

## BOOK REVIEWS SECTION

Doug Munro (2009) *The Ivory Tower and Beyond: Participant Historians of the Pacific*, Newcastle on Tyne: Cambridge Scholars Publishing, 350pp. £44.99p. ISBN: 978-1-4438-0534-6.

In *The Ivory Tower and Beyond*, Doug Munro examines the work of five Pacific historians who in various ways moved beyond the expected responsibilities of a university lecturer: teaching and archival research (and administration, but that is seen by both Munro and his subjects as a chore to be endured) - and in doing so have shaped the way Pacific history as a sub-discipline has developed. Munro, citing Maxine Berg (biographer of Eileen Power), suggests that historians 'deserve to be remembered'; in part because their interests and activities outside the academy shape the history they write (p. 6). The 'participant historian' of the subtitle, as used by Munro, covers several types of outside involvement: civic involvement unrelated to professional expertise, constitutional and governmental responsibilities that draw on professional expertise, extensive use of fieldwork, and writing which moves across disciplinary boundaries. One might quibble about whether all these activities should be included, but that seems ungenerous. In practice the breadth of possible activities 'beyond the ivory tower' adds great interest to the accounts.

The key chapter of the book is the one on J.W. Davidson (1915-73), the acknowledged 'father' of the sub-discipline of Pacific History. It does not cover his constitution-making in detail; rather it looks at the precursors to that involvement, showing how Davidson's PhD study at Cambridge allowed him to move beyond the Eurocentric focus on British or French policy in the Pacific to investigate informal rather than formal agents of empire: traders, settlers, the men on the spot. He was also able to work with the anthropologist Raymond Firth, even though Firth was at the London School of Economics. The focus on anthropological understanding along with close examination of events in the islands led to the development of the 'island-centred history' that the Australian National University Pacific historians were to promote under Davidson's leadership after his appointment as Professor of Pacific History in 1952. Munro also shows how Davidson's constitutional work for Samoa and the Cook Islands was prefigured in the influence of Lord Hailey and of Margery Perham, which also advocated self-government by the late 1940s. Interestingly, the University of the South Pacific Library's current copy of Hailey's *African Survey* is inscribed 'JW Davidson 1943'.

Other chapters demonstrate other forms of activity 'beyond the Ivory tower'. Munro investigates the civic involvement of John Beaglehole (1901-71), who as well as editing Cook's and Banks' *Journals* and writing a biography of Cook, was involved in disputes over freedom of speech at the University of New Zealand, and criticised the actions of the New Zealand government over the Waterfront Strike Emergency Regulations in 1951, and both sides of politics for bribery during the 1957 elections. His musical interests led to involvement with various arts organizations, and a somewhat unseemly row about the conductor of the National Orchestra in 1946. Munro's sad chapter on Richard Gilson, whose book *Samoa, 1830-1900* was finished posthumously by his wife Muriel, and Davidson, emphasises Gilson's anthropological insights and obsession with detail.

Beaglehole and Gilson were not seriously involved in political developments in the Pacific Islands. In contrast, the early career of Harry Maude (1906-2006) was within the British colonial service as District Officer in the southern Gilbert Islands, where he was responsible, at the age of 23 and with very little contact with more senior officials, for the wellbeing of 10,000 people spread over a vast area. He revelled in the place and people. After a spell in Suva during World War II and in Sydney with the embryonic South Pacific Commission he changed career and joined Davidson at the ANU in 1957. After many years as an actor in Pacific affairs, Maude then had to establish his academic credentials. Like Gilson, he was appointed to an academic position without a PhD: a marked difference from current practices. He spent the next few years on careful archival research into Spanish exploration in the Pacific, the coconut oil trade and the Tahitian pork trade, and Pitcairn Island, and proved his academic worth. But further 'participant involvement' was confined to a strong role in the establishment of the Pacific Manuscripts Bureau and to writing about some of his earlier experiences, particularly the re-location of Gilbertese on the Phoenix Islands in 1937.

It is Brij Lal's combination of academic history writing and direct constitutional involvement which most closely mirrors that of Davidson. After study at the University of the South Pacific and the University of British Columbia, Lal gained a scholarship to the ANU to write a PhD thesis on the origin of the *girmityas*, the Indian indentured labourers brought to Fiji to cultivate sugar. He subsequently taught at USP and the University of Hawai'i, then returned to Canberra and the ANU, where he has been ever since. During this time his research interests encompassed both *girmitya* history and contemporary Fiji politics. In 1995 he was appointed to the Fiji Constitution Review Commission; if the report produced by Lal, Tomasi Vakatora and Sir Paul Reeves had been accepted *in toto* as the new Constitution for Fiji the subsequent politics of Fiji might have been different. But the Commission's recommendation that two thirds – the highest figure the framers dared suggest - of the seats in the lower house of Parliament should be elected on a common roll, rather than communal rolls, was rejected by the existing government, and racial politics ruled again. The two subsequent Fiji coups – in 2000 and 2006 – demonstrate that Fiji's political ills are far from solution, and Lal's expulsion from Fiji in 2009 for allegedly breaking his visa conditions shows that the role of a participant historian can be politically fraught and even dangerous.

In some ways, Munro's book reads like an anthropological study: that of a tribe of which I am glad to be a member. So many of the names and places are familiar. Alongside the serious discussion is a truly delightful amount of tribal gossip, with reminders of the Coombs Tea Room and the prehistory of various feuds evident in the corridors of the ANU many years later. Whether this will be seen as a positive by all readers is not so clear, but for those within the tribe it is a treat.

It is something of an irony that this book, largely a celebration of the ANU Research School of Pacific History, is published just as the ANU Pacific history tribe is in apparent decline, and the fulcrum of Pacific historical studies is moving, to other universities such as Deakin and Queensland within Australia, to New Zealand, to the University of the South Pacific (which does not get a very good press in Munro's account) and the University of Hawai'i. It is also moving to incorporate more Pacific scholars, a trend Munro prefigures with the inclusion of Lal.

It is unfortunate that the production standards of this book leave something to be desired, with rather a lot of missing words throughout the text. [Editor's note: these production issues have been corrected in a subsequent edition of the book.] However most are fairly obvious and do not seriously detract from a serious historiographic study of the sub-discipline of Pacific history, enlivened by fascinating personal insights about some major practitioners.

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Peter Rudiak-Gould (2009) *Surviving Paradise: One Year on a Disappearing Island*, New York, Union Square Press, 244pp. ISBN: 978-1-4027-6664-0. US\$21.95.

Small islands, particularly in the tropical seas, have the idyllic image of rest, relaxation, and beauty: all the elements of a utopia. Many songs and poems wax lyrically about the joy of being isolated in such places, the epitome of paradise. Survival, mentally and physically, should be smooth because the island caters to one's every need.

Peter Rudiak-Gould's travel tale *Surviving Paradise: One Year on a Disappearing Island* tells it all in the title. It is indeed a survival tale. These corners of the world have their indisputable heavenly qualities, plus traits that are the complete opposite.

Voluntarily exiling himself from his native California, Rudiak-Gould chooses to teach English for a year in the Marshall Islands. He is part of a group of other American volunteers taking a year to teach English at different locations around the atoll country. To challenge himself, Rudiak-Gould specifically requests an outer island and in August 2003 arrives on Ujae, population 450. He walks the island's circumference in 45 minutes and the diameter in five.

It feels like a prison: another common island image. Until he discovers the island world beyond the land. Not just the ocean surface and depths, and the other islands surrounding the lagoon, but also the culture, mindset, livelihoods and life of Ujae's inhabitants.

Through 18 enjoyable chapters, Rudiak-Gould discovers and details facts and experiences. Facts in terms of his and the islanders' daily and seasonal life. Experiences in terms of his thoughts throughout the year, how he dealt with the cross-cultural and cross-environmental challenges, how he learned to be an islander, and how he grew to come to terms with himself. The Author's Note and Prologue at the beginning, with the concluding Epilogue, nicely frame the core material.

The result is a wonderfully readable, intensely educational, detailed glimpse into the perpetual dream of banishment to a tropical atoll. Nicely structured, weaving personal anecdotes and perceptions in with more thoughtful and deep analyses, the book carries the reader through

Rudiak-Gould's mental and physical journeys around the smallness of Ujae's size and the vastness of Ujae's proffered experiences.

No photos appear in the book, but none are needed. The images emerge from the words: the vibrancy of the colours, the oppressiveness of the sounds, and the richness of the author's learning.

The island diet is plain and starchy, but supplemented with coconuts and fish and, when possible, more exotic culinary delights such as sea turtle and octopus. Cultural introspections include different conceptions of time and honesty. Child (mis)behaviour, schooling ethics and Marshallese parenting feature prominently. Church, funerals, and islander and Marshallese identity are depicted. Throughout, the reader gleans plenty about dance, legends, language, and politics.

The motif used for Rudiak-Gould getting to know Ujae, its people, and its life is that of a romance between the author and the island. Referring to Ujae as "a lover" (p. 147), "the spouse you fight with" (p. 218), and having "a rough and spiteful affair" (p. 28) with it communicates the intimacy that the author felt with his island environment and with himself as he developed.

Within that context, he makes continual cultural contrasts and explanations of his personal development. From noting "How overprotective, how coddling and yet distrustful American parents would have seemed to the people of Ujae" (p. 54) to realizing that "I was Western. I had always fancied that I wasn't" (p. 126), the matter-of-fact relating of day-to-day happenings is interspersed with his personal analysis, reflections, and analysis of those reflections.

The book's audience, or perhaps just Rudiak-Gould himself, is decidedly American. Measurements are given in degrees Fahrenheit, feet, and miles. References are made to "my country" (p. 111) rather than to the USA. American-specific intrusions such as "PTA" (also p. 111) meaning "Parent-Teacher Association" could leave other readers wondering (although PTAs now exist around the world).

