

There is a considerable emphasis on the impact of COVID-19 on protected areas. The lockdowns significantly reduced tourism, a serious problem for those communities and areas that depend economically on visitor revenue, and in some cases, meant that protected areas became vulnerable to malevolent exploitation. But the pandemic also emphasised the importance of natural space to mental health, stimulating increased intervention in this respect by local partners, supported by government funding. Not all of the actions taken were as successful as might have been hoped, and there is an acknowledgment of the need to appraise these more carefully, but those that worked best involved collaboration between official bodies, local agencies, and the general public, a finding which should be useful for the future.

Many of the papers are written in an academic style, with introductions reviewing the current state of research, much of it recent. This approach again reveals just how much work is going on in academic institutions, and how little penetrates to the frontline; however, non-academic readers will be unable to follow up on the many references provided for possible further illumination. The evidential bases may meet academic format expectations, but do not lend themselves to easy reading, and sometimes repeat material elsewhere in the collection; in particular, readers from either discipline will not need the detailed evidential support for established principles such as the link between nature and mental health, or the role of nature in relation to climate change, which are surely now widely recognised.

The overall focus is on the problems of managing protected areas, rather than on solutions, although some authors make helpful recommendations, and there are several case studies that offer good practice guidance, both positive and negative. There are interesting asides exploring the spiritual dimension of natural space, from a Jewish and an Islamic perspective, and a helpful analysis of historic landscape interpretation, similarly unexpected but nonetheless interesting and carefully linked to the ideas behind designation.

Overall, this worthwhile collection offers much to its readership, including the general public as well as a more professional audience. It is best at setting out the challenges that face protected areas, less confident in presenting solutions, but if it helps to draw attention to the importance of these spaces, connects practitioners with theorists, and above all if it achieves its objective of collaboration in practice, it will have achieved what it set out to do.

PHIL BACK
Independent Scholar, Haxby

JAMES H. SWEET, *Mutiny on the Black Prince: Slavery, Piracy and the Limits of Liberty in the Revolutionary Atlantic World*, Oxford: Oxford University Press, 2025. ISBN 978 0197692721, £26.99.

Though the history of the Atlantic slave trade is now understood in great detail, researchers continue to discover unexplored dimensions which illuminate that trade's complexity and significance. *Mutiny on the Black Prince* contributes to our historical understanding of that trade. What appears to be a simple story of

mutiny on board a Bristol ship turns out – *via* Sweet’s indefatigable, wide-ranging research and persuasive reconstruction – to be a brilliant account of the hidden complexities of that trade, and the functioning of wider commercial and political networks at all points of the Atlantic compass.

We begin with an important analysis of Bristol’s merchant class, and how their intricate economic affairs created wealth and social and political status *via* the trade in enslaved Africans. But slave voyages could go badly wrong – and did so spectacularly on *The Black Prince* in 1768. It was heading for West Africa, freighted with carefully chosen goods for trade in Africa, thence to the Caribbean. The sufferings of the enslaved Africans are well known, but here Sweet parallels that grim story with an important study of the brutality of life for sailors on those ships. Moreover, this account of *The Black Prince* reveals how the widespread unrest among sailors from around British ports fed into the mutiny on *The Black Prince*. Officers’ cruelty towards the crew culminated in a rebellion and the killing of the Captain and other officers. The vessel, now headed by officers of the crew’s own selection, the mutinous ship left Old Calabar for the Caribbean. Manned by an unstable quarrelling crew, the ship ran aground in Hispaniola. The surviving crew thence ‘scattered across the Atlantic world’. The Bristol owners were not about to let them escape scot-free, instigating a search to track down surviving mutineers and bring them to justice. Via information from other Atlantic merchants, from government

officers on both sides of the Atlantic, the mutineers were indeed located, arrested and brought to trial. Some were executed – in London by the Admiralty – but those tried under Portuguese law escaped with their lives (though their punishments were brutal).

The remarkable aspect of this story is that Bristol merchants were able to use their Atlantic-wide connections, and their links to high diplomacy and politics, to bring to justice those who had mutinied, the last group in Lisbon five years after the event. Sweet brings this story up-to-date by examining the recent upheaval in Bristol which culminated in the destruction of the statue of Edward Colston. However, as he points out, Colston is just one of many figures in Bristol’s slave-trading elite who prospered on the back of enslaved Africans, and whose images dot the urban landscape of that city. *The Black Prince* is a gripping story which throws light on the complex economic and political functioning of the trade in enslaved Africans.

JAMES WALVIN
University of York

JEREMY DEWAAL, *Geographies of Renewal: Heimat and Democracy in West Germany, 1945–1990*, Cambridge: Cambridge University Press, 2025. ISBN 9781009 513432, £105.

For many Germans, thoughts about important local places in their lives take them straight to the *Heimat*. The much rhapsodised, much mythologized, much theorized notion of *Heimat* usually corresponds to ‘home’ or ‘homeland’ in English. Nevertheless, it is a key concept