

Afghan, and Kurd frontier regions. Ultimately, both the liberal-nationalist and the frontier movements were squashed through the establishment of a centralized military government under Reza Khan in the 1920s. It was really only through the emergence of the Pahlavi state that state-wide efforts at "Persianization" were made and ethno-linguistic diversity was suppressed to promote a national Persian cultural and linguistic identity. The discipline of geography in schools was a primary tool in this objective.

Theoretically, Kashani-Sabet seeks to expand Benedict Anderson's thesis of "imagined communities" by pointing to the material and invented attributes of land and territory as the basis for the development of modern Iranian nationalism. She critiques Anderson's omission of the discipline of geography as a base of the development of nationalism. She argues that a theory of imagined communities must be firmly grounded in the material geography and history of the area under question. While this assertion provides an opening, her theoretical argument is largely confined to a section of the introduction. She never returns to interrogate the theoretical literature in light of her research. It would be highly illuminating to observe the ways in which the development of modern Iranian nationalism contributes to and challenges dominant bodies of theories on nationalism. Moreover, Kashani-Sabet's theoretical framing lacks and does not address Anderson's contextualizing of the rise of nationalism within the historical development of capitalism. While she occasionally points to economic issues and problems, she does not sufficiently place the rise of modern Iranian nationalism within the development of a state-centred form of capitalism, especially with the onset of the Pahlavi state. A further weakness in Kashani-Sabet's work is that she sometimes does not distinguish between the social constructions of nationalist discourse and their effects. While the primary thrust of her argument revolves around the construction of nationalist discourse, she sometimes assumes, without proof, the effect of the discourse upon the Iranian populace. Her greatest achievement lies, in historiographic terms, in challenging the predominantly liberal-nationalist or positivist treatments of the development of nationalism. She approaches the literature in a consistently critical fashion. Focusing upon the early inceptions of nationalism in the nineteenth century, for example, she effectively criticizes the twentieth-century centred-ness of Iranian studies of nationalism. Kashani-Sabet's analysis is systematically based on extensive first-hand research of maps and map-making; institutions such as the military and the university, where geography developed as a nationalist discipline; and period media representations. One further limitation of her research is that she does not sufficiently provide visual imaging. Some images from maps and magazines are included, but especially when analyzing a visual document such as a map, visual representations would produce a much clearer and more compelling argument. Kashani-Sabet's greatest achievement is bringing critical-theoretical concepts of space, land, and territory within the field of historical and contemporary Iranian studies. She shows the vast extent through which spatial concepts and geography-related institutions were dynamic and evolving vehicles through which nationalist ideologies were constituted and contested. Her work thus provides an opening for a critically-rich historical geography within Iranian studies.

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JOHN TORPEY, *The Invention of the Passport: Surveillance, Citizenship, and the State* (Cambridge: Cambridge University Press, 2000. Pp. xi+211. \$22.95 paperback)

John Torpey evokes a strong image of the modern nation-state system as a vast and menacing sea in which the passport represents a "lifeline," which when cut leaves the

hapless traveler “adrift in a world in which states have monopolized the authority to grant passage” (p. 164). Appealing to human geographers and historians of migration, this book confronts the question of who constitutes the nation, as the nation evolves in time and as a territorial place. Having helped bring national identities into being through documentary controls, how does the state monopolize the authority to control movement within its given territory? Often when scholars examine patterns of migration among and within nation states historically, the roles of states in administering boundaries and in regulating movement across boundaries is left relatively unexamined.

Torpey’s first theme is that the state’s function as the ultimate authority for regulating movement within its territorial boundaries should be incorporated into the standard state definition. Secondly, he emphasizes that the authority to regulate movement into, out of, and among states is not so much a characteristic of the state but of the international *system* of states, an early twentieth century construct. Although authority over movement in territory is a state’s own, the process depends on reciprocity and mutual recognition among a community of states. Identifying parallels with Max Weber and Karl Marx respectively, Torpey notes that just as the state has expropriated the legitimate means of violence and the access to means of production from populations, so too has it expropriated authority over movement within its territorial boundaries. He urges that this characteristic of the state be placed alongside Weber and Marx in an elemental trio. Drawing from Benedict Anderson, he stresses the importance of writing in forming national identities. Individuals’ identities must be codified through documents and through processes involving the use of documents, he argues, in order for them to be “socially significant” (p. 13). Expanding upon Michael Mann’s gendered notion of state penetration of populations, Torpey suggests that documentary controls over movement are one way in which states *embrace* populations, preparing them to be penetrated in other ways. Torpey’s use of the term “embrace” suggests James Scott’s account of the ways in which states render their populations legible and visible to state processes of surveillance and accountability.