Nonetheless, throughout the volume, the author is highly respectful of everyone mentioned—except himself. In addition to the islanders, who are praised frequently while criticized from only the self-admitted perspective of the author's cultural framing, Rudiak-Gould's parents and other American volunteers enter the story in places. Little detail is given about them or about other American and non-American characters he encounters.

That strengthens the book, making it highly personalized as a clear invitation to join inside the author's mind. The timelessness of life on Ujae manifests lucidly in the chapters lazily drifting from theme to theme as Rudiak-Gould chooses to explore them. It also raises some curious questions, such as snippets of how some of the American female volunteers ended up with boyfriends from their stay in the Marshall Islands, but no mention appears of American male volunteers including Rudiak-Gould himself having a relationship (apart from with Ujae).

And, in the end, there is neither a climactic happy ending nor sudden devastation yielding the adventure's swift termination. The author returns from whence he came having "survived paradise", but his relationship with the island continues in various forms. The reader is left with neither satisfaction nor dissatisfaction. As with Ujae and remote island life more generally, the story just is. It naturally displays the many traits that Rudiak-Gould attributes to the Marshallese, such as kindness and generosity in the author sharing such an intensely personal experience with the world.

The Marshallese trait of "survival" suggested by Rudiak-Gould certainly echoes throughout *Surviving Paradise*. The subtitle's moniker "a Disappearing Island" is addressed in only select places, with impressive honesty regarding the relevance and accuracy of the "disappearing" and "climate change" discourses often applied to Pacific islands. Rudiak-Gould does not wish to label Ujae and the Marshall Islands as a hopeless situation. He succeeds, while recognizing the coming decades of changes and challenges regarding the Pacific environment and society.

"Disappearing" into the rising seas might be the contemporary hook to garner interest. But "disappearing" culturally is more imminent, as amply described in many chapters. Rudiak-Gould accepts those cultural changes as reality, noting the positives and negatives of, plus the local choices and external impositions that shape, an ever-evolving society.

Ultimately, the question is not about Rudiak-Gould being disillusioned about island idylls. Instead, it is about how the islanders of Ujae—as with their Bikini compatriots evacuated decades ago for nuclear testing—could "survive their paradise" when facing potentially shattering social and environmental encroachments over which they have no control.

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Marie Redon (2010) *Des Îles en Partage: Haïti et la République Dominicaine, Saint-Martin, Timor* [*Divided Islands: Haiti and the Dominican Republic, Saint Martin, Timor*] Editions de l'Université d'Etat d'Haiti and Presses Universitaires du Mirail, France, pbk, 324pp. ISBN: 978-2-8107-0036-3. €25.00.

One island for the price of two? I was initiated to the wonders of divided islands by Stephen Royle's 2001 book, *A Geography of Islands*. It was after reading the few pages dedicated to these specimens in that book that I started to realize that these were indeed special spaces, and for a variety of reasons. First of all, we are dealing with really very few cases: out of a population of tens of thousands of populated islands in the world today, those that are 'divided', or shared by more than one country, is about a dozen (the exact number depends on definitions, and whether to include de facto 'governments'. An interesting observation, to say the least, that those cynical of how islands may be different from mainlands should take note of. Secondly, these cases bring together a unitary geography and a fragmented polity; a situation where international dynamics and relations unfold on the same island territory, often

in fractious terms that can harbour agitation for invasion and irredentism, and so lead to violence. Indeed, though there are exceptions, if a ‘divided island’ is a contradiction in terms, only a unified island would be appropriate: can one, should one, imagine—much less tolerate—a territory that nature made whole but which people and politics have rent asunder? Thirdly, and especially in a post 9/11 world—nervously having just noted its 10<sup>th</sup> anniversary—the concept of the border has been rudely brought to the centre of inquiry in political geography: we are here dealing with borders that cut *across* islands, rather than separate one (and implicitly whole) island from another.

This idea is now the subject of a dedicated, and more comprehensive, book project under my editorship; but, as usually happens in such academic journeys, one comes across an existing volume that deals with a similar subject matter and becomes a useful complementary reference text, to pore over again and again. What makes *Des Îles en Partage* ever so refreshing and stimulating is that it comes from the French tradition of ‘island studies’: what Abraham Moles has defined as ‘nissonologie’. The theoretical inspiration for the study of islands has a distinct genealogy when seen through French eyes: Jean Brunhes, Pierre Gourou, Frank Lestringnant, Joel Bonnemaïson, Christian Huetz de Lempis, François Taglioni. Many of these, and their seminal ideas, would not be so familiar to English-speaking island aficionados and scholars.

But, enough said on the context: let me now come to the specifics of Redon’s book. It is based on her doctoral thesis, which examined the ‘divided island’ as fleshed out in three candidate, post-colonial, tropical locales: the oldest, amongst existing divided islands, to be thus divided. Two are located in the Caribbean (the island of Hispaniola, or Quisqueya, divided between French-speaking Haiti and Spanish-speaking Dominican Republic, as well as the much smaller island of Saint Martin, divided between French-speaking St Martin and Dutch-speaking Sint Maarten); and one in South-East Asia (the island of Timor, divided between West Timor, part of the province of East Nusa Tenggara, in Indonesia, a sovereign country but formerly a Dutch colony; and since 2002, the (officially) Portuguese-speaking, independent country of East Timor, or Timor Leste; which, to make things that much more complicated, also comprises the ‘coastal enclave’ of Oecussi in West Timor). All three islands under investigation can trace their current divisions to the 17<sup>th</sup> Century (p. 34).

While Redon provides a specific historical account for these three island territories – each island has its own history, and so its own frontier (p. 73) – the main thrust of her argument is to look at the three cases *comparatively*: why did they end up, and remain, divided? How do these six countries manage and deploy their common is/land border? How does a divided yet common island destiny for over 300 years forge a specific, even paradoxical, ‘island people’ with its own culture/s, sense of imagined community/ies, and brand/s of nationalism? How do such idiosyncratic land borders connect with more conventional maritime borders, including territorial waters and exclusive economic zones? How do they facilitate, obstruct or otherwise contour commercial exchange and human mobility, legal and shady transactions? How do ‘third parties’, including powerful regional players, impact on and influence the international relations that prevail between these ‘two for the price of one’ island jurisdictions? (The European Union, the United States and Australia are seriously implicated in the political economy of these places.) Redon does an excellent job in outlining a political-economic history of these six jurisdictions from such a clever and original perspective of their divided

island status. The epistemic device of critical comparison foregrounds a holistic study of the frontier – as border and interface, as identity threat and nexus of synergy - that is so relevant and timely in a security conscious but also such an interdependent and mobile world.

A supplementary treat for readers is the stand-alone personal diary that Redon meticulously kept during her fieldwork in East Timor in 2004, 2005 and 2009. This is freely downloadable as a 100-page document off the book publisher's intranet at: [http://w3.pum.univ-tlse2.fr/IMG/pdf/La\\_gazette\\_des\\_iles.pdf](http://w3.pum.univ-tlse2.fr/IMG/pdf/La_gazette_des_iles.pdf).

While the layout of the book is impressive and the arguments well documented, there are two disturbing features that should be corrected in the case that a second edition, or perhaps an English translation, is considered: (1) a better visual rendition of the interesting maps, figures and sketches that grace the text (the fine print is impossible to read throughout); and (2) the provision of a subject and author index, which can only be sorely missed in a book that has such rich detail.

Islands are fodder for the human imagination; and different classes of islands help us to think differently. We are indebted to Redon for highlighting the very particular manner in which divided islands excite and disturb us: whether we are studying them, or living on them and having to bear, exploit, or just live with, a land-based international border.

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Simone Pinet (2011) *Archipelagoes: Insular Fictions from Chivalric Romance to the Novel*, Minneapolis MN, University of Minnesota Press, 238pp. ISBN: 978-0-8166-6672-0. US\$25.00.

Simone Pinet's work, including this new book, is exciting for the way in which it relates shifting understandings of space and place with developments in literature. In a fascinating 2004 essay in *diacritics*, she traced the relationship between what she describes as "islands and the emergence of the modern novel" in a bold move that negotiated the complex interconnections between the material realities and imaginary structures of fiction and geography. She continues this project in *Archipelagoes* on a more ambitious scale. As she writes: "In placing the disciplines of literature and cartography side by side, I want to suggest that the overlaps are not mere coincidences, but historically specific strategies that can be traced back to structural concerns" (p. xii). Specifically, in this study Pinet identifies fundamental links between the real and imagined worlds of islands and archipelagoes and the development of medieval Iberian literature. This may sound arcane and remote but the implications are much closer that one might imagine. The book sets up its topic and scope well in an Introduction that locates the non-medievalist, such as myself, in the debates and events of the time, thereby ensuring specialist and non-specialist alike can follow the trajectory traced in the ensuing four chapters. These chart the mutual construction of geographical and literary space from medieval texts up to Cervantes' *Don Quixote*, considered the first modern novel.

Hence, what this study offers is a compelling argument for the presence of islands and archipelagic constellations in the formation of modern literature.

This is a large project in that it requires a knowledge of the history of events and ideas as well as a deep understanding of literary operations and literary history. As such, while *Archipelagoes* is very much located in the field of literary scholarship, it also draws from, and opens into, geography, philosophy and history. This is not to say that Pinet's frames of reference are exclusively medieval. In the opening pages she locates her argument via two late modern conceptions of space: de Certeau's distinction between place and space (ie 'space is a practiced place'), and Lefebvre's formulation of 'intermediate' spaces, those between the conventional binaries such as nature/culture, here and there.

