

## BOOK REVIEWS SECTION

Sheila Harrington & Judy Stevenson (eds.) (2005) *Islands in the Salish Sea: A Community Atlas*, Surrey BC, Canada, TouchWood Editions, 160pp, illustrations, paperback, ISBN: 1-894898-32-X. Can\$45.00.

This volume represents the print output of a community project that was initiated in 1999 by the editors, both residents of Salt Spring Island (off the south eastern coast of Vancouver Island, Canada). As a sidebar to Briony Penn's 'Foreword' (pp. 8-10) explains, the term 'Salish Sea' is a recent one, coined by biologist Bert Webber in the 1970s, in an attempt to create a term for the area of sea between Vancouver Island and the North American mainland that encompassed the Canadian waters referred to as the Strait of Georgia and the southerly area known in the US as Puget Sound. Webber's designation recognizes the prior occupancy of indigenous Salish peoples and may be perceived as part of a broader re-naming initiative in the province. Yet, while the term may have been coined to refer to a cross-border area that encompasses the US San Juan islands, this volume, and the project that inspired it, specifically addresses a group of Canadian islands.

While the term 'Salish Sea' has gained some currency (it is now being used by Parks Canada, for instance), the concept of islands within it forming a discrete entity has been slower to coalesce. Indeed, it might be argued that the community mapping project and this related volume represent the first significant expression of this. Such a situation is not surprising, given that the area under consideration is geographically extended, spanning the region of Vancouver Island coast from Campbell River in the north down to the southern tip of the island and a group of islands around the mouth of the Fraser River on the opposite coast. Of the several hundred islands in this area, around 25 have permanent populations and the 18 islands featured in this volume represent the longest established communities.

As the introductory chapters of the book describe, the project involved groups of residents from various islands collaborating with artist-cartographers to identify common interests and identities for their islands (and their perceptions of these) that could be expressed in map forms. In this, the process of community building, negotiation and expression - on individual islands and the group as a whole - was as important as the maps themselves (as the final product of the activity). In this manner, the enterprise resembled that of 'process video' making (for instance), where the final text is almost a 'by-product' of the video makers' broader community activities. This is not to say that the final map texts are not accomplished finished works in their own right. Far from it. The collection of maps presented in this volume comprise a diverse set of accomplished and often aesthetically rewarding engagements with conventions of cartography by visual artists (mostly painters) working within the island communities concerned.

Individual chapters discuss the project origins on Salt Spring Island in the mid-1990s (pp. 8-10), its ambit and intentions (pp. 11-13, 14-23), the community mapping process (pp. 24-36), and regional histories and issues (pp. 37-50). The remainder of the book (pp. 51-153) comprises reproductions of the maps themselves and explanatory notes. The book is

attractively designed in A4 page format, with all maps and related photos reproduced in full colour. Given that the actual maps are considerably larger than their reproductions, this format requires the maps to be reduced in scale; while the aesthetic attributes survive the reduction, in some cases details and/or text sections of the map are too small to read without magnification. However, this is a minor drawback to the overall project, aims of the book, and the project it stems from.

In many ways, the project offers an inspirational example of just what an inter-regional grassroots community project can accomplish. As individual chapters relate, inter-island communications and awareness developed throughout the process. The final touring show of maps also allowed residents of individual islands to understand how other islanders perceived and represented their locales. In this, the project fostered an awareness of the islands and islanders sharing a location and character in the Salish Sea. Given that such a sensibility was previously limited, the project can be seen to have developed a sense of strategic identity that the contributors to this volume acknowledge as a goal. This identity is offered as an aid to mobilization and commonality in the face of development pressures of various kinds. Only time will tell whether such a regional identity can continue to develop and be effective in land usage disputes. But the energy, imagination and achievement of the Salish Sea community atlas is laudable and its project merits consideration for deployment in other locations.

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Bartholomew H. Sparrow (2006) *The Insular Cases and the Emergence of American Empire*, Lawrence KS, University of Kansas Press, 300pp, ISBN 0700614818 (cloth), 0700614826 (paper).

On Monday, May 27, 1901, a huge crowd gathered at the doors of the United States Supreme Court. “No such crowd either as to numbers or distinguished personnel has been seen in the Supreme Court room as that assembled there today...and every man who was fortunate enough to gain access to the chamber for the delivery of the opinions appreciated that he was witnessing one of the most tremendous events in the nation’s life.” The decision rendered that day was on *Downes vs Bidwell*, a case involving the right of the United States to impose tariffs on trade with the newly acquired territory of Puerto Rico. It is hard to imagine such popular interest in a mundane trade case today, but, as Bartholomew Sparrow demonstrates, this and 34 other decisions that followed marked a fundamental shift in constitutional law and reoriented the United States’ relations with the world in ways that are still highly relevant today.

The 1901 decision that the Dingley Tarriff could be applied to Puerto Rico defined that island as a foreign nation, whose residents were not subject to constitutional protection.

Though Puerto Rico had been under the control of the United States since 1898, it was not to be treated as continental territorial acquisitions had been previously. Here, the constitution would not follow the flag as it had in Texas, California, and Alaska. There was no presumption that the island would become a state, as had the various continental lands in the 19<sup>th</sup> century. In effect, the limits of the constitutional republic had been reached. The United States might extend its power beyond its shores, but the spirit of its laws was not exportable. The Spanish-American War of 1898 had hugely expanded the republic's power, but, in effect, placed limits on its willingness to embrace a wider definition of itself as the last best chance for humankind. Henceforth, the republic's policies would be no different from the old European empires which it had confronted a century earlier and from which it had declared its independence.

