

a public reading but which cannot, she says, be translated into English print. The song makes the piece "complete," and it is unfortunate for her readers that the song cannot be a part of their experience.

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Henry Louis Taylor, Jr., ed. *Race and the City: Work Community, and Protest in Cincinnati, 1820-1970.* (Urbana: University of Illinois Press, 1993) 297 pp., \$44.95 cloth.

This collection of essays offers diverse perspectives on the social, political, and economic currents that shaped racial and ethnic geography of Cincinnati from the antebellum period through the post- World War II era. Henry Louis Taylor, Jr. offers a unique and instructive collection of works that contribute to a clear understanding of the impact of city-building, economic transition and social-political transformation on the residents of Cincinnati between 1820 and 1970. Throughout the book, the spatial character of the city is the focus while the influence of site and situation of the "Queen City" proscribes its economic fortunes and quality of urban life, especially for Black Cincinnatians.

Essays addressing African American leadership, residential patterns, and occupational opportunity provide rare insight into the fine yet fragile fabric of American urbanization. In the chapter by Taylor titled, "City Building, Public Policy, the Rise of the Industrial City, and Black Ghetto-Slum Formation in Cincinnati, 1850-1940," the interaction of race, housing, politics and geography are offered in a framework that complements the more traditional theories of ghetto formation. Taylor uses maps, statistical indices and historical data to emphasize the dramatic and subtle shifts in the morphology of the city.

The essays on individual reformers and reform organizations provide rich detail of the commitment and persistence among Black citizens of Cincinnati in their struggle for opportunity and equality. Several essays portray the resolve and efforts of these individuals and organizations and are a much needed addition to the history of the American city. That many African American individuals and civic organizations took the initiative in shaping the destiny of the Black community and did not wait for the white leadership to decide what should be done is of note. This observation is, unfortunately, often omitted in standard works on race and urbanization.

Explorations in Sights and Sounds

In summary, the essays reflect considerable effort and research in documenting the social, economic, and political transitions of Cincinnati from 1820 to 1970. The reader is well informed through the mental images of neighborhood development and historical events contained in these essays. The geographic or spatial impact of these forces on contemporary Cincinnati and the magnitude of the demographic and economic evolution in the "Queen City" during the industrial era are well documented in detailed footnotes.

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Carol Trosset. *Welshness Performed: Welsh Concepts of Person and Society.* (Tucson: University of Arizona Press, 1993) x, 183 pp., \$35.00.

Wales, ruled by native princes until the thirteenth-century and subsequently governed from London, contains a population of about three million, twenty percent of which speak an indigenous language.

On the surface, a scholarly book on the Welsh people's social values would seem of little interest to members of NAES. This is not the case, however, if one considers that there must be many cogent comparisons and contrasts between the Welsh and other minority groups in the United States and other countries.

The book deals primarily with speakers of the Welsh language who, for the most part, consider themselves to be "cymru glan"—purer Welsh than those who prefer to speak English—and who are a minority in their own land with a history of imposed rule. As a result, their self-view and their relationship to the majority parallels the situation of many people in other parts of the world.

This parallel may be clearer if one looks at some of the concepts of person and society proposed by Trosset, an American anthropologist, who prefers to call herself a sociologist, and who spent two years in Wales learning the language and doing research for her book.

Since most of the culturally involved Welsh speak English as well as Welsh, one big question is: Who do I speak which language to and under what circumstances? The Welsh tend to talk rather than act, tend to be emotional more often than rational, to have a strong sense of "hiraeth"—longing for the past—specifically in a time when the language flourished and the nation was self-ruled, and have a strong sense of enjoyment, particularly of music—most frequently in the form of hymns. Does this sound familiar?