The claim and *telos* of the Modern that propels Pinet's argument here is, in part, founded on a hypothesis of Swiss-Canadian medievalist Paul Zumthor. Pinet asks, after Zumthor: "if the word modern, coined in 1100, can be in fact sutured to the change or reduction of perspectives to horizontality" (p. xvii) Accordingly, Pinet argues: "The discourse on space is perceived as one illustrating the move from verticality to horizontality" (*ibid.*). While Pinet is at pains to insist that this shift is not sudden or absolute—the verticality of cosmography and the supernatural realms persist—at this juncture, it is irrevocably shaken and never again the only measure.

The following four chapters unpack these propositions in four related contexts. Chapter 1, 'Forest to Island' traces the development and transposition of space in medieval texts, specifically from British Arthurian texts to Iberian translations of the Arthurian legends and then Iberian texts motivated by them, most significantly the *Amadís de Gaula*. The persuasive argument is that, in and through the process of translation and the production of new chivalric works from English to Portuguese and Spanish, the island came to replace the Arthurian forest as the space of adventure. Accordingly, given that the forest is the site of the knight's character formation, we can see how the island also becomes profoundly connected with matters of identity and character.

Chapter 2, 'Islands and Maps', aptly subtitled 'A Very Short History', continues the examination of the relationship between the material realm of historical event and literature from the converse perspective, which locates the fictional operations within cartographic records of the material world. This chapter's 'very short history' of cartography is premised on "an original connection between maps and language, both seen as narration, as something to be read" (p. 34). That is to say, both are texts, specifically narrative texts. This reader was unsure as to why this claim was made as if new or subject to challenge, given that it is widely accepted that maps are cultural texts. There are so many excellent resources on this topic and the chronicle and textuality of cartography is already known, though it is no doubt contestable. This chapter needed to locate the specific project at hand within this discussion, rather than present its narrative.

This observation also points to a broader point about presumed and new knowledges and the implied reader of this book. Part of the pleasure of this book for me – a literary scholar working on islands in an Anglophone context – is the sheer volume of information about the

relationship between real and imaginary islands in the Iberian context; it offers insight into other cultures and traditions that intersect with Anglophone history and cultures yet are tellingly distinct. But *Archipelagoes* does not engage with the volume of work in contemporary Island Studies. In the context of Island Studies in English, work such as Philip Steinberg's 2005 essay in *Geografiska Annaler* on Portolan maps and John Gillis's 2004 book *Islands of the Mind* have already covered much of the discussion about maps in Pinet's *Archipelagoes* - and in the specific context of the 'insular turn'.

This observation needs qualification. For one cannot be an expert in all fields and Pinet has taken on a lot here. Also, if her primary readership is medievalists in Spanish Studies, then the question of presumed knowledge may need to be re-directed. I found myself frustrated by my own limitations regarding the range of sources in Spanish and French, which I cannot read, and which sound so fascinating. So I understand that the converse situation may well be true and some of us in Island Studies may be claiming new insights based on our reading of English texts alone, and these may be commonplaces in other fields. It cuts both ways – at least. It is also one of the significant challenges of interdisciplinary work.

Chapter 3, titled Adventure and Archipelago, presents readings of three insular episodes from the Spanish *Amadis*, to make the claim that “archipelagic narrative structure is presented as a model for Iberian prose fiction” (p. xxxiv). That is to say, the episodic structure of the hero moving from island to island, experiencing a different quality of adventure on each, becomes a model for Iberian narrative fiction. While critics have identified the distinctiveness of space in the Spanish *Amadis*, Pinet re-evaluates their readings, which overlook the maritime orientation of the narrative. Pinet connects this orientation as one of the primary ways adventure (experience) is represented across the dimensions of love, government and self. Furthermore, and as that list indicates, island spaces remain literal spaces while increasingly capable of figuring abstract and interior states of being.

The final chapter, Shores of Fiction, continues the analysis of the *Amadis* in relation to its visual representations and concludes with a discussion of *Don Quixote*. In this progression Pinet shows the increasing metaphorization of the island; the shift from its material denotation to its role in representing more abstract states and implicitly scaffolding literary structures.

This reader was captivated by the ways *Archipelagoes* weaves together the dimensions of its subject: geography, history and literature. The book also raises many questions, such as how does the insular model of narrative presented here connect with the Homeric paradigm? Scholars in Island Studies may also be frustrated at encountering the limits of their work; for there is little evidence of it here. However they will find new and exciting material that contributes to our understanding of the West's insular imaginary.

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Gilberta Pavão Nunes Rocha (Coordinator), Eduardo Costa Duarte Ferreira and Derrick Mendes (2011) *Between Two Worlds: Emigration and Return to the Azores*, Azores, Portugal, Government of the Azores, Regional Secretary of the Presidency & Regional Department for the Communities, pbk, 226pp. ISBN: 978-989-97391-2-3. Free of charge.

During the 19<sup>th</sup> and 20<sup>th</sup> centuries, emigration to foreign lands became an integral part of the social history of Portugal and its islands and a constant in the life of its people. Some of the most important destinations for Portuguese in general and Azoreans in particular have been Brazil, the United States, Canada, and Bermuda—all of which have important settlements of Azoreans of different generations (born in the Azores as well as abroad). Azoreans built institutionally complete communities in most of these destinations and their role and impact on the social, cultural, religious and political life of their adopted countries cannot be underestimated. Gradually, Azoreans built abroad what some writers have called the ‘10<sup>th</sup> Azorean Island’. The visual landscape in areas where Azoreans are concentrated, particularly in Canada (such as Toronto and Montreal) or the US (such as Fall River, Massachusetts), offer a fascinating reflection of cultural stretches of Azorean life.

At the beginning of the 21<sup>st</sup> century, the Portuguese diaspora counts around 4.6 million people, of which close to 1.5 million are Azoreans and their descendants. The Azorean families scattered around the world today are mostly emigrants, people driven mostly by economic necessity, rather than political or religious reasons, to leave their native land in search of a better quality of life. One could say that the majority of these emigrants come from less privileged social-economic groups, but most left with the firm idea – the dream – of returning one day to the island of their birth. As the Portuguese scholar, Carlos Enes, has noted: “An Azorean always carries the island with him/her and it is with great difficulty that s/he parts from his/her roots.” True as this may be, in contrast to mainland Portuguese, many of whom eventually return to Portugal to retire, most Azoreans don’t return “home” but tend to continue living definitively abroad. The chain migration process that characterized most Azorean emigration explains, in large part, this tendency of Azoreans not to return to their homeland and the fact that those who did, in most cases, remain highly divided “between two worlds.” Within this context, very little is known about those Azoreans who decided to return, including the different reasons for their return and their impact upon Azorean society.

*Between Two Worlds: Emigration and Return to the Azores* examines Azorean migration to different countries (particularly USA, Canada, and Bermuda: the main destinations for Azoreans) over the last century with an emphasis on the return flows to the Azores by some of those who left the islands in recent decades. As the authors note: “the overall objective of this study is to characterize the different types of returnees, as this concerns, first, aspects related to their reintegration into the society of origin [the Azores] and second, to the experience which they have gone through as emigrants in the destination countries.” (p. 36).

Particular attention in this book is paid to five areas of inquiry: an analysis of the initial phase of the emigration process led by the studied population; a socio-economic characterization of those emigrants in the destination countries; building the profile of a typical returnee with particular attention paid to an individual’s situation before departure and during the period of stay in the destination countries; an investigation of the main reasons – “push-pull” forces –

for returning to the Azores; and highlighting issues related to the difficulties emphasized by the returnees with regard to the process of reintegration into the society of origin.

This in-depth study uses data collected by the Regional Department for the Communities – Azores. Data was collected between 2006 and 2008 and covers all nine islands of the archipelago. A total of 3,490 people (heads of households) were interviewed. All were returnees to the islands. This is a very important sample that, in my opinion, makes this study unique and original within the context of Azorean migration studies. However, as the authors note, the results are limited due to the lack of a rigorous sampling strategy, since this study does not cover the complete population of Azoreans returnees, but rather only those that have used services provided by the Regional Department for the Communities – Azores.

The knowledge and experience of Professor Gilberta Rocha, a pioneer in demographic and migration studies in the Azores, and her collaborators, is clearly reflected in this well-organized and profusely illustrated book—it features 112 charts and 22 tables—paralleled by a thorough analysis of the data. All this gives the reader a fascinating depiction of Azorean emigration and return, as well as of the social roles Azoreans play both in the destination countries (USA, Canada, and Bermuda) and in Azorean society.

Aside from its introduction and conclusion, this book comprises six chapters. Part one focuses on Azorean emigration “Towards the Americas” and contains three chapters. Chapter 1 (General Traits of Azorean Emigration from the Second Half of the 20<sup>th</sup> Century to the Present), presents detailed information/data dealing with the ‘exodus’ of Azoreans to different parts of the world, particularly to the USA, Canada, and Bermuda. The main forces leading to the emigration of Azoreans, immigration policies, regions of destination, and the characteristics of Azoreans who left the islands are the focus here. Chapter 2 (The Emigration Process of Returnees), describes some of the characteristics of the returning emigrants who participated in the study by taking into consideration their situation at the beginning of the emigration processes, their reasons for departure and their main destinations. Chapter 3 (Emigration Experiences), describes the emigration experiences of the returnees in the USA, Canada, and Bermuda. The difficulties encountered by these emigrants, their professional trajectory, and their social integration into the destination countries are some of the topics discussed in this chapter.