Looking back from the fourth year of an Iraq war which has once again roused the spectre of American empire at home and abroad, we must see 1898 and the insular cases which flowed from it as a fateful turning point, not just for the United States but for the world. By defeating Spain, the United States acquired Cuba, Puerto Rico, the Philippines, and Guam. Cuba would be granted independence in 1902 and the Philippines would become autonomous in 1946, but, as a result of the Second World War and the Cold War, other island possessions (Samoa, Marianas, Diego Garcia) have been added, making the United States today the largest holder of overseas territories in the world (by population). For a nation that still likes to think of itself as an anti-imperial republic, this constitutes a major contradiction. Bartholomew H. Sparrow's thorough treatment of the insular cases that legitimated this situation provides a valuable foundation for understanding this contradiction and America's current position in the world at large. The book is directed to legal scholars, but it casts interesting light on the relations between islands and mainlands.

Although he is a constitutional scholar, Sparrow is well versed in political and social history. This allows him to explain why the newly acquired islands were not welcomed into the fold of the republic as other places like California, New Mexico, and Alaska. In the context of late 19<sup>th</sup> century expansionism, factors of ethnicity, race, and religion overrode more pragmatic considerations. According even to the progressive Carl Schurz, the peoples of the Caribbean and the Pacific were culturally and genetically unfit to become Americans. "To give the half-civilized Moros of the Philippines, or the ignorant and lawless brigands that infest Puerto Rico" equal rights was unthinkable. They were good enough to be wage slaves and cannon fodder, but unfit to be citizens. Of course, blacks, women, and Native Americans were also disenfranchised, but it was assumed that they might, in due time, evolve to the point of equality with the superior white male population of the continent. But the best science of the day indicated that tropical islanders, living "remote" from mainlands, were marooned in a primitive condition that time would not necessarily overcome. They were the "new-caught sullen peoples, half-devil and half-child" which had become America's burden as a result of the Spanish-American War.

By the late-19th century, a geographical determinism had established itself in both Europe and the United States, drawing a sharp distinction between islanders and continentals. By this time, what Karen Wigen and Martin Lewis have called the "myth of continents" was

in place, reinforced by economic developments and great power politics, which assumed vast differences between islanders and mainlanders despite all evidence to the contrary. At the same time, the new science of anthropology was creating its own “myth of islands”, contributing mightily to the notion of the distinctiveness of island peoples and cultures, their inherent backwardness and child-like dependency. Sparrow seems unaware of the role that geographical determinism plays in his story, but he provides plenty of evidence of the kind of thinking that would contribute to America’s prejudicial treatment of its new insular possessions.

Taking a long historical view, it is possible to see that the island/continental distinctions are not rooted in nature, but in culture and politics. Relations between islands and mainlands have varied considerably over time and it is important to bring a historical perspective to bear if we are to understand the position of islands in world politics and economics today. In the early modern period (1500-1800AD), European expansion was largely a maritime operation. With the exception of the Spanish and Portuguese, all the great empires were seaborne and to a very large extent insular. They used sea power to open up trade with Asia, Africa, and the Americas. Their goal was access to resources rather than the possession of lands; and islands were everywhere valued as way stations and trading posts by the major mercantile powers. In the period 1600-1800AD, islands were the most valued real estate in the world. Spice and sugar islands were fought over, exchanged, and traded with little or no respect for their inhabitants. Islands were the western world’s greatest source of wealth in the 17<sup>th</sup> and 18<sup>th</sup> centuries.

Europeans were not much interested in settling islands, particularly tropical ones (but also Newfoundland); and the colonial impulse did not manifest itself in North America until the 17<sup>th</sup> century. Even then, European colonists were mainly coastal dwellers, turning their backs to the interior of continents. It was not until the Atlantic revolutions of the late 18<sup>th</sup> century that settlers broke ties with their home countries and turned away from the sea. It was only then that the value of islands in relation to continents was reversed. The industrial revolution was a continental phenomenon. Steam railways opened up interiors and populations moved inland. Port cities gave way to landlocked metropolises, and, for a time, it seemed that land power had permanently eclipsed sea power.

The 19<sup>th</sup> century was the great era of the territorial nation state, which drew its boundaries ever tighter. The American republic expanded from sea to shining sea, but paused at the shore, turning inward, protecting itself by asserting the Monroe Doctrine. Small islands had once been imagined as the geographies best suited to republican projects but now it was great heartlands that were thought to constitute the future of humankind. In the 19<sup>th</sup> century, islands lost their economic and strategic edge and were increasingly perceived as both geographically marginal and historically backward.

This is the context that shaped the insular cases. The United States found itself compelled as a continental power to project its power overseas. But the islands it took by force were not attractive in themselves, and certainly not for their populations, but for their strategic importance in maintaining sea routes and expanding America’s commercial interests. There developed in the 20th century a new kind of ‘informal’ empire, not based on the

acquisition of large territories, but on the ability to intervene when national interests were threatened. Over the century, America's islands proved useful in projecting naval and air power in Central America, Asia, and, most recently, in the Middle East. In many respects, this is a return to the non-territorial empires of the early modern period, an airborne as well as seaborne *imperium* in which islands are again central to the flow of commerce in this latest era of expanded global trade. And, like its early modern predecessor, the new empire of access is indifferent to the rights of islanders. The British ceded their authority over Diego Garcia to the Americans, knowing full well that thousands of locals would be shipped off against their will to the slums of Mauritius. The United States tolerates sweatshops in the Northern Mariana Islands that abuse both native and foreign workers. It uses its enclave at Guantánamo to violate the Geneva Convention and to undermine its own constitution.

Only during the 19<sup>th</sup> century did empire mean the occupation of continental landmasses. Today, that kind of domination is passé, except for Tibet and a few other isolated examples. Contemporary imperial power is exercised more informally and at a distance. This is domination by other means, but imperialism nevertheless. And, as in the early modern *imperium*, islands once again play a crucial, if unexamined, role in the maintenance and extension of power. America's empire is more than ever insular in character. Bartholomew's fine book forces us to confront this fact and rethink the decisions that not only excluded island peoples from the protection of the United States constitution, but undermined the constitution itself, leading directly to some of the disgraceful abuses of human rights revealed on islands and islanded places everywhere America now holds sway.

