

RESEÑA BIBLIOGRÁFICA

Sarmiento, F.O., Gunya, A., 2024. Mountain Lexicon. A Corpus of Montology and Innovation. Cham, Switzerland: Springer Nature Switzerland AG, 249 pp

With the advent of Wikipedia, the age of the old lexicons and encyclopedias seems to have come to an end. This makes the initiative of Fausto O. Sarmiento and Alexey Gunya to edit a mountain encyclopedia more surprising. However, a first glance at the table of contents shows that this is not a classical lexicon but, as the subtitle suggests, a corpus. The central concepts of montology are discussed in relatively short articles. This is done from a contemporary perspective for all researchers and students of montology, as Jack Ives called the former mountain science.

In his foreword, Yuri Badenkov outlines the reasons for a new view of the world's mountains, which is necessitated by global developments in the 21st century. These include population growth, increasing urbanization, climate change, the polarization of rich and poor regions and the resulting migration movements, digitalization and geopolitical conflicts. It could be added that competition for the resources in which mountain regions are rich is also one of these factors. The result is a multitude of influences on the world's mountains in view of decolonial scholarship. These will be discussed in more detail in the following articles.

The editors begin with a clarification of key terms, which are clearly listed and defined in a table of all terms with the suffix 'scape'. This allows the dimensions of 'mountainscape' to be treated in all their complexity.

The first main section deals with mountain epistemologies. It begins with a description of the history of mountain studies, assigns a central role to the 1992 Earth Summit with Chapter 13 of Agenda 21 for the new view of mountains, and shows how montology has changed since then. It is defined as "a holistic, integrative and transdisciplinary science of mountains, encompassing physical, social, theoretical and empirical disciplines, as well as the humanities and arts" (p. 26).

R. González Vallejo discusses the re-identification of mountains and sheds light on the perception of mountains and the naming of places as identity markers. The latter is illustrated by a table of name changes of prominent mountains.

Decolonization is an impressive trend in mountain studies. It is discussed by M. Sartori, J. Prakofjewa and A. Moreira-Muñoz using the Andes as an example. W. Dunbar and M. Yanagiya see the Japanese concept of 'satoyama', i.e. a complex view of rural areas in mountains and their foothills, as a forward-looking one. By discussing the epistemology of mountain landscape, V.S. Kremsa succeeds in gaining a clearer view of mountainscape.

Part II deals with mountain ontologies. The challenge of universality and diversity is discussed by B. Debarbieux. He shows how the paradigm developed by A. v. Humboldt has changed in the Anthropocene also under the influence of non-western perceptions.

C.P. Aguirre-Merino and E.A. Chango-Agama deepen this view with the example of the Puruwa in the Ecuadorian Andes. E. Bernbaum looks at the spiritual significance of mountains, e.g. as sacred mountains. C. Stadel presents the changing identities of human mountain landscapes in space and time and summarizes the intrinsic and extrinsic factors influencing mountain landscapes in a clear table.

Part III deals with onomastics and place-naming. The naming of mountain ranges is described by F.O. Sarmiento and E. Bernbaum from an onomastic, etymological, etiological and semiotic point of view. They lament the lack of female mountain names and attribute this to European colonization. They give examples

of how originally female names were transformed into male names by the Europeans. A. Yépez-Noboa expands on this description using the example of the Andes. He sees the renamed toponym as the end point of a historical cycle.

G. Moseley looks at mountaineering, C.P. Aguirre-Merino and A.R. Caizaguano-Buñay at Andean terraced agriculture. C. Stadel's contribution on mountain identities could have been seen as a well formulated conclusion to the contributions on ontology, and I. Alcántara-Ayala's final chapter on landslide disaster risk would have fitted better in the fifth main section.

Part IV is entitled Mountain Semiotics. Various authors deal with craftscapes, farmscapes, riskscape, artscapes and tourist landscapes, making it clear that humanities and the arts keep an important place in the study of mountain as socioecological systems. The article by A. Haller on cityscapes is a good example, as it deals with the demographic issue mentioned in the preface. In keeping with its encyclopedic character, it also attempts a definition of the mountain city.

Part V deals with disciplinary issues: mountain governance (C.M. Tucker, A. Gunya), vertically differentiated areas such as highlands, midlands and lowlands (P. Kumar), water towers (A. Fernández, J.E. Arndt, S. Navas), archaeoecology (M.C. Ceruti), gradients in ecosystems (R.W. Myster), earth ethics (M.T. Matthews), transboundary cooperation (U. Schirpke), nature-culture linkages (P.G. Karim, K.- C. Lee, R-Y. Lewis), and nature-culture linkages (A. Fernández, J.E. Arndt, S. Navas). The new concepts of biodiversity conservation are discussed by the Taiwanese's *Lishan* areas by P.G. Karim, C. Lee, R-Y. Liao, M.-H. Chen).

The editors conclude the book with concluding remarks on a convergent and conscientious mountain science to understand sentient mountain landscapes. They postulate a 'montological turn' in mountain studies and thus justify the need for this mountain lexicon.

The Mountain Lexicon is much more than a classic encyclopedia. The decision to present it in the form of essays goes far beyond a classic reference work. The individual articles are well-founded and contain numerous references. As a whole, they provide a good overview of the current research front in mountain science.

However, a few important issues remain unaddressed, including climate change, nature conservation (national parks, biosphere reserves, world natural and cultural heritage, private conservation areas), sustainable development, resource diversity and resource protection, welfare effects, recreational functions are not addressed or only mentioned in passing. It is to be expected, however, that these issues will be addressed in future volumes of the Montology series.

A final point concerns the references. In some chapters these are very brief and important literature is not mentioned. The authors could have been more careful here.

Nevertheless, this volume can be highly recommended to anyone interested in the further development of Montology. The minor shortcomings only show that there is still much to be done.

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