“Back to the Azores,” the book’s second part, comprises three chapters and deals with those Azoreans who made the decision to return to the islands. Chapter 4 (Return Flows and Trajectories), describes the different phases of the return flows of Azoreans to the islands, the origins of these migrations flows from the USA, Canada, and Bermuda and the emigrants’ length of stay in the host countries. Chapter 5 (The Returnee’s Profile), contains a detailed profile of the returned population with regard to its demographics and social and economic development. Chapter 6 (Reasons and Evaluation of the Return), assesses the main push-pull forces that led these Azoreans to return to the islands. The authors also look at the reintegration of these returnees into their society of origin.

This book—originally published in Portuguese and thus able to reach a wide readership of Lusophones and Anglophones—represents an excellent and timely study of a specific group of

immigrants (Azorean returnees) that until now has been largely ignored in migration studies. The book is thus valuable in that it fills a major gap in the literature by paying particular attention to the ‘returnees’: those who decided to return to the Azores. Their role and impact of Azoreans as agents of change in the social, cultural, political, and economic life of the destination countries and in their society of origin cannot be overestimated. This book is recommended as a resource for scholars and students of Portuguese/Azorean migration studies, and of island migration specifically. It would also be enjoyable and accessible to the general reader interested in this fascinating aspect of the Azorean diaspora.

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Anthony Carrigan (2011) *Postcolonial Tourism: Literature, Culture and Environment*. New York, Routledge, xvii + 259pp. Hbk. ISBN: 978-0-415-88273-6. US\$125.00.

I was asked to pen this review while at the University of West Indies, Cave Hill campus, in Barbados. Working and living in Barbados and the Caribbean region, it was appealing to take on the review of this volume, presented as the first literary study of postcolonial tourism. Author Anthony Carrigan is a Lecturer at Keele University with a background in postcolonial literary studies. The book developed from his PhD thesis undertaken at Leeds University. The book is published by Routledge as part of its series on Research in Postcolonial Literatures.

While the term “island” does not appear in the title, perhaps it should have, as the postcolonial tourism contexts discussed are analyzed for the most part through the writings of island authors, and on island settings. These works are from the Pacific (Tonga, Fiji, Samoa, Hawai’i, New Zealand) and the Caribbean (Antigua, St. Lucia, Trinidad, Barbados), with the Indian Ocean island state of Sri Lanka as a counter point: all are locations where issues postcolonial island tourism abound. For example, Hawai’i is highlighted through the views of Hawaiian poet, critic and political activist Trask, whose damning condemnation of mass tourism the author refers to as condensing “some of the social, cultural, and environmental problems tourism fuels” (p. 1). However, Carrigan counters this with the question of whether or not western dominated destinations such as Hawai’i can find a better form of tourism. From this beginning and throughout the narrative, island tourism issues are amply discussed, as reflected in the index, with references to various island features and tropes that include: boundedness; proneness to disaster; environmentalism; isolation; as laboratories; literatures; militarism; paradise discourse; postcolonial; sustainability; timelessness; tourism; utopia/dystopia; with cross references to fragility; neosmania (or island lust) (p. 17) and vulnerability.

The preface positions the role of tourism in the post-colonial world, identifying a gap in academic scholarship and literature addressed here: “relatively little work has been done on the conjunctions between postcolonialism and tourism theory, and few commentators address how aesthetic works might offer insights into this pervasive industry’s effect” (p. xi). The Introduction provides a critical view of postcolonial tourism literature, titled “Down with

Tourism” and against this backdrop examines three themes: tourism’s effects in island contexts; postcolonial literature’s contribution to interdisciplinary tourism debates; and the function of the imaginary with respect to tourism-related change. After this preface, the book is organized into three thematic sections (as discussed below), followed by a conclusion. Reflecting the book’s scholarly approach, a detailed set of chapter notes is found at the end. There is an extensive bibliography, which is valuable to anyone studying and researching postcolonial tourism and its representation in literature.

The first section, *Tourism and Nature*, consists of three chapters. Chapter 1 (*Visual Perception and Touristed Landscapes*), analyzes two of the most prominent ways (first in terms of islands, tourism and sustainability and second by tourism studies and postcolonial literature) in which postcolonial writers challenge tourism development which they believe is exploitative. This is followed by Chapter 2 (*Contested Environments: Tourism, Indigeneity, and Ideologies of Development*), that focuses on touristically desirable land and an analysis of writings on imaginary views of contested lands. Chapter 3 (*Tourism, Desecration and Sacred Land*), highlights representations of sacred environments, in part through the writings of Barbadian author Kamau Brathwaite which document his experience of the struggle between tourism development and respect for the history of the land in the case of CowPastor, a sacred site and former slave burial ground.

In the second section, *Tourism and Culture* two chapters develop this theme. In Chapter 4 (*Touristification and Cultural Sustainability*), the themes stated in the title are elaborated upon through discussions on anthropology and indigenous articulations, illustrated by an analysis of Naipaul’s 1962 work, *The Middle Passage*, in particular its chapter on Trinidad exploring the intersect between culture, tourism and modernity. In Chapter 5 (*Tourism and Reindigenization*), the example of Hawai’i, referred to as one of the most heavily penetrated touristic territories, is used to discuss uneven power relations in tourism development.

The third section, *Sex, Tourism and the Embodied Experience* includes two chapters. Chapter 6 (*Sex Tourism, Beach Ecology and Compound Disaster*) employs the example of Sri Lankan sex tourism as a form of embodied experience that melds with the daily workings of the tourist industry and is entwined with the issue and ramifications of such disaster as the 2004 ‘Boxing Day’ tsunami in this country. In Chapter 7 (*Gendered Islands, Tourism and Prostitution Discourse*), the author connects Sri Lanka to the Pacific and Caribbean narratives by reflecting on stories that open up perspectives on reconstructing postcolonial tourism, such as in Jamaica in Kincaid’s 1988 satirical novel *A Small Place*, and Derek Walcott’s 1990 epic poem *Omeros*.

In the conclusion (*Storytelling, Postcapitalism and Interdisciplinary*), the author reflects on themes from previous chapters, while a comparative analysis between the writings of Walcott and Kincaid with the 2001 novel *Dogside Story* by New Zealand author Patricia Grace explores the themes of urban tourism, destination capitals, and community sustainability; as well as economic determination, creative enterprise and the logics of inter-disciplinarity. The author does well to call for new alliances between post-colonialism and tourism studies, anticipating more equitable tourism futures:

The creative resources these [critiques] generate for confronting exploitative operations highlight how postcolonial island regions and the literatures they inspire have crucial roles to play in propelling sustainability worldwide (p. 205).

The book thus takes an original but scholarly viewpoint of tourism, and traditional tourism academics should keep in mind that the tourism examples analyzed for the most part are imaginary, coming from the examples provided by island writers. However, it is these writings by island authors that bring the book to life, and should help to engage students with postcolonial tourism theory. This book certainly appeals to those studying tourism in a post-colonial or neo-colonial context, or with an interest in postcolonial travel and tourism literature. Individual chapters could be assigned as standalone readings: for example, Chapter 7 could be assigned to seminars on island tourism, or tourism and gender. From my perspective as a tourism academic, the book should be on the library shelves of universities teaching tourism, and would be a key reading and rich resource for the growing number of students at all levels, preparing theses on postcolonial tourism or aspects thereof, including studies of sacred sites, sex tourism, the touristification of landscapes and cultures, and associated issues of cultural sustainability.

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Turið Sigurðardóttir & Brian Smith (eds.) (2010) *Jakob Jakobsen in Shetland and the Faroes*. Lerwick, Shetland Amenity Trust & University of the Faroe Islands. Pbk. vii+278pp. ISBN: 978-0-956-5698-1-3.

The Faroese philologist Jakob Jakobsen (1864–1918) was a key figure in the development of local identity in Shetland and Faroe. Because Jakobsen's most significant works were anthologies and dictionaries, few of which have been published in English, his contributions to scholarship and everyday life in the North Atlantic have received less attention from researchers than they deserve. The publication of *Jakob Jakobsen in Shetland and the Faroes* is thus a welcome addition to the literature. That the book exists at all is a testament to Jakobsen's success in using Shetland and Faroese linguistic development to shed light on one another.

*Jakob Jakobsen* is co-published by the Shetland Amenity Trust and the University of the Faroe Islands and edited by Turið Sigurðardóttir and Brian Smith. The book represents the proceedings of a Jakob Jakobsen conference held in Shetland in 2006, and its contents thus reflect those of the conference itself: five sections of varying length on *Biography*, *Language*, *Place Names*, *Folklore and Ethnology*, and *Society*, encompassing 15 articles concerning or inspired by Jakobsen's work and life.

Taken on its own premises, *Jakob Jakobsen* is a useful book containing numerous excellent papers. A highlight is Marianna Debes Dahl's introductory biography, which gleans from the philologist's voluminous correspondence fascinating insight into the struggles and successes of a trained but usually unpaid researcher in the late-19<sup>th</sup> and early-20<sup>th</sup> centuries, the glory days for amateur scholars throughout Europe.

Jakobsen's influence in Shetland was at least as great as in his native Faroe. He is remembered in Shetland for his *Etymological Dictionary of the Norn Language* (published in Danish in four volumes, 1908–21; published in English in two volumes, 1928–32). Norn was the West Norse language of Orkney and Shetland, which, as Remco Knoohuizen's paper shows, died out in both archipelagos during the 18<sup>th</sup> Century, replaced by local dialects, which though fundamentally Scots English in character, still bear traces of Norse grammar and vocabulary. Jakobsen's *Etymological Dictionary* contains over 10,000 words that he believes may have Norn roots and that were still in (often very limited) use in Jakobsen's time. Contributions by Doreen Waugh and Gunnell Melchers explore the sophistication of Jakobsen's methods of ethnography and presentation, even compared with later research. Edit Bugge's and Eileen Brooke-Freeman's papers concern their use Jakobsen's publications in their own dialect and place name research, with the latter working on the Shetland Place Names Project under the auspices of the Shetland Amenity Trust.