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Doug Munro & Brij V. Lal (eds.) (2006) *Texts and Contexts: Reflections in Pacific Islands Historiography*, Honolulu HI, University of Hawai'i Press, 249pp, ISBN: 0-82482942-5, £47.00 hardback.

As the editors explain, one of the aims of *Texts and Contexts* is to consider foundational texts which played a pivotal role in the development of Pacific island history. In all, 36 separate volumes written by 30 different authors have been selected for scrutiny in this publication. These texts are taken to be representative of the evolution of Pacific island history and have been arranged around the book's four themes: general/regional, methodologies, activities, and island groups. While each contributor interpreted their brief slightly differently, in general the chapters endeavour to place a given text (or number of texts) within the contexts of its inception and production and, to gauge what on-going influence it exerted both within and beyond the sub-discipline.

All the contributors were attentive to the intellectual contexts within which the texts they were reviewing were produced and consumed and, as might be expected, the influence of J. W. Davidson and the Department of Pacific History which he nurtured at the Australian National University looms large. With a couple of notable exceptions, namely the chapters by Jane Sampson and Vincent O'Malley, I thought there was scope for a more robust contextual interrogation, particularly of social forces and how these insinuated their way into both the discipline and discourse of Pacific Island historiography. While there are clearly limits to what can be achieved in an edited collection like this, some more attention might have been given to foregrounding the agency of the reviewers and the choices they exercised in selecting the 'contexts' for the texts they scrutinized.

That said, on balance all of the chapters provided insights on the relationships between authors, their texts and their contexts. And while the primary concern of *Texts and Contexts* was not with the authors of the texts *per se*, the book does successfully convey:

“... a sense of what it took in those days to produce history when the technology was limited to the fountain pen and the manual typewriter, when manuscript sources were only beginning to be made more widely available on microfilm through the Australian Joint Copying Project, and when a significant proportion of the documentation had yet to be located and retrieved by the Pacific Manuscripts Bureau” (p. 7).

I found this dimension of *Text and Contexts* compelling, particularly given the editors' pertinent comments about the loss of 'corporate memory' amongst many contemporary Pacific historians and the widespread disdain shown towards older scholarship.

*Texts and Contexts* marks an important contribution, offering as it does a retrospective glance on the evolution of this tradition of intellectual enquiry, through the foundational texts that pioneered and consolidated the sub-discipline. Thus, for Pacific Island historians who might inadvertently or otherwise have lost sight of the history of the development of their own specialization, this book should prove a worthwhile read. However, given the strong multi-disciplinary dimension to Pacific Island historiography (which is very well reflected in the contributors to this volume), I think this collection should appeal to a much broader audience. As a geographer with an interest in 'the Pacific' and mission history, I found *Texts and Contexts* a thoroughly absorbing read. I would caution against settling down to read it from cover to cover: the thematic structure of the book and its robust introduction permits the reader to selectively dip in and out of its 19 chapters and thereby avoid some of the repetitive content that inevitably emerges when read cover to cover.

As I have already suggested, the contextually strongest chapters were those by Vincent O'Malley and Jane Sampson and I have singled these out for special mention below. Let me begin with the book's opening and most intellectually rigorous chapter: Jane Sampson's analysis of the transition from the 'old imperial history' represented by W.P. Morrell's text *Britain in the Pacific Islands* (1960) to the 'newer area studies approach' signified by David Scarr's *Fragments of Empire* (1967).

In this chapter, Sampson skillfully examines Morrell's status as an 'outsider' from the so-called 'Canberra School' and traces the processes of 'othering' at work in the reviews which greeted the publication of *Britain in the Pacific Islands* in the early 1960s. She is attentive to the professional and personal circumstances which contributed to the long delays in publishing *Britain in the Pacific Islands*, including Morrell's teaching and administrative responsibilities, the difficulties of post-war travel and his family commitments. As Sampson explains, the delay in publishing *Britain in the Pacific Islands* led to Morrell's text coming into direct competition with the output of a new breed of young, enthusiastic and island-centred historians like David Scarr. In Sampson's analysis, Scarr emerges as the consummate Pacific History 'insider' who benefited from personal and professional connections at ANU. And, as her contextual probing highlights, Scarr's career benefited from many of those factors that had so constrained Morrell's, including generous research funding, easier access to travel, the technology of microfilm, not to mention being freed from undergraduate teaching. At the time of its publication, Scarr's text enjoyed 'insider' scholarly acclaim and his approach was hailed as superior to the older methodology of imperial history. As Sampson suggests, Scarr's new approach wasn't as radically different as his peers might have claimed in their reviews of the text and both authors reached broadly similar conclusions about British influences in the region. Ironically, both texts shared the common fate of fading away from the scholarly limelight. Sampson closes her contribution by teasing out the contemporary relevance of this spar, by suggesting that a second wave of 'othering' is well underway within the sub-discipline which is creating new forms of insider/outsider status. The area studies approach has been challenged by colonial discourse theory, with its renewed concern for the metropolis; and new strategies of inclusion and exclusion are busy determining membership of a new elect.

Vincent O'Malley's contextualization of Keith Sinclair's *The Origins of the Maori Wars* (1957), and Alan Ward's *A Show of Justice: Racial "Amalgamation" in Nineteenth Century New Zealand* (1974) is, quite simply, superb. O'Malley's chapter opens by acknowledging the ground-breaking nature of Sinclair's text, the fruit of almost 10 years of painstaking archival research, and its impact on how Pakeha scholars and New Zealand society viewed the origin of these conflicts. He acknowledges Sinclair's influence on a generation of historians in the 1960s and 1970s, most especially Alan Ward's research on 19<sup>th</sup> century native policy in New Zealand. O'Malley probes the cultural background of both men, highlighting the formative influences that shaped their political convictions and scholarship: "both historians, like many of their generation, brought an angry and at times radical new edge to previously stultified New Zealand universities" (p.155). In an elegantly written chapter, O'Malley provides an outline sketch of the theses advanced by Sinclair and Ward and the sources which they mined to produce them. Furthermore, the critical reception of each text is interpreted within the political context of its publishing history. As O'Malley concludes:

"[I]f all history is a product of its time, then Sinclair's *Origins* reflected an essentially optimistic, post-war generation, intent on building a better world for themselves and their children. Ward's *Show of Justice* emerged at a less certain time and played its own part in shaking off a few of the old certainties, while at the same time clinging to some cherished notions concerning the fundamental decency

and fair mindedness of the average New Zealander, be they Maori or Pakeha” (p.162).

