

under *Robert Bosch (company)*. But there is no cross reference and, except for one locator, both entries point to the same portions of the book. There is a single index entry for *DIN 4512*, a reference to film speed. But that entry does not relate DIN to the parent organization, the Deutsches Institut für Normung (in translation, the German Standards Institute). There is an index entry for the English name, but none for the German name. The numerous index deficiencies are somewhat of an irony, given that Libraries Unlimited has published several editions of a major work on indexing. (It may be gratuitous, however, to observe that this publisher's book on indexing contains many errors and was itself not well received by professional indexers who reviewed it.)

Michael Buckland, a distinguished, internationally renowned scholar has been ill-served by his publisher and by his editor, if indeed there was an editor. There is no acknowledgement of any editorial assistance and little evidence of any real care in preparing the book for the press. Editorially, there is a colossal qualitative difference between Buckland's meticulously done *JASIS* article and his book, and the difference substantially favors the former. Goldberg and Buckland deserve far better than they received from Libraries Unlimited and so do scholars, students, and other readers. It is a travesty of scholarship that this substantial work on library and information science, likely to be Professor Buckland's valedictory, and issued by one of the principal publishers in the field, should be filled with so many egregious errors, omissions, and other editorial faults. Can one hope that Libraries Unlimited will one day republish this wonderfully informative book with proper, competent editorial support? That is the least that Michael Buckland, Goldberg's career, and the entire community of scholars of library history and technology deserve.

Still, one should not permit these manifest editorial flaws to spoil Professor Buckland's enormous achievement

in bringing to light the career of a great scientist who, like many of his German and foreign colleagues, fell victim to the nationalistic madness that virtually destroyed German culture and science between 1933 and 1945. Emanuel Goldberg has at last received the understanding and recognition that his inventive genius deserved but were not possible in his lifetime.

Recommended for the libraries of schools of library and information science, for schools with graduate programs in photographic technology, and for all scholars and students of the history of library technology.—*Allen B. Veaner, Tucson, Arizona.*

**Cronin, Blaise.** *The Hand of Science: Academic Writing and Its Rewards.* Lanham, Md.: Scarecrow, 2005. 214 p. alk. paper, \$30 (ISBN 0810852829). LC 2004-24303.

Blaise Cronin is a well-known figure in librarianship, often described as an "outspoken library educator," and Dean of the School of LIS at Indiana. *The Hand of Science* covers topics such as disciplinary structures and genres of academic writing, exploring and parsing the nature and future of e-journal publishing, collaborative authorship, patterns and cultures of citation and acknowledgement, and academic reward systems in nine chapters. In themselves these topics would be of particular interest to academic librarians since they help situate library work and collections within a larger intellectual framework and describes something of our own intellectual environment. He weaves the topics together to give his perspective and outlook on academic writing and the loop of influence on LIS research and thinking. However, there are some problems with this volume that make it less than useful. I will briefly outline three of them.

First, the book is extremely repetitive. For instance, citations, citation analysis, and related subjects (like "references," bibliometrics, and acknowledgement

vs. citing) are discussed in all nine chapters—repeatedly covering the same ground. Cronin’s perspective on citations and citation analysis is described pretty much in full on page 2 of the book: citations are “tokens for use in research evaluation or science mapping exercises” and “authors embed their arguments in networks of references [which] are linguistically framed.” We are nonetheless treated to an excursus on the cultures of citation in chapter four, with the conclusion that relevant people who are physically proximate or acquainted are likely to be cited (“those latent ties will become manifest, resulting in greater intragroup exchange of resources, ideas, and citations over time”) and that citations are considered a measure of the impact and quality of a work (“citation scores matter, not just symbolically, but economically in academia”). There are entire sections of chapters that do not move the thesis forward at all, but rather rehearse it. Restatements, however elaborate, are just restatements, and this is but one of several repetitions throughout. The book’s origin as a knitted-together series of articles published over the course of a dozen years shows. There is not much new here—either in terms of research, or in providing an overarching analysis of relevant research. Whatever contributions the articles may or may not have made to the literature, they do not make the transition into a book.