As the contributions from Hjalmar P. Petersen and Michael Schulte show, with their valuably divergent conclusions, Jakobsen's attempts to improve Faroese orthography were also significant. Papers by Kristin Magnussen and Eyðun Andreassen likewise assess Jakobsen's work on Faroese place names and oral literature respectively.

Bo Almqvist, whose previous studies on tradition and legend have greatly enriched understanding of Orkney's and Shetland's historical relationships with the British Isles and the Nordic world, focuses on a single entry from Jakobsen's *Etymological Dictionary* to show the usefulness of such a book for the study of historical folk belief. Carol Christiansen's and Yelena Sesslja Halgadóttir's contributions likewise plumb the *Etymological Dictionary* for information on Shetland vernacular culture and historical contact patterns in the North Atlantic.

Such varied papers make the book an important aid for Jakobsen researchers, those interested in insular language death and revival, as well as Shetland and Faroese culture. Although the conference proceedings format grants *Jakob Jakobsen* strength of diversity, this also however proves a weakness, limiting the volume's usefulness for other researchers and the general public. There has been no attempt to turn the papers into a coherent whole, resulting in considerable repetition. More seriously, the dependence on conference papers shuts out vital additional perspectives. The most obvious lacks are discussion of Jakobsen's scholarly context and his influences on wider society in Faroe and Shetland.

Only Leyvoy Joensen's contribution tackles these issues to any significant extent, arguing Jakobsen's importance in forming 'a creation myth for Faroese modernity'. The paper shows how earlier Faroese regard for Shetland as an economically successful community worthy of emulation was largely replaced post-Jakobsen by the tendency to see Shetland as a cultural

cautionary tale on the dangers of language death. Joensen (p. 230) nuances this interpretation – which is still current in Faroe – by placing it in its complex socio-economic context.

This broader perspective is unfortunately lacking in the book as a whole, though this may be understandable, given that its papers were prepared for a subject-specific conference. While *Jakob Jakobsen* is a significant addition to the literature on Jakobsen himself and on Faroese and Shetland linguistic research, it cannot act as the final word – or even, perhaps, the first word – on Jakobsen’s wider influence. If Jakobsen is to be viewed as more than the sum of his parts, as more than just the writer of the *Etymological Dictionary* and promoter of a new Faroese orthography, it is necessary to see him as the man whose scholarship inspired non-scholars in two island communities. Joensen attempts this for Faroe, but the book contains just fleeting mentions of how Jakobsen’s correspondence and dictionary encouraged two generations of Shetlanders to produce for themselves a still-powerful narrative of Norse cultural inheritance. Similarly, the book provides non-experts with little means of understanding the context of Jakobsen’s work: it barely touches on trends in European philology and makes no mention whatsoever of the then contemporary linguistic and racial theories of Aryanism on which they were based.

It is finally worth noting that the publishers of *Jakob Jakobsen* have, as is also the case with many of the Shetland Amenity Trust’s scholarly publications, not established a distribution network that reaches much farther than the shores of Shetland and Faroe. Prospective readers not located in, or without personal contacts in, these islands may have difficulty acquiring a copy. Although internet retailers and library suppliers are able to display an ISBN number and basic meta-data, the publisher does not appear to be able to get a copy of the book to them. This significantly decreases availability for both private individuals and institutions. Such limited distribution does a great disservice to the authors and institutions behind this volume. The publisher is advised to consider whether the lack of a wider distribution network does not simply reinforce Shetland’s scholarly isolation. So much excellent research is done in Shetland that one wishes it were published more accessibly, allowing it to contribute to and receive contributions by interaction with wider scholarship.

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Mairéad Conneely (2011) *Between Two Shores/Idir Dhá Chladach: Writing the Aran Islands, 1890-1980*, Bern, Peter Lang, 289pp. Pbk & E-book, ISBN: 978-3-0343-0144-2. US\$65.95.

This is Volume No. 32 in the *Reimagining Ireland* series, and is based on Mairéad Conneely’s PhD thesis. Now on the staff of the University of Limerick, Dr Conneely is from Inis Meáin, the central one of the three Aran Islands and, thus, brings the insights of an insider to her work, to its considerable benefit. The Aran Islands, often called just Aran, comprise an archipelago of limestone islands and rocks lying, it has been put, like a group of stranded whales in Galway Bay in the west of Ireland. The islands have been inhabited for up to 4,000

years and have long been seen as a bastion of traditional Irish life and culture. They remain Irish-speaking, part of the Gaeltacht; Conneely teaches Irish herself, this enabling her to deal with material in that language as well as lacing the text with Irish expressions and some quoted passages. Place names are also given in their Irish form: Inis Mór rather than Inishmore, for example. In the acknowledgements, Conneely quite properly thanks her supporters in their language; however, readers without Irish will have no difficulty, for passages in Irish in the main text are translated in the footnotes.

Aran today is a tourism hotspot, especially Inis Mór, the largest of the islands. This is thanks to the romance and appeal of traditional culture and language; the beauty of the landscape dominated by the intricate patterns of the drystone walls enclosing the tiny, pocket handkerchief, fields; the mysterious forts or *dúns*; and, let us acknowledge, some slick marketing. The islands have also been important for their appeal to writers and artists and it is principally with four writers that Conneely deals in this book. Two date from the period of the Gaelic Revival at the end of the 19<sup>th</sup> century when political relationships within the then United Kingdom of Great Britain and Ireland were reaching breaking point. These are a work by the aristocratic writer from the east of Ireland, Emily Lawless; her *Grania: The Story of an Island* (1892) and the more famous short book by Dublin playwright John Millington Synge, *The Aran Islands* (1907). The other two works studied in this exercise in literary comparative analysis are later: *Dúil*, a short story of 1953 by the Aran, Inis Mór, writer Liam Ó Flaithearta (Liam O’Flaherty, known also for novels such as *Skerret* and his autobiographical book, *Shame the Devil*) and Inis Mór poet Máirtín Ó Direáin’s *Dánta: 1939-1979*, from 1980. Thus, there is an interesting range of types of writers and backgrounds, people whose childhood was spent on the islands and wealthy outsiders who came as adults.

The analysis comes logically after an introduction about the islands, setting out their role in Irish political and literary history, during which it is revealed that Mairéad Conneely’s great-great grandparents were the hosts to J.M. Synge during the four summers he spent on Inis Meáin at the turn of the 19<sup>th</sup> century. Whilst the aim of the book to examine the Aran Islands’ culture and heritage is established, there are insights here of wider resonance to island studies: a tension between ‘continued adherence to traditional values [which] will preserve Aran from the doom of depopulation and geographical and cultural erosion’ and an alternative “engagement with mainland Ireland’s progressive doctrines to some extent if they are to survive and prosper” (p. 6). Indeed, Conneely goes on to select island studies theories as well as those from postcolonialism and utopianism to inform her analysis.

The second chapter is spent largely on a necessary biographical background of her four writers and some of their interactions: Synge was a harsh critic of Lawless for example. Chapter 3 looks at the writers using postcolonial theory: “language, geographical power and influence and issues of the peripheral and dominant viewpoints and contested dialogues (insider and outsider; male and female perspectives)” (p. 85). She brings in other scholars, too, especially the innovative cartographic work of Tim Robinson and varied historical actors such as the Congested Districts Board, which did so much to recast western Irish and island settlements in the late-19<sup>th</sup> century as well as the Gaelic Revival. The chapter is long, the analysis complex, but it ends with a brief and straightforward summary which helps to reinforce the message.

Chapter 4 follows a similar path to its predecessor, dealing with utopian theory rather than postcolonial. The utopianism sought in the islands was that of a pure Irish nature and when this could not be found “it was thought necessary to create a literary, cultural and liminal utopia so as to overcome the realities of contamination and corruption ... the Islands were remoulded and rebranded to reflect personal and communal desires for the perpetuation of Gaelic Ireland” (p. 193).

Chapter 5 will be of most interest to readers of *Island Studies Journal* for it looks at the islands and the writers through an island studies lens, considering the “metaphorical deployment of the island to indicate difference and the distance from the mainland ... the space which an island terrain provides a writer [and] the internal and personal geography of the island terrain” (p. 196) as experienced by her authors. Some island studies writers including Baldacchino, Edmond and Smith, Hay and Royle are singled out for analysis and there is an interesting discourse on the “difficulties of contemporary islandness”, relating to the need to market the islands’ ‘authentic’ traditions, for “if one debunks or at the very least detracts from the myth of Aran as a type of prelapsarian Eden of Gaelic purity and spirit there is the very real danger that the Islands may suffer economic consequences and face further depopulation” (p. 197). Another interesting section here is a comparison of island poets, when Conneely brings those from Prince Edward Island into view.

*Between Two Shores* is a learned book. Set out as a study of four pieces of literature relating to a small archipelago of three islands with today a combined population of under 1,500, it might appear small-scale, of regional interest only. This is not the case. Mairéad Conneely’s scholarship is both broad and sound and she uses her sources and places to discourse widely in postcolonialism, utopianism and island studies. It will not come as a surprise to practitioners of that last art to learn of the significance of Aran, the author’s birthplace and study area: “Aran’s past is one of Ireland’s greatest literary, cultural, geographical and social archives” (p. 257).

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Stephen A. Royle (2011) *Company, Crown and Colony: The Hudson’s Bay Company and Territorial Endeavour in Western Canada*, London, I.B. Tauris, hbk, xi+304pp. ISBN: 978-1-84885132-0. £59.50.