By focusing in some detail on the chapters by Jane Sampson and Vincent O’Malley, I do not mean to detract from the other fine contributions in this book; rather, I wish to signpost for would-be-readers the standard of scholarship and critical scrutiny they will find contained in this timely volume. *Texts and Contexts* represents a very fine effort by the editors and contributors to take a backward glance at an intellectual past and the contribution of forbearers which has either been largely dismissed or just forgotten about. This book should be read carefully and slowly. The reader ought to savour the space which this text provides for reflecting on the past and teasing out the resonances for the present, particularly as they grapple with contemporary preoccupations and ‘new’ research agendas.

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Emile Kolodny (2004) *Îles et Populations en Méditerranée Occidentale*, Istanbul, Les Editions Isis, 342 pp, ISBN: 975-428-287-0, US\$40.00.

The Mediterranean, an almost-enclosed basin of two halves with its shores on three continents, is a classic area for the study of islands. As the author points out in his preface, the Mediterranean Sea counts nearly 200 permanently inhabited islands with an aggregate area of 103,000 sq. km. and a combined population of 11 million people – equivalent, if you like, to the size and population of Greece. The largest, both in area and population, is Sicily, with 5 million inhabitants. Sardinia comes next, followed by a clutch of well-known islands: Cyprus, Crete, Corsica, Majorca, Malta, and so on down the long line. Malta and Cyprus are countries in their own right; the rest belong to neighbouring countries: island-rich Greece, Italy with its two big and many smaller islands, France with Corsica, Spain with the Balearics. Interestingly, the North African and Levantine shores are almost completely shorn of island possessions.

This is the world of the eminent French geographer Emile Kolodny, who has been writing on Mediterranean islands for more than forty years. Two of his early books stand out: his doctoral thesis on the urban geography of Corsica (1962) and his compendium on the demography of the Greek islands (1974). Added to these are other books and papers, too numerous to mention.

This volume is a useful anthology of his Eastern Mediterranean ‘island writings’. The main focus is on population change and settlement forms. The Western Mediterranean, Kolodny

points out, has been the object of several magisterial studies of human geography – one thinks of Maurice Le Lannou on Sardinia, or Renée Rochefort on Sicily – but the eastern basin, with its more numerous, but smaller, islands has been less intensively researched, and Kolodny has been the pioneer here, with his studies especially on Crete, Cyprus and the Cyclades.

The book comprises 15 contributions, structured into three parts. Many papers are reprinted from journals such as *Méditerranée*, but there are also some unpublished pieces.

Part I is the most useful for the island studies generalist, especially the paper on ‘La population des îles en Méditerranée’, originally published in 1966 (not 1996 as stated in the contents page). This paper is an incredibly useful compilation of demographic trend data to 1961 which, given the changes known to have taken place since then, badly needs updating. Another useful paper from Part I is the study on the Dalmatian Islands, reprinted from *Rivista Geografica Italiana* 2000, which takes the demographic story of this coastal archipelago up to the recent population shifts consequent upon the Yugoslavian break-up.

Part II consists of five studies on the Aegean Islands. This is an eclectic set comprising a paper on the 18th-century Provençal traveller Tournefort, a study on habitat types in Aegean smaller islands, an interesting paper on the role of the olive in rural island life, a study of Chios, and another on Hermoupolis/Syra. These are also well-illustrated articles, with rather distinctively-styled maps and some (not as good) photos.

Part III is on forced migration, population exchanges and minority groups on islands. Papers on Cyprus and Crete figure prominently here, with studies on the Turkish populations of each island as well as the impact of the Greek-Turkish population exchange on the island of Lesbos.

Overall, then, this is a fascinating collection of papers many of which, otherwise, would be hard to access. It is written in the very best tradition of French human geography, combining meticulous historical and geographical detail with carefully made and valid generalizations. Revealing anecdotes bring a light and often humorous touch to some of the narratives. What is missing - partly as a result of timing - is much reference to the new spatial roles that Mediterranean islands are playing. Charter and budget airlines connect many islands to northern Europe, bringing in planeloads of visitors and tourists every day, sometimes every few minutes. This fundamentally changes the demographic dynamics, not to mention the economy, landscape and culture of many, once isolated, intimate places. Trans-Mediterranean migration is another recent phenomenon which makes some islands - like Malta and Lampedusa - critical spaces in the geopolitics of irregular migration, and thus subject to enormous pressures. A new round of Mediterranean island studies is called for.

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Jon Fraenkel & Stewart Firth (eds.) (2007) *From Election to Coup in Fiji: The 2006 Campaign and its Aftermath*, Fiji, University of the South Pacific, IPS Publications and E Press and Asia Pacific Press, Canberra, Australian National University, xxviii+483pp, ISBN: 0731538129, Can\$39.25.

Ethnic tensions in Fiji have resulted in the country's politics receiving considerably more attention from academics and journalists over the past few decades than any other country in the South Pacific, with the possible exception of Papua New Guinea. The military coup in December 2006 has ensured that Fiji will continue with this dubious distinction into the foreseeable future. The book being reviewed is a collection of essays that examine, in considerable depth, the May 2006 election that preceded the coup, plus an addendum written a few months after the coup. Thus, it is not a "coup book" like those published after the 1987 coups, but more of an "election book." This leads the editors to claim that it is the first book-length study of a Fiji election since the 1968 study by Norman Meller and James Anthony of the 1963 Fiji Council elections. Such a characterization is perhaps a little unfair to the books examining the 1987 coups since these also devote considerable attention to the 1987 election; but it does highlight the difference in emphasis.