Second, the book is very self-referential. The same authors appear over and over in the chapter bibliographies—none more so than Cronin’s citation of his own work. He makes fifty-eight separate appearances in these bibliographies (at least as the lead author—I did not look for him as a coauthor). He discusses this same tight circle of literature and authors throughout. For instance, in discussing two colleagues he frequently cites, he describes his personal connections to them and concludes that “I don’t cite them *because* of our social ties, but because their ideas are relevant to my work. At the same time, the odds on

their being cited by me are increased as a result of the preexisting social ties [and] it reduces the likelihood of others in the citable author pool from being selected. ...Call it, preferential attachment, a statistical fact of not only scholarly but also social life.” Cronin then describes in the next paragraph why he cites the work of another colleague who is just down the hall from his office, then moves to his own “cheeky” “bagatelle” of an article on citations from a decade back in the process of “stepping back a little and looking at my primary intellectual community—information science and scientometrics, I’ll label it for convenience—with the detachment of an outsider.” The claim to be “outside” of anything here is dubious. This, in combination with overwrought language (“This is a periphrastic way of saying that there is a platoon of coauthors, trusted assessors, and backgrounded others, whose ‘beneficial collegiality,’ to use Laband and Tollison’s felicitous phrase, warrants acknowledgement.”), gives one the strong impression that we are being allowed to drop in on the musings of an important member of an exclusive club.

Third, Cronin’s intellectual constructs are not as coherent as he presents them—even all wrapped as they are in elaborate vocabulary and complicated sentence structure. His reliance on ideas and methods of analysis from postmodern thought (linguistics and semiotics primarily) does not sit easily with an uncritical focus on scientific literature and discourse and its inherent importance. The work of postmodernist analyses generally sets out to decenter and challenge scientific and instrumental thinking from its epistemological beginnings forward. Cronin nods toward these ideas occasionally, but generally his rhetoric assumes a posture that invokes the importance and centrality of science and the scientific literature. Thus, the importance of his own reflections on its social structure and citation patterns, etc., is assured in the process. Further, his discussion of electronic publishing is blithe. He notes that e-publication tends

to break down academic literatures into smaller units (articles vs. extended narratives—i.e., books), but he sees no intellectual problems with this and celebrates its benefits. The humanities, he suggests, should follow, but they probably won't. What the technology drives is, apparently, unalloyed good in intellectual terms. He also elides the issue of publisher's economic enclosure movements that seek to sell those same bite-sized units to libraries many times over.

In sum, if you are intrigued by one of Cronin's ideas, there is little to recommend buying this book over reading one of the original articles. Cronin described an earlier book of his (*Jeremiad Jottings*, 2004) as a "self-indulgent look" at the themes he addressed, and that is a fair characterization of this one as well. The intellectual framework he tries to provide does not hold up as well as he assumes, the work is repetitive and contains little that cannot be gleaned from one of the previously published articles upon which it was based, and the approach can best be described as a set of in-house musings apparently meant to edify those unfamiliar with Cronin or his high-level colleagues.

The book has a thorough index.—*John Buschman, Rider University.*

**Edwards, Brendan Frederick R.** *Paper Talk: A History of Libraries, Print Culture, and Aboriginal Peoples in Canada before 1900.* Lanham, Md.: Scarecrow, 2005. 221 p. alk. paper, \$48 (ISBN 081085113X). LC 2004-18156.

This fascinating book is much more than a history of print culture and libraries among aboriginal peoples in Canada, as its title suggests. It is also a devastating critique of the narrow, ethnocentric notions of literacy that European colonists imposed on these aboriginal peoples and an account of how this imposition worked against the social, political, intellectual, and economic advancement of these peoples, despite the colonists' claims that this was being done for the betterment of these

"primitive" peoples. It also documents how the aboriginal peoples of Canada were not passive pawns in this process but from the beginning recognized the potential of the printed word as a tool for advancing their own interests, although most of their attempts to do so were quashed by the individuals, be they missionaries or government officials, who at the same time claimed to have the natives' best interests at heart.

In Chapter 1, Edwards successfully sets the stage for his work in two important ways. First, he persuasively argues that Western notions of literacy are not simply intellectual concepts, but powerful social and political tools that in the hands of the champions of Western culture became perhaps the primary mechanism for bringing "civilization" to aboriginal peoples. From this perspective, which is still held by many in so-called "civilized" societies, peoples who are unable to read or write in the Western manner are morally, culturally, and economically backward with no chance for progress without assistance. According to this view, the primary way to help them become "productive" members of civilized society is to teach them, often by force, to read and write.

The second important point established in Chapter 1 is that the aboriginal peoples of Canada employed a number of highly effective means of graphic communication prior to first contact, including hieroglyphs, birch bark scrolls, wampum belts, winter counts, pictographs, and petroglyphs. In addition to oral tradition, these sophisticated means of communication had served them very well for thousands of years. But the European colonists, with their narrow and ethnocentric concept of literacy, assumed that these peoples were locked in a preliterate state from which they could only be released by learning to read and write English or French.

Chapter 2 documents how Western colonists, primarily Roman Catholic and Protestant missionaries, used the printed