In *Company, Crown and Colony*, Stephen Royle provides a conscientious and highly detailed history of Vancouver Island during its first twenty years as a crown colony. In 1846, the border with the United States west of the Rockies was set at roughly the 49<sup>th</sup> parallel, although all of Vancouver Island was granted to England. The Hudson’s Bay Company was given a grant to promote, among other things, the colonization of the island. By 1866, the Hudson’s Bay region of New Caledonia had become the colony of British Columbia; the separate colonies of British Columbia and Vancouver Island were unified with the capital located in the city of Victoria on Vancouver Island.

The story of life on the frontier is always hard and sometimes interesting. Frontiers are places where different regions, agencies, agents, and countries meet. Often there are multiple parties with different incentives. Frontiers are also places, which, almost by definition, are developing. Royle seeks to explore a particular frontier, Vancouver Island in the middle of the 19<sup>th</sup> century, and does so through the lens of a joint-stock fur trading company. Royle argues that “small islands share characteristics such as peripherality, isolation, lack of scale and limited resources, regarding either or both quantity and range” (p. 4). He is, however, most interested in the development of company islands and sees the early development of Vancouver Island as one example. His earlier work on the East India Company and the island of St Helena is another. A key question is whether a fur-trading company can also be a colonizer. As Royle spells out, there were those who argued that fur trading and colonization were antithetical. This is an old argument that has been raised throughout the Company’s history by those who sought to reduce its power.

As the title of the book suggests, many parties had interests in the development of Vancouver Island; the British crown, the Company, new European migrants, and those already there. By making the Island the focal point of the discussion, however, Royle highlights issues that were the centre of attention for Europeans on the Island. Yet, he does not provide the overall context by which to judge what these issues meant for the Colonial Office, the Company or the native population.

For the colonial office in the middle of the 19<sup>th</sup> century, Vancouver Island must have been a small, even inconsequential place. One could argue that Vancouver Island represented a gateway to British North America in a region bounded by Russian America (Alaska) and the United States. It was not, however, a jewel in the imperial crown. It was a backwater (few in this period migrated there). Moreover, the outcome of the various boundary disputes showed a desire not to create tension with the United States rather than to promote the region. My reading of the various dispatches detailed in the book suggests a colonial office that wanted low-cost development even during the Crimean War when the Island’s proximity to Russian America might have given it strategic value. The many disputes over payment by the British Crown for services rendered to the colony suggest that the Crown, in the guise of the Colonial Office, saw the Hudson’s Bay Company as an agent for providing services that it would otherwise have had to supply itself. As a gateway for western furs, the Company in Victoria organized port services, offered a level of authority and developed infrastructure. Although designating the chief company official as Governor of the colony led to some tension between these two parties, it also minimized others.

Despite Royle’s interest in the island because of its relationship with the Hudson’s Bay Company, the reader never gets a very clear understanding of Company policy towards the Island or towards New Caledonia. Governor Simpson is referred to in passing. Yet, if anyone was central for company policy for these two areas, it was he. Also mentioned is the Puget Sound Agricultural Company, as a sister company to the Hudson’s Bay Company; but its role is never fully articulated. Royle describes Company attempts to develop coal, gold, spars and shingles on the Island. None are very successful but do represent continuity in Company policy to develop markets for natural resources other than furs. The most successful seems to

be Vancouver Island's shingle trade with the Sandwich Islands (the Hawaiian Islands) which is again mentioned but never developed. This 'island to island' trade is worth further exploration.

Perhaps most disappointing is the chapter on the indigenous peoples. Royle acknowledges that this is not an ethnographic study of the region. Yet, these are the people who are on the other side of the frontier. The chapter details the various ways in which contact took place; native cycle of migration, sale of land, theft of axes, murder, and discovery of gold resources. What one does not have is any sense of the overall level of incidents between Europeans and native groups. Indeed, one does not have a good sense of even the location of native groups across the island. This is a place where a map would have been useful. By 1846, native groups along the northwest coast had had significant contact with fur traders from England, Montreal, Russia and the United States. Previous contact must have conditioned some of the responses on the part of native groups. Clearly, it conditioned the British government in that it recognized native ownership of the land. Land sales took place and at prices that seem very low. But how marginal that land was to native groups is not clearly articulated. How the new colony affected the Vancouver-Charlotte Islands trade is another island connection worth further exploration.

*Company, Crown and Colony* raises many fascinating issues. Royle has laid the groundwork in terms of his detailed descriptions of individuals and their roles in the colony. He, or others, may wish to follow this commendable lead.

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David Bramwell & Juli Caujapé-Castells (eds.) (2011) *The Biology of Island Floras*, Cambridge, Cambridge University Press. Hbk xii+522pp. ISBN: 978-0-521-11808-8. US\$120.00.

As Caujapé-Castells points out in the preface, island floras, or more correctly the vascular plants on oceanic islands, make up 25% of the planet's botanical biodiversity, but the islands on which they are found cover only 5% of the earth's land surface (Bramwell, the other editor, gives higher figures in chapter 18, citing 35% of the world's vascular plants as being found on islands, and with 20,000 of their 50,000 endemics endangered thereon). As she also notes, islands have been inexorably sliding from 'living laboratories for the study of evolution' to 'testing grounds of extinction', a process more familiar, and perhaps even more acute, for animals.

The book consists of an introduction which serves as an extended abstract, followed by 20 essays ranging from the very broad (reproductive biology of island plants) to very specific (conservation on Isla del Coco, 24km<sup>2</sup>, a World Heritage site located 500km off the west coast Costa Rica). A rather serious oversight is that the editors fail anywhere to define what kinds of

islands are being discussed, and what constitutes, in their brief, an island. Only the cover blurb helps here, limiting the scope to oceanic islands, though it appears that island continents with high endemism (Australia) are excluded. Given the very large numbers of land-bridge islands on the planet the usage should have been clarified, as also should have been the decision to exclude 'ecological islands' (e.g. isolated mountains and lakes). There are six general chapters: on invasive aliens, climate change, reproductive strategies, the role of botanic gardens in conservation and the 'hazardous future of island floras'. The remainder are on specific localities: three on the editors' base in the Canaries, along with Hawai'i, Galápagos (2), the Caribbean, Madagascar (2), Socotra, New Caledonia, Pitcairn, New Zealand and Isla del Coco. Most are biogeographical in bent; several have important molecular insights, but one (Dransfield & Rakotoarinivo on Malagasy palms) is conceptually straight out of the 1960s, with only a nod to molecular dating.

For me perhaps the most interesting paper was Posadas *et al.*'s rehabilitation in chapter 3 of Léon Croizat's unorthodox and often ignored biogeographical ideas, brought into the 21st century by computerizing his 'track analysis' and the way it converges with parsimony analysis of endemism (PAE): a biogeographical tool that classifies areas based on the shared presence of taxa. Their South America-based examples involve but are not confined to islands, and the chapter fits rather awkwardly into the book's overall themes, but one can see the potential for using their type of approach in exploring distributions in the Indian and Pacific Oceans or the Caribbean. Vanderpoorten *et al.* use a version of PAE (without so naming it) in generating cladograms (which show ancestral relations between organisms) analysing the floristics of Macaronesian cryptogams (mosses, ferns etc.) in chapter 14.

One set of islands receives extensive coverage in the chapter on reproductive biology: Juan Fernández off Chile, here called by its new official name, 'Robinson Crusoe Islands'. Crusoe was a purely fictional character; the real castaway who supposedly inspired Defoe's novel being Alexander Selkirk, who did spend four years marooned on Juan Fernández. That aside, the vicissitudes of plants arriving on islands without pollinating or dispersal agents, and the subsequent evolution of new mechanisms is a fascinating story, repeated in different combinations worldwide. Although the literature coverage is wide, I should have liked to have seen reference to some of the fascinating recent work on pollination guilds, unusual systems and their degradation by invasive species by Dennis Hansen, Christopher Kaiser-Bunbury and colleagues in the Mascarenes and Seychelles, island groups of great interest that this book has almost totally bypassed.

While Tye & Francisco-Ortega's paper on the origin and evolution of the Galápagos flora is replete with informative tables, similar information in Maunder *et al.*'s chapter on the Caribbean is rather impenetrably conveyed in dense prose, without map or table, with Keeley & Funk's offering on Hawai'i situated somewhere in between. Some editorial guidance on consistency here would have helped the reader to compare and contrast. The review of Hawaiian plant phylogeography is particularly interesting, as recent studies reveal a far wider range of geographical sources than previously supposed, including Africa/Madagascar and the Holarctic. Hawai'i is also seen as a source area for further spread to other Pacific islands - though the putative long-distance seabird-assisted movement of *Acacia koa* to Réunion (southern Indian Ocean) has not been picked up.

