

brought up to date with an account of current conflicts, particularly attempts by European states to regulate the movement and settlement of Gypsies, the disruption caused by the collapse of communist regimes, and with reference to the largely unsuccessful attempts by Gypsies to create a pan-European political movement.

The book does not deal in much depth with Gypsy culture. Economic life and social behaviour, for example, are given a rather superficial treatment. Fraser's study is essentially a detailed survey of Gypsies in different parts of Europe, one which is very effective in conveying the diversity of the Gypsy population and the similarities in their relationships with the dominant society. Fraser is clearly very knowledgeable, particularly in regard to Gypsy dialects and linguistics generally, but he makes no use of the many ethnographies which convey the distinctiveness of Gypsy world-views. The text has a range of good illustrations, including mediaeval manuscripts and Fred Shaw's remarkable photographs of Kalderash Gypsies in Wandsworth in 1911.

The Gypsies is a valuable source of information on a European minority which will complement localized ethnographic research. As a history of racism, persecution, and survival, this book is an important addition to the literature on identity and difference, and it should be read by cultural theorists as well as by those with a more particular interest in the fate of Gypsies in Europe.

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Human ecology: fragments of anti-fragmentary views of the world. Edited by Dieter Steiner and Markus Nauser. London: Routledge. 1993. 384 pp. £65.00 cloth. ISBN 0 415 06777 4.

This book has its origins in a conference by the 'Theory and integrative approaches' study group of the Swiss Geographers Association in 1989, with the title 'Person-society-environment'. Although there are representatives of other disciplines, the vast majority of the twenty-two chapters are by geographers, most of them Swiss. I get the feeling that many of the original papers were written in German, and have lost much of their finer nuances in translation – when they become a little anodyne and unrevealing – like the translated title of the study group itself. The chapters are arranged in four sections: 'Human ecology', 'The implicit and the explicit', 'Structuration', and 'The regional dimension'. These sections are introduced by overview essays which are thoughtfully constructed.

The chapters are mostly well written, within the limits of translation where that has happened. But nearly all of them are methodological introductions, many of them treating the same or similar ground – and if one wanted ten different two-page summaries of Giddens's theory of structuration this is where one would find them. After all the overtures, one is left feeling it would have been better to have the opera develop a storyline and let fly a few good arias.

Much of the material is inevitably stressing the need for transdisciplinarity, for antidualism, for wholeness, etc., and sometimes doing so in novel ways. There are moments of illumination and, for me, fresh insight – but not enough to make the overall book a stimulating read. Of the three points of the triangle – which are not, of course, as many writers stress, actually three points which can be considered independently or even as pairs, perhaps the individual is examined most, society next and