For such a small country, Fiji's politics is extremely complex and this collection of essays is a very welcome addition to the literature. The book includes a preface and introduction by the editors, followed by 30 chapters that focus on different aspects of the 2006 election, an epilogue by long-time observer of Fiji politics anthropologist Robert Norton, an addendum on the 2006 coup by Jon Fraenkel, and two appendices (a timeline of Fiji politics from 1997 to 2006, and the 2006 election results). The core chapters are divided into six parts: the campaign, the major parties, issues, case studies, analysis, and perspectives. The authors include academics, a few of the major political actors, and various other interested parties.

The editors highlight one of the fundamental problems of contemporary Fiji politics: since the first 1987 coup, governments have found themselves unable to secure broad support across the ethnic groups and those holding power have found themselves facing a "perpetual legitimacy crisis" (p. xxi). They add the comment that, in Fijian politics, "principle counts for less than power." This notion of distinction between formal principles and raw power has received considerable attention in discussions about politics in Fiji with principles - viewed narrowly as those principles that are formally enshrined in laws and written documents associated with political institutions - being little more than superficialities to be used or discarded at will in the quest for power. The tension between power and principle, of course, is something that exists in all political systems to a varying degree. To some extent, the possession of power itself bestows a degree of legitimacy in Fiji. However, since the fall of the Mara government, no ruler has been able to consolidate power sufficiently to enjoy the degree of legitimacy afforded to Ratu Sir Kamasese Mara, and Mara himself found his government continuously facing threats from both flanks: from both native Fijian and Indo-Fijian communalists.

The first section focuses on the campaign and contains four chapters of varying quality. The best of the lot is Steven Ratuva's chapter on the role of the military. As he notes, "This was the first time in Fiji's history that the military was openly involved in electioneering" (p. 26) and, as he points out, their involvement seemed to have backfired to some extent in that it strengthened support for the Soqosoqo Duavata Lewenivanua (SDL) party, which it was opposing. At the same time the military's political activities created an environment in which "many people in Fiji, especially the Indo-Fijians and other ethnic groups, saw the military as a saviour, as the only institution that would protect their rights and well-being from extremist Fijian hegemony" (p. 44).

The second section on the major political parties includes a chapter by the book's editors on the cycles of consolidation and fragmentation on the part of the country's political parties. The authors comment that "the 2001 election campaign had never truly ended, but flowed almost seamlessly into that of 2006" (p. 64) and proceed to examine the significant political developments during this period, including the rift between prominent Fiji Labour Party (FLP) members Mahendra Chaudhry and Tupeni Baba that cost the FLP important ethnic Fijian support. In an interesting postscript on the December 2006 coup, the authors put a somewhat positive spin on the coup, claiming that the coup may improve the prospects for a political environment that is more favourable to the multi-ethnic centre. The section also includes two fine chapters on the main political parties. The chapter by Alumita Durutalo on the SDL draws attention to the important role of the Methodist Church in ethnic Fijian politics, while the chapter by Samisoni Parenti and Jon Fraenkel on the Fiji Labour Party notes that, under Chaudhry, the FLP failed to attract young educated Indo-Fijians; while Qarase and the SDL had attracted talented young ethnic Fijians. The section concludes with an essay by a group known as The Yellow Bucket Team on the failure of political moderates in the 2006 election.

The third section contains four chapters on issues in the 2006 election. Mosmi Bhim's chapter provides a good discussion about the important Reconciliation, Tolerance, and Unity Bill that was introduced by the Qarase government in an effort to avoid punishment for many of those behind the George Speight's seizure of Parliament in 2000 and that served to generate even more tension between the Qarase government and the military. There is also a first-rate chapter by Biman Chand Prasad, comparing the economic and social policies of the SDL and FLP.

The fourth section is comprised of five, quite useful, case studies that take a close look at significant aspects of the 2006 election. These relate to the Rotumans, the Tailevu North constituency where George Speight was elected to parliament, ethnic Fijian politics in the Rewa Delta with particular reference to debates about traditional Fijian leadership and the role of tradition in modern Fiji, the decline of support for separatism in western Viti Levu, and the General Electors.

The fifth section titled "Analysis" is something of a mixed bag. Morgan Tuimaleali'ifano's chapter discusses the important issue of disputes over chiefly titles among ethnic Fijians. There are also two useful chapters on the political role of religious organizations: one by

Lynda Newland on Assembly of Christian Churches in Fiji, and another by Jonathan Prasad on Hindu and Muslim organizations.

The final section, “Perspectives,” with its seven chapters is in some ways the weakest part of the book, but three of the chapters are of interest because of their authors. These are the chapters by former prime ministers Laisenia Qarase and Mahendra Chaudhry, and the chapter by Ratu Joni Madriwiwi. Ratu Joni Madriwiwi is a high ranking chief, an important player in Fijian politics, and a man with a reputation for his thoughtfulness. His chapter focuses on the ethnic division in the country, while at the same time pointing to the links that exist across this divide and his hope that these can serve to build a more united country in the future.

Robert Norton’s epilogue provides added historical context for the 2006 election in which he mirrors Ratu Joni Madriwiwi’s sentiment concerning “the generally agreeable mood of everyday inter-ethnic relations” (p. 407) away from the political arena. Norton links political division along ethnic lines in Fiji’s politics to the country’s bifurcated economy: with a capitalist economy in which Indo-Fijians have been dominant and where most ethnic Fijians have been “only marginal participants” (p. 409); while ethnic Fijians enjoy privileged status through their chiefly system and sense of political entitlement. His chapter includes a postscript on the 2006 coup in which he notes “what is most interesting about the four military interventions in Fiji [that is, those in 1987, 2000, and 2006] is the shift from actions strongly embedded in ethnic sentiments and objectives, to actions claimed by the army leaders to fulfill their responsibility to ensure the good governance of the nation by combating the same ethno-nationalism” (pp. 413-140). This is an excellent and thoughtful chapter that helps to draw together many of the themes found in earlier parts of the book.