Although volcanic islands (Hawaii, Galapagos, Pitcairn, Isla del Coco) and continental fragments (Socotra, New Caledonia, New Zealand, Madagascar) are treated in the book, there is little inter-group comparison in terms of endemism, though tables in various papers do attempt to remedy this. Unfortunately, Table 8.1 in the Socotra paper (p. 202) is not entirely reliable, as island groups are given the same status as individual islands, which has the effect of reducing apparent endemism in the island groups, at least in some cases. For instance, Mascarene endemism is given as 37.5%, because whole-group endemics are excluded, as they are not endemic on any one island. The figure given is the correct average of the three islands (Réunion, Mauritius, Rodrigues) using within-island endemics only; but if the group-wide endemics are added the figure rises to 73%, bringing them up from 7th to 2nd, on a par with New Caledonia in terms of endemics/km<sup>2</sup>, and thus the highest non-continental island or group using this criterion. The Seychelles (continental, but very small) are way ahead of all others in this table, but the figures are seriously adrift from those given for the same islands on page 367. It is clear that not all island groups have been calculated in the same way in the widely cited international sources used for these tables; this is emphasized in chapter 20 (p. 475), where the evidently different methods claim Mauritius as having 37.5% endemics but Réunion 63%. Only Vanderpoorten *et al.*'s paper on Macaronesian cryptogams makes the distinctions between one-island endemics and group-wide endemics clearly. The paper on the Pitcairn group (Waldren & Kingston) somewhat disappoints because, in the absence of any indication of the islands' sizes, the biogeographical discussion is ungrounded. Both New Zealand's and New Caledonia's floras are revealed as far less dependent on Gondwanan vicariance ('travel' on the drifting fragments of the former Gondwana supercontinent) than formerly believed, in the latter's case despite the 'Jurassic Park'-type forest dominated by ancient gymnosperms. The conundrum is unsolved, but Bramwell argues in favour of now-submerged land having provided refuges for some pre-Eocene flora when New Caledonia itself was totally submerged, the other elements having arrived afterwards and diversified in a clearly exceptional biotic environment.

Finally the book turns to conservation, an objective aimed at in many earlier chapters, even where the emphasis is on the 'biology' of the title and related biogeography. The chapter by Kiehn on invasive aliens discusses modes of arrival and invasion, some of the most destructive species, control methods, and Sax & colleagues' ideas: the argument that additional species increase biodiversity and cause few extinctions. The accompanying table (p. 367) shows how many islands have as many or more introduced species in their biota as native ones. Although not mentioned here, Sax has since rowed back a bit and allowed for 'extinction debt' whereby, due to longevity of many plants, physical extinction is delayed even though recruitment has all but ceased. Galápagos conservation veteran Ole Hamann follows a fairly extended account of the islands' vegetation types with some case studies, amongst which the demise of a *Scalesia pedunculata* forest on Santa Cruz during 1972-2007 stands out. After the dominants succumbed during severe sequential El Niño/La Niña events, the expected regeneration from seed took place normally; but, in the interval, invasive *Cedrela odorata* and *Psidium guajava*, present in low numbers before the weather events but not killed off, became the new dominants and prevented the *Scalesia* from re-establishing and this has totally died out. On Madagascar by contrast, Cable shows how reckless human activity (slash & burn, wood fuel, lawlessness) in a populous but very poor economy has devastated the landscape, with little

optimism ahead as political instability and unrest continues. Bramwell himself contributes a chapter on the likely impact of climate change on islands, emphasizing lack of migration possibilities for altitude-restricted plants and vulnerability to increasingly severe weather events. However in detailing the risks he overlooks the buffering effect of being surrounded by sea, which is likely (as noted in chapter 21) to mitigate the changes, especially in the tropics - unless, of course, the island is an atoll or sand cay, in which case it may disappear altogether as seas rise. It is no comfort to those living in Tuvalu or the Maldives that their biodiversity is banal and their endemics next to nil. Oldfield's chapter on *ex-situ* conservation in botanic gardens shows how these collections have saved and propagated many species, though she doesn't examine the high risk of hybridization for congeners cultivated in close proximity; popular horticultural genera such as *Hibiscus* and palms are particularly vulnerable.

The book is rounded off by Heywood in a reprise of his chapter in an earlier Bramwell compilation, *Plants & Islands* (1979). He notes, more in sorrow than self-congratulation, how many of his predictions from 30 years before have come true, none favouring island ecosystems. Expanding tourism, palm oil plantations, rising seas, human demographics and other stresses continue to degrade natural systems with little let-up in view, particularly in small island states. He highlights a number of successful initiatives, notably in EU controlled islands (Macaronesia, Mediterranean), but also trumpets the 2003 conservation decrees in Madagascar that Cable sadly noted earlier are a dead letter without the effective rule of law. Here again, I regret to say, is another table (p. 502), culled from an international report, with unreliable data presented for inter-island comparisons ('biodiversity status for selected small island states'), listing numbers of native and endemic mammals, birds and plants. Mauritius is accorded 9 endemic birds, ignoring the 13 that have become extinct since 1600, while Haiti and the Dominican Republic are accorded neither endemic birds or mammals, presumably because they are each 'half' of Hispaniola, so the island endemics don't count, though for some reason the shared plant endemics do!

Compilations of this kind are often based on a recent symposium on the topic. Although this book consists of invited papers, the result is similar to many a conference proceedings: it is full of interest and information but geographical coverage is patchy, and the whole is not very coherent. However it is a rich source of references, and the reviews of the floras of less familiar islands (Socotra, Pitcairn, Isla del Coco) are very welcome. There is much food for thought brought together under one cover in the reviews of recent phylogeographic, floristic and genetic data from the various island groups.

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Christoph Kueffer & José María Fernández-Palacios (Guest Eds.), *Perspectives in Plant Ecology, Evolution & Systematics*. Special Issue: Oceanic Islands. 2010, Vol. 12, No. 2, pp. 81-162.

I was quite intrigued by the invitation to review this special issue on the flora of oceanic islands. Having spent some time comparing plant distributions and adaptations in mainland versus continental island populations, I anticipated a scholarly description of the current state of island plant ecology and conservation. Although primarily written for an academic audience, the work presented here does more than highlight the unique and complex nature of oceanic island biodiversity. It also reminds the reader that those island flowers we love to photograph are also members of a sensitive and often unprotected community. One can only hope that this message is also delivered to the non-scientific audience, including island tourists and developers. From a scientific perspective, the editors have asked us to recognize islands as individually unique, but to more actively learn from their differences and similarities through comparative research. As a step in that direction, the editors state their hope for this special issue on oceanic islands:

[to] stimulate more comparative ecological research on oceanic islands and encourage island biogeographers and ecologists to collaborate...[and] emphasize the urgency of conserving the world's oceanic floras (Editorial Introduction, p. 82).

Guest editors Kueffer (Institute for Integrative Biology, Zurich) and Fernández-Palacios (Universidad de la Laguna, Canary Islands), who are also co-authors on several of the articles, have expertly coordinated an international team of scientists to describe a broad, and fairly inter-disciplinary approach to studying botanical diversity and conservation on and between the world's island archipelagos.

In terms of content, the issue consists of five contributed, peer-reviewed papers (three research articles and two reviews). The first two research papers present new approaches for evaluating plant biodiversity patterns among island archipelagos (*i.e.*, from a biogeographic perspective; pp. 83-106), while the third compares island susceptibility to invasive plants (pp. 145-161). In a review format, a fourth paper addresses concerns over our general lack of knowledge of the nature of plant-animal interactions, *e.g.*, flowering plants with their pollinators (pp. 131-144). The integrity of these mutualisms (cooperative interactions) may be critical to the sustained management of ecosystems everywhere, not just on oceanic islands. The final review article, which actually occurs in the middle of the issue (pp. 107-129), led by Juli Caujapé-Castells (Jardín Botánico Canario) sends the strongest message of all of the contributions on its intent to “promote the development of such a coordinated global research effort to help share knowledge and expertise, to discuss common challenges, and to formulate multi-disciplinary conservation objectives for insular plant endemics on a worldwide basis” (p. 121).

According to all the authors, one of the unfortunate factors that limits analysis of island floristic diversity, hence of conservation practice, is the common lack of comprehensive and up-to-date databases of island plants, or of an organized global network of island research (p. 121). However, the studies presented here (particularly the first two articles on plant diversity patterns) make exceptional use of the databases available today (many of which are publically

available), and highlight the importance of the knowledge base provided by expert ecologists who work on or with island communities today. The combined perspectives presented in this special issue lead one to hope that a continuous crop of scientist and plant enthusiasts is available to continue the work presented and initiated by this collective group of scientists. The real importance of cataloguing species (plant or animal, although the latter typically receive more attention) and the limited budget available for organized efforts, does raise the question of whether a movement to citizen science would benefit archipelago conservation. At least one island, La Réunion, seems to have moved in this direction to aid the rediscovery of rare species with “the production of information leaflets on prioritized species” (p. 113).

While the articles in this special issue, as with most scientific articles, present a complex language and analysis for the casual reader, a quick flip through the journal would quickly reveal to any interested persons a wealth of intriguing and informative tables of data. These datasets range in topics from: (1) archipelago geographical statistics (Table 1, p. 85); (2) biological data with a glimpse of the number of species occurring today compared to ancestral species colonizing the islands (Table 1, p. 98); to (3) demographic and socioeconomic descriptions, including numbers of tourists in 2007 (p. 109; and Table 1b, p. 147). However, by far the most impressive dataset and the most likely to have widespread interest was prepared by Caujapé-Castells and colleagues (Table A1, pp. 121-123). For each of nine archipelagos, the authors outline local strengths and weaknesses, and define future political and scientific needs required for each island to meet its conservation priorities as identified by the authors. While some of the current challenges, such as the occurrence of limited personnel, a lack of funding structures or ineffective legal systems are common knowledge to all front-line biologists working with endangered species or sensitive habitats, one can only hope that the message of these experts transcends the pages of this journal and is heard by those with the power to make things happen.

In an attempt to find a single, take-home message from this special issue, I was instead struck with several. First, oceanic islands are like family trees. The founding parents (*i.e.*, species) left their homeland on a great voyage (long-distance dispersal) to set down roots and watch their offspring (lineages of new species) adapt, spread and thrive in their new land. Second, different oceanic islands may have similar origins (volcanic), occur in the same ocean or be similarly rich or poor in biodiversity; but their biology may be different in so many other ways. Third, local research within island groups should continue, but shedding light on the similarities and differences between island groups will not only benefit our understanding of the processes that affect island communities, but will also improve our assessment of ecological and biogeographic patterns in more complex mainland communities. Finally, we have a lot to learn: as scientists, tourists or inhabitants of these island places, we need to recognize that “islands [are] invaluable but fragile and vulnerable arks of biodiversity” (p. 108), and that it will take a global effort to protect them.

