The last essay, "Apocalittici e integrati nell'industria culturale postmoderna," is authored by one of the editors of the volume, Rocco Capozzi, who concludes the volume with a survey of postmodernism that in many ways counters Luperini's introductory essay. Capozzi's long essay is essentially cautionary and aims at striking a proper balance when dealing with issues of industry, culture and postmodernism. "La critica all'industria culturale postmoderna è indubbiamente utile e necessaria, specialmente se si dimostra costruttiva. Ma se questa critica vuol sperare di essere più credibile ed efficace essa deve ritornare a valutare le singole opere — moderne, postmoderne o quel che siano — in base a nozioni che non si rivelino falsamente umanistiche, connotate ideologicamente (politicamente) e assolutamente elitarie" (221). Capozzi's final plea is for a return to more aesthetic considerations of our postmodern culture, away from facile dismissals of present-day industrial culture as the origin of all evils. He states: "oggi bisogna organizzare l'industria del postmoderno all'interno della società consumistica e massmediale e ed è ancora un compito della cultura . . . e degli intellettuali . . . sfidare/contestare ciò che si ritiene falso, superficiale, artificiale, meccanico, kitsch, o mero *pastiche*, in nome di quei valori che tradizionalmente si definiscono umani o umanistici" (222). This is a very valuable collection of essays that should be part of any bibliography on modern literary theory and literary criticism in Italy.

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Nicholas De Maria Harney, ed. *From the Shores of Hardship: Italians in Canada. Essays by Robert F. Harney*. Toronto: Centro Canadese Scuola e Cultura: 1993. Pp. xii, 216.

At the time of his death in 1989, Robert Harney had already laid the groundwork for *From the Shores of Hunger: Italians in Canada*, a volume to be dedicated to posing appropriate questions and suggesting adequate frameworks with which to explore the multifaceted Italian experience in Canada. The present volume pieces together the project Harney began and attempts to realize a portion of it. Consequently it differs from other works that have been published in honor of Harney, including Pierre Anctil and Bruno Ramirez's commemorative work *If One Were to Write a History . . . Selected Writings by Robert F. Harney* (Toronto: Multicultural History Society of Ontario, 1991), George E. Pozzetta and Bruno Ramirez's collection of various authors' essays, *The Italian Diaspora: Migration Across the Globe: Essays in Honor of Robert F. Harney (1939-1989)* (Toronto: Multicultural History Society of Ontario, 1992), and volume 7 of *Italian Canadiana* dedicated to Harney's memory.

Because the manuscript for Harney's *Italians in Canada* was left incomplete, choices had to be made about what ought to be published. In the introduction, the editor, Harney's son Nicholas, describes the coming to be of the volume and explains the direction of his editorial decisions. Perhaps the greatest departure from the original manuscript is the change of the last word in the title from "hunger" to "hardship." Whereas the original title was meant to carry an echo from Pasolini's poem "Profezia," the substitution reflects the editor's apprehension that the word "hunger" might be taken too literally. Beyond that amendment, the editor remains true to the original outline of the work by as-

sembling some of the essays that were listed in the projected table of contents and some new material that was considered by the editor to be "sufficiently completed to do service to his [Harney's] scholarship" (ix). Of the seven full essays included, five have been published before ("Italophobia: an English-speaking Malady," "If One Were to Write a History of Toronto Italia," "Undoing the Risorgimento: Emigrants from Italy and the Politics of Regionalism," "Commerce of Migration," and "Men Without Women"), one has been published before but in a shorter form ("Caboto and Other Italian Canadian Parentela"), and only one is published here for the first time ("The Canadian Prairies as a Target of Italian Immigration: Government Discourse and Peasant Lore"). We are given only a tantalizing glimpse of previously unpublished material in this final, full-length essay and in the book's appendices. The appendices include a draft of an intended chapter of the *Italians in Canada* volume, an unfinished theoretical piece that the editor felt would be of interest to readers, the intended table of contents for the volume, and the intended table of contents for a book Harney was planning on worldwide Italian migration.

The essays in this volume point unmistakably to Harney's main concern to keep the immigrant central in the study of immigration. A pioneer in the study of the phenomenon of Italian migration in Canada, Harney brought to his work an original approach, based on his conviction that the main focus of immigration studies should always be the people who migrate and how they think about themselves in their own terms. He saw the immigrant as a multi-dimensional character on a global stage, a *personaggio*, whose ethnicity was a process, negotiable and fluid, and not merely an inheritance. To study immigration history, then, is to trace the arc of the flow of "migrants to opportunity," and of "labour to capital." In this way, Harney's scholarship contrasts markedly with the historiography that serves national purposes and speaks only of the great epic of immigration in terms of its consequences for the building of nations. In the past, research tended to focus only on those immigrants who managed to achieve a certain amount of respectability and success in the New World and therefore tended to serve the national purposes of both the sending and the receiving countries. In contrast, Harney chose to deal with the immigrant experience as it played itself out, in the immigrant's own terms, looking at the ways in which migrants negotiated their way through daily experiences and trials. His ethno-cultural approach has profoundly influenced the discourse of immigration historiography, clearing the way for a new generation of historians to take up and to explore further the type of questions this approach raises.