Like most edited texts, the content of *From Election to Coup in Fiji* is of uneven quality. But, all in all, this is a very useful addition to the literature on Fiji’s politics. It is a book that should be significant not only to those with a specific interest in Fiji, but also to those concerned with small island politics, comparative politics generally, and issues related to ethnicity and politics.

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Elizabeth DeLoughrey (2007) *Routes and Roots: Navigating Caribbean and Pacific Island Literatures*, Honolulu HI, University of Hawaii Press, Hardback, xv+324pp+index, 4 maps, ISBN: 978-0-8248-3122-6, US\$49.00.

I start with a word of warning. This book is not a casual read: each carefully worded sentence needs to be studied. However, this is not to detract from the fact that this book is a very fine exemplar of comparative island scholar/ship.

In *Routes: Travel and Translation in the late Twentieth Century* (1997), James Clifford noted that “Practices of displacement might emerge as *constitutive* of cultural meanings rather than as their simple transfer or extension”. Island literatures are often gripped by islanders’ intimate connection with a tradition of movement and exchange: one that goes far beyond the current academic fascination with diaspora studies. Hence, the need to celebrate a “genealogy of place”: a historiography that positions islanders as vessels of embedded layers and strands of heritage, movement and consciousness that defy categorization, whether by time, space, ethnicity, nation or jurisdiction. Such is the declared objective of *Routes and Roots*.

DeLoughrey is brave in attempting a review of Caribbean and Pacific Island Literatures. This is no easy task, since it expects a sound appreciation of regional material, as well as a sensibility to seek and tease out valid comparisons and contrasts. Nevertheless, DeLoughrey rises handsomely to this challenge: she has a solid understanding of the implications of the impact of colonialism on both island regions, as witnessed by her itinerant education and as reflected in her previous scholarship. This included the innovative *Islands of Globalization* Project, run out of the East-West Center in Hawaii, and which explored historical and contemporary linkages between the two regions, while developing a shared curriculum.

The connecting thread in this book’s elaborate and systematic critique is the notion of the “tidalectics” of roots and routes, *after* Barbadian poet and culturalist Edward Kamau Brathwaite, who defines this feature as a drawing upon “the movement of the water backwards and forwards as a kind of cyclic motion, rather than linear”. While acknowledging the differences between islanders of different regions and countries, there is an affinity with the tracing of long lineages of movement, bound together by three core elements which both envelop, and are in turn contained by, their human subjects: blood, sperm and (sea)water. As with such authors as Anthony Appiah, Margaret Jolly or Joël Bonnemaïson, the co-presence of the values of roots/trees and routes/boats is stressed. But DeLoughrey goes further, elaborating the complex articulation of the two in a manner that captures a powerful cultural identity: a liquidity uncannily shared, in their distinct ways, by Caribbean and Pacific islanders.

To get us thinking “tidalectically” is the book’s key missive. Structural/arborescent representations of history, race and lineage are challenged by a rhizomorphic layering, an intricate spiral of dynamic connectivities that defy Western and Newtonian absolutes of space, time and legal coda. DeLoughrey’s is an epistemological journey, one in search of basic indigenous methodologies, an “alter/native” understanding that replaces linear,

colonial and materialist models for tracing development, history, ethnicity or proprietary rights.

The book contains an elaborate scene-setting introduction, plus five core chapters, and a rather truncated epilogue. The key chapters contain powerful theoretical prologues, and then go on to contextualize their arguments through a deep reading of specific, English language, island texts from the two regions. These texts include: *The Sure Salvation* by John Hearne (1981); *Our Sea of Islands* by Epeli Hau'ofa (1993); *Vaka: Saga of a Polynesian Canoe* by Pa Tuterangi Ariki Tom Davis (1992); *Amokura* by June Mitchell (1978); *the bone people* by Keri Hulme (1983); *Black Rainbow* by Albert Wendt (1992); *No Telephone to Heaven* by Michelle Cliff (1987); and *The Colour of Forgetting* by Merle Collins (1995). The characters in these books are involved in epiphanies, sagas of transformations in self-perception, a fresh reconnection of stubbornly resurgent pasts with ever-moving presents, a rehabilitation of flux and movement into identity, family and history. These islanders invoke a *whakapapa* (a Maori word which means genealogies along with the many spiritual, mythological and human stories that flesh them out) that acts as counter-memory to the colonial order. They do not simply demystify the *terra nullius* scenario wished for by Western explorers, but go further and debunk the notion of *aqua nullius* as well. The ocean is the great connector; a tribal memory vault of history (after Derek Walcott); the depository of bodies escaped from bondage and which have since become *incorporated* into communal memory. The unity of island peoples is thus, like the (moving) islands on which they are camped, sub/marine (after Brathwaite). One epitomic actor/author is Donald Kalpokas, eventual premier of Vanuatu, whose "polemic" 1974 poem - titled *Who am I?* - is reviewed in the book's introduction. His assessment of globalization, decolonization and militarization from the vantage point of the "ocean of confusion" (p. 20) – named, so ironically, the *Pacific* - is as ontological as it can get.

