

critical for the trek's ultimate success or failure, and much of it centered on the animals who pulled the humans westward.

Ahmed then examines emigrants' unenviable task of driving and maintaining animals on the trail. Here is one of the book's most valuable sections, and one that scholars of the overland trails will find especially valuable. Caring for and working with draft animals in the best of circumstances is no easy job, but emigrants quickly encountered the immense difficulty of doing so across arid plains, high desert, mountains, and countless streams and rivers for nearly two thousand miles. As Ahmed shows, overlanders "quickly learned that the animals dominated the needs of the groups and . . . required a great deal of attention" (29).

If historians have too often overlooked domesticated animals' centrality on the overland trails, *wild* animals have almost always been in the historiographical shadows. Ahmed sheds some useful light on the animals that became directly or indirectly ubiquitous in emigrants' minds and perceptions en route west. Bison, grizzly bears, rattlesnakes, wolves, prairie dogs, mosquitos, and a host of other wildlife played on the fears and anxieties of travelers as much as their meat subsidized dwindling food stores.

Ahmed persuasively shows that to fully understand and appreciate the human experience on overland trails, we must come to terms with settlers' relationship with the domestic and wild animals that ultimately shaped their experience and success. Western, environmental, and agricultural scholars will find Ahmed's work to be a useful corrective to the dearth of scholarship on animals and the western trails. General readers and students will find *Success Depends on the Animals* to be a succinct, well-written, and persuasive book worth a spot on their bookshelf.

Matthew M. Stith
University of Texas at Tyler

Real Pigs: Shifting Values in the Field of Local Pork. By Brad Weiss. Durham: Duke University Press, 2016. 312 pp., \$24.95, paperback, ISBN 978-0-8223-6157-2.

Brad Weiss's deep anthropological dive into the world of artisanal pig breeding, butchery, cooking, and consumption in North Carolina's Piedmont began with an observation of contemporary efforts to transform American food systems. Underlying these transformations, Weiss argues, are various articulations of value, and a privileging of "the local" and that



which is perceived to be authentic. Thus, *Real Pigs* is an effort to make sense of the values and discourses that circulate through and around alternative food systems, using “pig and pork as a lens” (viii). Ultimately, Weiss argues, the desire for and manifestation of heritage breeds as “real pigs” is a result of alternative food rhetoric that traffics in both “innovation and recollection”; that is, values of authenticity rely on particular constructions (and marketing) of place, ideas of heritage, and valorized features of pigs themselves (219).

To the extent possible, *Real Pigs* is a trans-species ethnography. A considerable portion of Weiss’s investigation concerns the pigs themselves—their physical and social characteristics, their genetic make-up, their more and less desirable traits. All of this, of course, is filtered through the lens of the people who work with and/or consume these animals. These connections—between pigs and people, among people, and across numerous domains—are central to Weiss’s argument that alternative food systems, though they aim to root in particular places, also rely on coordination across various individuals, processes, and sites. Here again, authenticity, as a valued quality of alternative food systems, is impossible without connectivity, and connectivity often implies exclusion (232).

To tell the story of these connections, Weiss embedded himself in various sites along the local pig supply chain in North Carolina—farms, markets, and restaurants. The ethnographic chapters roughly parallel these sites, but are more clearly organized according to the values propagated within this and other alternative food movements. Chapter One provides a history of pig agriculture in North Carolina, focusing specifically on the industrialization and consolidation that characterized commercial agricultural change over the course of the twentieth century. This background becomes useful for situating what Weiss consistently refers to as an “alternative” food system; throughout the text, it is clear that the existence of this alternative is predicated on the hegemonic character of the conventional industrial food system and its associated ills. In Chapter Two, Weiss focuses on the notion of *terroir*, or “the taste of place” (79). The diners, market shoppers, chefs, and farmers with whom Weiss interacts all celebrate localness as a value that can be sensed both through connections among people and pigs and also through the taste of the pigs themselves.

Chapter Three explores the complex values of heritage, by exploring the history of the Ossabaw Island Hog. Like place, heritage becomes a value-added dimension of animal production that relies on shifting patterns



of political economic valuation and exchange. The focus of Chapter Four is the craft of butchery, which arguably forges the most intimate relationship between humans and pigs. Chapter Five investigates the quality of taste through the presence and celebration of pork fat. Weiss argues here that “taste is not just a sensation, the product of a stimulus formulated by various flavor precursors targeted to human receptors, but a mode of perception and so a form of being in the world” (192). Thus, the perception of, and taste for, the fat of locally raised heritage breed pigs is a product of social and cultural framing. Chapter Six and the conclusion emphasize the values of authenticity and connection mentioned above, arguing that these are the “central motivations in the world of pasture-raised pigs” (17).

Catarina Passidomo
University of Mississippi

Driven from Home: North Carolina's Civil War Refugee Crisis. By David Silkenat. Athens: University of Georgia Press, 2016. 264 pp., \$49.95, hardback, ISBN 978-0-8203-4946-6.

In *Driven from Home*, David Silkenat examines the plight of black and white refugees in Confederate North Carolina during the American Civil War. Silkenat, a lecturer in American History at the University of Edinburgh, analyzes a number of distinct refugee groupings: whites who fled to and escaped from Union-occupied eastern North Carolina; African Americans who escaped the bonds of slavery to seek refuge within Union lines; and slaves forced to relocate with their owners into the interior to prevent them from escaping or falling into Union hands. Informed in part by Mary Elizabeth Massey's *Refugee Life in the Confederacy* (1964), the author argues that the sheer diversity of the refugee experience eroded the socioeconomic pillars supporting slavery.

Silkenat explains that the Union occupation of New Bern, Roanoke Island, and other coastal regions prompted a wave of fugitive slaves, white Unionists, and disaffected Confederates to flood these areas. Overcrowding, housing shortages, and disease quickly precipitated a humanitarian crisis. Black refugees formed their own sociocultural communities, hired themselves out as laborers to build federal fortifications, and eventually volunteered to fight in the Union Army. Confederate conscription drove many Buffaloes (as white refugees were often called) into Union hands where they hoped to avoid military service altogether. To make ends meet,



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