Torpey makes it clear in his introduction that his objective is not to provide a definitive history of the state’s role in regulating movement at all times and in all places. Rather, Torpey points to the lack of research on political authorities’ mechanisms to regulate movement within and across their territorial boundaries, and he begins to address the gap by offering a roughly chronological account of a few European states’ policies and procedures for regulating the movement of people from roughly the time of the French Revolution to about halfway through the twentieth century, with the United States included from about 1870 onwards. Torpey often points to the inevitable intersection between private and state interests, as non-state enterprises have been pressed to carry out what Torpey refers to as surveillance techniques: checking identity documents of individuals and reporting results to a state authority. Examples range from nineteenth century states requiring innkeepers to report the movements of sojourning foreigners to early twentieth century steamship companies enforcing state limitations on migration by controlling passenger numbers to present-day airline employees verifying passports and visas during passenger boarding processes. Technologies of transportation are fairly implicit to Torpey’s argument, inasmuch as they help to define if not the territorial boundaries of a state, then functional boundaries at which a state’s security might be penetrated. Torpey suggests that a state’s integrity is fundamentally threatened by population movement, internal as well as external. Quoting Mary Douglas (*Purity and Danger: An Analysis of Concepts of Pollution and Taboo*, 1966), Torpey notes that “any structure of ideas is more vulnerable at its margins” (p. 12), and it is through technologies of transportation that permeable margins are created. Thus, one can look in part to changing technologies of transportation to account for how states’ procedures of border control shift over time. However, Torpey mingles discussions of movement among states to questions of movement within states, especially totalitarian states, coining a questionable term, “internal passports.” And while arguing that the passport system is

a tool of state surveillance, he wavers on the question of who the state is most concerned about surveilling—its own population or visitors. After all, only a relatively small fraction of a state's population ever possesses a passport, and then for usually a short span of time. Torpey addresses this question indirectly by digressing occasionally to discuss methods of identification as a whole. Indeed, his analysis is often more applicable to states' technologies of identification in general than to passports in particular.

Torpey succeeds in highlighting the need for more examination of how states try to regulate the movement of people among and within places. Many readers will wish that similar research existed on other territorial regions. Admittedly a Eurocentric piece, Torpey justifies this by pointing out that just as our current international world order is the direct consequence of European imperialism, our understanding of the contemporary passport system should be informed by historical accounts of how those imperial powers regulated movement.

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PETER BORSAY, *The Image of Georgian Bath 1700–2000: Towns, Heritage and History* (Oxford: Oxford University Press, 2000. Pp. xv + 434. £55.00 hardback)

This is a rare and remarkable book in at least two ways. First, very few historians understand what heritage is, let alone are able to write about it. A historian's treatment of the past is just fundamentally quite different from that of a heritage specialist. Heritage is the contemporary uses of a past that the present creates to serve its purposes and the conventional historian's concerns with historical accuracy and authenticity miss the relevant heritage issues. Borsay, however, is quite happy to structure the argument of the book around the key heritage questions of, "how did Bath create and promote its heritage over 250 years?" and "who did this, why and with what results?". Secondly, and more generally, the adjectives "scholarly" and "readable" can only rarely be applied to the same book. The length, copious footnotes, source references, many statistical tables and even a useful map all suggest an authoritative command of the topic. However the book is also easy to read without appearing to grant many concessions to the reader. You do not actually need to know, or indeed love, Bath to understand this book, but if you do not then a preparation with the Michelin guide would help. Despite its fluent text and attractive illustrations this is no coffee table book on Georgian buildings.

This is a study of the way Bath has been promoted. Few cities have been so conscious of the importance of their image and so dependent for economic success upon that image, for so sustained a period, as Bath. Many other spa resorts, or heritage gem cities, have waxed and waned in their popularity with the vicissitudes in social needs and fashionable tastes. The argument is not hung up on a chronological structure. Instead the book is divided into three main blocks. There is first a brief historical introduction which is not the purpose of the book but merely explains the origins of the raw materials from which the heritage of Bath will be constructed in later chapters. Then follow a number of chapters on the various elements that have been used in the image and finally a block of chapters on the uses to which Georgian Bath has been put. The three main ingredients in heritage products are people, buildings and events. Each is separately considered for the Bath case over the past 300 years. The people that have been successfully used to sell Bath have changed over the centuries but the famous trio Wood the architect, Allen the developer and Nash the promoter have constantly reappeared. The main question posed by the consideration of buildings and urban form is, "how did this overwhelming