DeLoughrey's splendid itinerary does not only guide us into an intimate encounter with authors and/or their prot/agonist heroic figures. She wisely charts their concerns back to the real world and at least five relevant political issues of this day and age. They are: the resource claims and scrambles triggered by the UN Law of the Sea; the essentialization of race and the search for the 'pure' or 'real' native (a bitter debate which surfaced in the lead up to, and during, the first voyage of the vessel *Hokule'a* from Hawai'i to Tahiti); a critique of the nuclearization of the Pacific by the USA and France; the implications of the 1840 Treaty of Waitangi and indigenous rights in Aotearoa/New Zealand; and the threat of global warming and sea level rise (especially real and immediate for low lying islands and their inhabitants). In each and every case, the ocean and its legacy emerge as powerfully vital. Her analysis steers away from the sea as unknown, empty or just a silent resource cache; it suggests instead that we should be crafting an appreciation that we ultimately inhabit a Planet *Ocean* (not a Planet *Earth*). Meanwhile, she reminds us, the ocean *inhabits us*: living things are made up essentially of water; all living things emerged evolutionarily from the sea; and what today is blood in our veins might have, eons ago, been seawater. This may prove to be one ultimate grand cycle of liquid consummation: the sea which gives life, takes it away, and connects us all. (This is an observation that is equally well at home in the work of other contemporary island authors beyond the Pacific and Caribbean, like Tasmanian Richard Flanagan and his 'amphibious' characters).

Something else quite remarkable about DeLoughrey's *tour de force* is her penchant for botanical parallelisms. This is no run-of-the-mill postcolonial feminist. As she does elegantly in an earlier journal article, we are reminded that humans are not the only species to be re/placed and translated. The colonial project involved a deliberate engineering of the geography of fauna and flora of island environments: the Caribbean, in particular, being dramatically altered. And so, the search for indigeneity and evidence of familial or tribal embedding may involve a reclaiming of, and identification with, local natural products - such as flax, or breadfruit - which however may themselves have originally been invasive species. The obsession for purity - in human blood and stock as much as in biota - is confronted by the immanence of fluid exchanges and transfers. This discussion, in itself, makes a powerful argument against claims for ethnic nationalism.

I have just one qualm with this book: it is a rendition of Caribbean and Pacific Island Literatures as may be possible for "an American, residing in the belly of the beast, so to speak" (p. 29). This apology is appropriate: I know that the author struggles with the ethics of her trade (shouldn't we all?), and she *does* outline her own genealogy in the book's preface, thus declaring her bias while remaining faithful to her own methodology. Yet, I wonder whether she should have spent some more time/space discussing *how* (and not just *why*) this 'positioning as loss' impacts on her subject matter.

To wrap up, *Routes and Roots* navigates confidently through history and anthropology, as well as through feminist, postcolonial, literary and cultural studies. It also vindicates the assertion by that ambassador of the oceans, Elizabeth Mann Borgese, of the vital importance of marine studies, possibly in ways that she would not even have imagined.

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Rebecca Weaver-Hightower (2007) *Empire Islands: Castaways, Cannibals and Fantasies of Conquest*, Minneapolis MN and London, University of Minnesota Press, xxix + 277pp, illustrations, softcover, ISBN-13: 978-0-8166-4863-4, Can\$66.45.

I half-remember a short story I read years ago in which Shakespeare had come back to life in the modern world to discover himself the focus of substantial literary study. Intrigued, he signed up for a course on Shakespeare studies, only to flunk it because he failed to demonstrate sufficient understanding of the complexities of the metaphors and allegorical devices Shakespeare had employed. That Rebecca Weaver-Hightower's book brought this old story to mind testifies to a slight hesitation I have regarding literary analysis of the sort displayed here. Maybe the island stories she deconstructs, which include *The Tempest*, are not just as deep and as metaphorical as is supposed. She sees the genre of what are usually called Robinsonades, which she has rather as 'castaway narratives', as colonialist metaphors, from the 15<sup>th</sup> and 16<sup>th</sup> century fantasies through the realism of the 18<sup>th</sup> century into the jingoism of the 19<sup>th</sup> century. The white man (always they are white; mostly they

are male) arrives, usually after shipwreck, surveys the island and then brings it and any inhabitants or visitors under his control, just as the Europeans did with the territories they brought into colonial thrall. I simplify somewhat, for this is a book of complexity and depth, but that is the basic idea. A clear example is Robert Ballantyne's *Coral Island*:

“We'll take possession in the name of the king; we'll go and enter the service of its black inhabitants. Of course we'll rise, naturally, to the top of affairs. White men always do in savage countries” (p. 83).

Moreover, the metaphorical colonialists “made imperial expansion and control seem unproblematic and natural” (p. ix) for castaway tales were “crucial to the training of British boys in hegemonic imperial masculinity” (p. 38). Inevitably, given the origin of a number of the writers and the prominence of Britain in the colonial endeavour, a reference to stiff upper lips appears on page 61.

But what if the author did not actually write to this metaphor? What if there was a different purpose? Literature might well be set on an island not because the island represents something else; rather that it is seen as an isolated setting, which conveniently limits both the arena of action and the cast. Thus, Agatha Christie set stories on islands (as in *Evil under the Sun*); but she also used country house parties and express trains to similar ends. Weaver-Hightower does have the notion of the island being one of a number of literary bounded spaces: “like an island and a body, a novel creates a self-contained space with boundaries one can consume and police with the eye” (p. 42); but she largely confines the bounded island also to metaphor, the island as body. Thus, in sum:

“... the authors of island narratives make imperial ideology seem natural by internalizing it and describing it in terms of the natural and logical behaviours of a castaway colonist surviving and ‘naturally’ managing his own body” (p. xxiii).

