane Merritt, James Merrell and others who made the welcomed turn to understanding history from the perspective of the Indians, and who have brought the Native American experience into the imperial narrative as active actors. Ingram rejects any narrative of determinism that ends with native destruction and shows the many ways Indians shaped colonial worlds. The work successfully contributes to our understanding of the complexity of relations and succeeds at highlighting the overall weakness of the British Empire in the American interior.

Ingram’s monograph focuses on British frontier forts from roughly the Seven Years War to the American Revolution, and the book has five main chapters, each fort case study. The forts’ history demonstrates some common themes, including the ideas that individual contacts mattered in determining outcomes, and that there always existed a fluidity of exchange and mutual misunderstandings which led the backcountry to frequently “quelch larger political, military and economic” British plans in favour of Indians’ desires (6).

The events surrounding the building and use of Fort Loudoun (in modern-day Tennessee) in the 1750s, clearly demonstrates the ways that “Native American priorities intruded upon provincial military and expansion goals” (29). Ingram convincingly shows that the skilful negotiation of the Cherokee to acquire a trading fort demonstrates their ability to forward their goals and to change those of the colonies. Stoking fears of a French incursion from the west, Indian leaders manipulated the South Carolina and Virginia governments to build a fort where the Cherokee desired to trade, and not where the colonies wanted for defence. To fulfil imperial aims, the fort’s commander tried to convince the Indians to help attack the French, but he never succeeded. Just three years after being built, the Cherokee besieged the fort and killed the commander, because the British did not meet Indian trading needs.

Fort Allen existed for just five years but is still instructive as to the ways that “the collision of provincial military imperatives, backcountry settlement ambitions, and Native American cultures helped define and complicate an outpost’s mission” (59). During the Seven Years War, backcountry Pennsylvania settlers demanded military protection against Indian attacks.