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*NLR New Literatures Review* (Numbers 47-48, 2011) Special double issue: The Literature of Postcolonial Islands. Guest editor: Elizabeth DeLoughrey.

In her introduction to this special double issue of the *New Literatures Review* on the literature of postcolonial islands, guest editor Elizabeth DeLoughrey is explicit about the purpose of the journal's nine articles: "The essays collected here represent a challenge to the colonial myth that islands are peripheral to the march of world history" (p. 2). And further, she explains, especially from the perspective of colonial representation, the project will throw light on the ways in which "islands have been rendered as peripheral to world modernity" (p. 2). Because attention to islands is gaining some traction due to the currency of environmental issues, chiefly global warming and ecological change, this focus gains considerable contextual urgency. Beyond these purposes, the volume implicitly, and in the case of three essays (Fletcher, DeLoughrey, and Heim), explicitly addresses the nature of the contribution of literary studies to the field of island studies in general.

Of those, Louise Fletcher's "'... some distance to go': A Critical Survey of Island Studies" is the most direct in claiming that, while island studies has made considerable progress in demarcating the boundaries of its object of study, especially from the point of view of social science inter-disciplinarity, it is less clear what role cultural and literary studies will play in this field. According to Fletcher, part of the problem is "an untheorized distinction between the relative value of 'geography' and 'literature' ..." (p. 18). Fletcher is particularly troubled by the fact that post-colonial studies, which is ideally positioned to enrich the scholarship of island studies, has been overlooked, and that the possibilities for a genuine interdisciplinary discourse have been "scuppered" by limited disciplinary thinking and by "an underlying distrust of literature" (p. 23). Expressed more baldly, Fletcher sees an imbalance between the current research of island studies which privileges the "facts" of islands at the expense of inspecting the representation of islands, two foci that are, she claims, "like two sides of a sheet of paper; it is impossible to separate them" (p. 19). Fletcher's way out of this binary is "performative geography," by which she means an appreciation of and greater attention to the ways in which the meaning of islandness is actually created by language, one desirable consequence of which is to allow for the multiplicity and changeability of meaning over time. Certainly, the notion of islands as "performative spaces" ought to have wide appeal among island studies researchers, yet inasmuch as such a strategy might be seen as a destabilization of scientific meaning, one can predict some push-back from essentialist geographers.

Another way of thinking about such destabilizing is to recognize the relational realities of island identity. Post-colonial scholars have done considerable work showing how the colonizers who, historically, have been drawn to the beach heads of islands, have also been responsible for creating in the first place many of the values that we conventionally associate with islands: discreteness, remoteness, isolation, and marginality, among others. Their objectivist mapping of islands in the service of the capitalist enterprise has, arguably, undermined more nuanced nativist realities of island identity. Luisa Pèrcopo's "On the Trail of the Post-Colonial: Transcultural Spaces, Cosmopolitanism, and the Islands of the Mediterranean," Elizabeth DeLoughrey's "On *Kala Pani* and Transoceanic Fluids," and "Otto Heim's "Breath as Metaphor of Sovereignty and Connectedness in Pacific Island Poetry" each in its own way restores to our view of islandness more dynamic, more influential, and more

authentic realities. Pèrcopo, for example, discusses islands as “transcultural spaces” and emphasizes how the Mediterranean islands in particular have been, by virtue of their positioning in the middle of migration routes throughout history, a “contact zone” of race, language, and culture. Such layering of plurality and “polyvocality” suggests not worlds of boundaries and barriers as conventional discourse would have it, but rather, “an intricate site of encounters and currents, involving the movement of peoples, the intermingling of their histories and cultures, and exchanges of ideas and conversations” (p. 94). Similarly, DeLoughrey shows how the transoceanic migration of Indian indentured labour to colonial islands in the Caribbean, Indian, and Pacific oceans actually allowed labourers to “reconfigure their relations to the domestic, imagined broadly in terms of nation, culture, caste, and gender” (p. 73). Such crossings of the *kala pani* (dark or black waters) are depicted in terms of a gendered space, particularly the “homosocial bonds” aboard feminized vessels on feminized seas. The complexities of a gendered diaspora, what DeLoughrey calls the “oceanic imaginary, the fluid space of ships and the watery trajectory between nations,” has created a correspondingly complex set of contemporary gender relations, some of which are depicted in contemporary Fijian literature. The vessels of interest for Heim are the canoes (*waa* or *waka*) of the Pacific islands, which he sees as a metaphor of breath that connects and configures island space rather than separates it. Looking at the poetry of three writers, Caroline Sinavaina-Gabbard (Samoa), Robert Sullivan (New Zealand), and Teweiariki Teairo (Nikunau, Kiribati), Heim relies on Albert Wendt’s explanation of the Oceanic concept of “*va*” as “the Space-Between-All-Things.” As concerns islands, the “*va*” is not an empty space between locations, but rather, a presence that connects, a means of cultivating relationships, and thus, paradoxically, perhaps, also a means of creating an island sovereignty, not by virtue of boundaries of discreteness, but by virtue of the cultivation of mutuality.

Detailing the layering of historical influences is yet another way of showing the complexity of island space. In her essay “Utopia, Dystopia, and Caribbean Heterotopia: Writing/Reading the Small Island,” Elaine Savory adjusts the conventional paradise/prison binary of islandness by noting that writers from Barbados depict the island as neither a utopia for colonists nor a dystopia for slaves. Rather, writers create a more complex picture of the island’s “multiplicity of identities” and “multiple layers of survivals,” creating what Savory calls a “Caribbean heterotopia” (p. 35). Utopia has a much more timely and urgent meaning for the approximately 2000 Chagossian islanders who were evacuated from Diego Garcia to Mauritius by Britain in the 1970’s. As Véronique Bragard notes in her essay “‘Righting’ the Expulsion of Diego Garcia’s ‘Unpeople’: the Island Space as Heterotopia in Literary Texts about the Chagos Islands,” the trauma of eviction coupled with the unlikelihood of repopulation has meant the creation in Chagossian literature of an Edenic myth of loss and utopian return. She concludes: “... the island space can be considered heterotypically as a countersite to modernity as well as a site of ecocritical resistance” (p. 67). In the case of the Caribbean island of Montserrat, the layering takes on the very real essentialist complexity of disasters, including both hurricanes and volcanic eruptions. In his essay “(Eco)Catastrophe, Reconstruction, and Representation: Montserrat and the Limits of Sustainability,” Anthony Carrigan uses Yvonne Weekes’s memoir, *Volcano* (2006), to show how ecological rupture has highlighted the island’s colonial history and its political and administrative fragilities. According to Carrigan, “*Volcano* situates the encounter between ‘natural’ disaster and colonial processes of dispossession at the heart of its negotiations of personal and social reconstruction strategies” (p. 115). And rather unusually

for a literary work, Weeks's memoir, he claims, beyond imaginative representation, has a very pragmatic role to play "at the forefront of disaster management debates" (pp. 125-6).

Naoto Sudo's "Japanese Colonial Representations of the 'South Island': Textual Hybridity, Transracial Love Plots, and Postcolonial Consciousness" illustrates well the ways in which popular literary texts reveal the postcolonial appropriation of island identity and the complex hybridity as a consequence. Using Shimada Keizo's 1930 comic story "Boken Dankichi" ("Dankichi the Adventurous") as well as three versions of the traditional tale of Shunkan, a 12<sup>th</sup>-century Buddhist monk exiled to a tropical "south island," and the U.S. popular animated cartoon *Betty Boop's Bamboo Isle*, Sudo shows how these works rely on transracial love as well as myths of escapism and sexuality to further the goal of Japanese colonial assimilation. Paul Sharrad's essay "Filling in the Blanks: *Mariquita*, a Hybrid Biography from Guam" reminds us that the historical layering and complex relations among islands is never a neat slice of archaeological strata. It is, perhaps, more commonly a matter of gaps, silences, and incompleteness, qualities that, in turn, add to the complexity of island identity. Chris Poerez Howard's biography of his mother shows the fractures of this identity by virtue of the island's shift from an oral to a written culture, its Spanish, American, and Japanese colonial past, and of the biography's own "varying narrative viewpoints and a curious hybrid of documentary and fictional devices, chatty oral history and written formality, biography and autobiography" (p. 152).

Hybridity, shifting relations, and a multi-valenced culture would appear to be at least three of the qualities that these essays identify as central to adjusting the colonial appropriation of island identity. While the historicist and thematic approaches of some of these essays might not satisfy Fletcher's call for a "performative geography," they do, nevertheless, advance the conversation between literary studies and island studies considerably. What is not so clear is the reason for excluding postcolonial literatures from islands of the North Atlantic, for while the problematics of postcolonial literature have a rich contemporary presence in the "warm islands" discussed in this volume, it is also true that the legacy of European colonialism continues to influence the literatures of "cold islands" as well. If nothing else, however, the volume shows that the field of island studies, if it is to embrace cultural and literary studies more completely, may well require more flexible, exploratory, and propositional notions of disciplinarity. Conversely, literary scholarship might find a warmer welcome in the field if it were to explore some of the commonalities identified by the essays in this volume and develop what has been lacking, a *poetics* of the literatures of small islands. If islands share a complex amalgam of history, culture, and identity, then the cultural representations of that amalgam ought to be manifest in identifiable formal literary behaviours beyond theme and image. The essays in this volume constitute a valuable collection of postcolonial research that shows how such a poetics might proceed and, perhaps, how it might establish fruitful conversations with other scholars in the field of island studies.

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