Since many of the articles in this volume have been printed and reviewed elsewhere, it is fitting to focus on Harney's previously unpublished piece on Italian immigration and the Canadian prairies. Using the tools of discourse theory and the idea of intertextuality, Harney examines why there was never a flow of Italian agricultural labour to the untilled land of the Canadian prairies during the first part of this century. His findings show that discourse at the national level on both the Italian and the Canadian sides discouraged the migration of Italians to the prairies. Harney demonstrates the way in which the Italian government discouraged many by stressing the harshness of the climate in Western Canada, while the Canadian government actively excluded southern Italians from its list of desired rural immigrants. He notes that, although this discourse was generated by and circulated among national elites, far removed from the experiences of the migrants themselves, it did influence their migration tactics in as much as the national discourse became enacted into policy. In this way, he shows that intertextuality only works downward from the national level to the level of "*paese* discourse" and not in the opposite direction. Although this article examines national discourses, it is an example of Harney's

method of focusing on the *personaggi* of migration because it demonstrates how national level discourse affected the actual decisions and tactics of migrants.

It is unfortunate that the volume is riddled with typographical errors, both in English and in Italian. It is also regrettable that the three thought-provoking photographs preceding chapters one, two and four are missing their titles. Nevertheless, such annoyances aside, this volume should generate much interest among the students of immigration studies and the Italian-Canadian experience in particular. The previously published material collected together for this volume attests to the quality and contribution of Harney's scholarship. The new material, although curiously relegated to the appendices, signals the scope and direction of the work that was started and, sadly, left in progress. This volume underscores the untimeliness of Harney's death and a great loss to immigration scholarship. *From the Shores of Hardship: Italians in Canada* is clearly an effort to mark out a framework within which to continue the tradition of Robert Harney's work.

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Guido Barbina. *La geografia delle lingue: lingue, etnie e nazioni nel mondo contemporaneo*. Roma: La Nuova Italia Scientifica, 1993. Pp. 187.

Lo studio della diversità che viene manifestata dai linguaggi del mondo — diversità che si rivela nei sistemi fonologici, grammaticali e lessicali, nelle modalità espressive e nelle varie applicazioni comunicativo-euristiche di tutte le lingue del mondo — ha appassionato non solo linguisti, ma anche filologi, sociologi, geografi e altri studiosi che, dal dopoguerra ad oggi, si sono dedicati allo studio di come il linguaggio umano varia a seconda del gruppo sociale e di quel particolare spazio organizzato che viene spesso definito "regione culturale". Tale visione interdisciplinare è denominata "geolinguistica", poiché riflette una prospettiva integrativa plasmata sullo studio del rapporto tra lingua e spazio geografico.

Il recente lavoro di Guido Barbina, ordinario di geografia antropica e Preside della Facoltà di Lingue e Letterature Straniere presso l'Università di Udine, costituisce un formidabile trattato di geolinguistica che consente di comprendere meglio l'inscindibile nesso che esiste tra lingue, etnie e nazioni nel mondo contemporaneo. Il libro si compone di due parti: la prima ("Lingue, etnie e nazioni" 15-93) enuclea i metodi e le finalità della geolinguistica, mentre la seconda ("Lingue, popoli e stati nella storia e nello spazio europei" 97-179) utilizza gli strumenti analitici della geolinguistica per meglio inquadrare e rendere comprensibili i fatti recenti della storia europea.

Il territorio circoscritto dalla visione geolinguistica del Barbina include la costruzione e l'utilizzazione dell'atlante linguistico, strumento che per primo è stato proposto dal grande glottologo Graziadio Isaia Ascoli nei suoi famosi *Saggi ladini* del 1873. L'atlante linguistico, composto da una serie di carte geografiche di una stessa area, riporta i fatti linguistici più importanti circa l'area in questione (pronuncia dei lessemi, distribuzione degli etimi, ripartizione dei tipi lessicali, ecc.). Tale strumento, però, è di uso assai limitato se vogliamo registrare le corrispondenze che esistono tra lingua e regione, tra popolo e lingua, tra lingua e istituzioni (religiose, economiche, sociali), tra etnia e lingua, tra lingua e processi di acculturazione, e così via. Il Barbina perciò prende in esame, nella sua