Having declared that Robinsonades, a term I am not convinced I should not use, are colonialist metaphors, then everything else falls into place. The usual inspection of the island, her “monarchs of all they survey” (the title of Chapter 1) moment is thus an “initiation of the psychological processes crucial to the castaway's transformation from survivor to colonist; to his gaining a sense of possession of the space” (p. 4). Then may well come place-naming: as with the *Swiss Family Robinson* and the mapping and naming of their (see how easy it is to ascribe possession in the colonialist manner) island after events - Safety Bay - or familiarities - Falconhurst. Next might be ensuring long term survival; Weaver-Hightower makes an excellent point that the islands are imaginary and thus could have been given ecosystems that furnished fruit and plants to provide support without much labour; but rather the castaways have to project themselves onto the island to get food, thus taking command of it in a colonialist way. However, sometimes there is a stretch to fit the stories into the colonialist strictures. Pirates and cannibals make frequent appearance in Robinsonades and Weaver-Hightower has them as indexing the “anxieties and desires of empire” (p. 91), whilst any reformation of said cannibals and pirates “condone[s] imperial conduct by adopting it” (p. 97). But, maybe the pirates and cannibals were just a believable addition to the plot in order to bring some adventure to the story;

maybe the writer was just telling a good yarn to sell books and make money. Weaver-Hightower says little about the positionality of the authors, which would have helped the reader to understand their motivation. She does do this with regard to Jonathan Swift's tirade against colonialism in *Gulliver's Travels*: that Swift was "a native of Ireland, the first of Britain's colonized islands" (p. 202) is important to know.

Once she has identified an issue from her castaway narratives, say masculinity as in Chapter 2, Weaver-Hightower then subjects it to investigation, with reference perhaps to literary analysis (including pantomimes in Chapter 5), social theory, psychology or what she has as "situated psychoanalysis" (p. xxiii), displaying an impressive range of reading. Only occasionally does this deeper material include discussion of real world island experiences, as with a section on law in Papua New Guinea. I would have liked, perhaps, more on this line, which would have set the Robinsonades not just into their cultural, colonialist and psychological settings, but into their island setting, too, allowing for the writers to be following up not necessarily a metaphorical process but one drawn from the real world. Thus, regarding place-names, colonialists on islands (and elsewhere) also both celebrated familiarities with the re-use of their homeland names (New York on the island of Manhattan is one well-known example) and marked events, my favourite cases of the latter coming from Tristan da Cunha: 'Down Where the Minister Landed His Things' and 'Ridge Where The Goat Jumped Off'. Further, the 'monarchs of all they survey' moment can be replicated in reality, for example in St Helena in 1659. This was when the East India Company took possession and the orders to the first governor were, in addition to building fortifications to secure the territory, at once to carry out a survey and make a map to inform both the landing party and the company of what there was on the island and how it might be exploited. This was not so much an ideological activity as an expression of curiosity and necessity whilst being essentially colonialist, which actually strengthens Weaver-Hightower's case.

The last chapter of *Empire Islands* moves castaway narratives on to contemporary films and television shows, especially the Tom Hanks vehicle *Cast Away*. Here, and in the others made in the United States, the characters survive on the islands, rather than owning them: her reasoning being that they always want/need to go back to the superior USA - font of her deterritorialized 'U\$. Empire' - and thus have to "reject the island in favour of their U.S. home to demonstrate their own national superiority and deny their own fears of marginality" (p. 215). This is an interesting twist on the earlier colonialist metaphor and demonstrates something of the utility and flexibility of the island as a literary device.

There are a couple of irritants. Weaver-Hightower notes that the sea encloses "every island, even England" (p. xi). Shakespeare might have had England as a "scepter'd isle", but this does not excuse others from repeating his cavalier attitude to geography: England shares the island of Great Britain with Wales and Scotland; foreigners and even worse the English who see England as a synonym for Great Britain (or the wider United Kingdom) irritate the heck out of non-English Britons. More seriously, she has *Masterman Ready* dating from 1814 (p. 44), not 1841, and then compounds the error by stating that its publication occurred the year before Queen Victoria's Diamond Jubilee, which was in 1897.

It would be curmudgeonly to end on that note. *Empire Islands* is a work of considerable scholarship that brings a fresh look and deeper understanding to literature set on islands and it is a valuable contribution to the wider field of island studies.

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Benedeit, *Le Voyage de Saint Brendan*. Édition bilingue. Texte, traduction, présentation et notes par Ian Short et Brian Merrilees, 2006, Paris, Champions Classiques, 216pp.

Few stories have captured the imagination of readers from generation to generation more than the legends surrounding St. Brendan the Navigator. Although St. Brendan may not be widely known by contemporary audiences, for centuries his name called to mind the greatest of the medieval seafarers. To this day, the people of St. Malo in Brittany remember Brendan as one of their own, while the village of Brandon on the Dingle Peninsula in Ireland - right at the foot of a mountain named after the saint - claims to be his birth-place. In Scotland, the Orkneys, Greenland, and Iceland, place names refer back to visits (real or legendary?) made there by the historical St. Brendan during the 6<sup>th</sup> century. And as Denis O'Donoghue notes in his *Lives and Legends of Saint Brendan* (Llanerch, 1994), in England a little oratory standing at the point where the rivers Avon and Severn meet in the Bristol Channel still bears St. Brendan's name, "to remind the Bristol mariners that once upon a time the great sailor-saint [...] had blessed the seaward approach of their city of Bristol" (p. 214). Benedeit's *Voyage de Saint Brendan* is one of the most famous narrations of Brendan's visit to a plethora of distant and mysterious (even mythical) islands in the Atlantic Ocean, such as the great whale-island upon whose back Brendan and his monks celebrate the Easter Mass, and another island full of giant sheep. This story had such impact on the medieval imagination that a number of medieval and early modern maps include "St. Brendan's Isle" (which bears a certain resemblance to the mythical Hy-Brasil) or Brendan's whale-island in their depiction of the Western Atlantic.

Ian Short and Brian Merrilees's edition of the early 12<sup>th</sup> century *Voyage de Saint Brendan* by Benedeit, with facing modern French translation, is a welcome addition to the Champion Classiques, Moyen Âge series. (Other recent titles have included Catherine Croizy-Naquet's edition of Chrétien de Troyes's *Chevalier de la Charrette*, Élisabeth Gaucher's edition of *Robert le Diable*, and Jean Dufournet's edition of Robert de Clari's *Conquête de Constantinople*.)

Benedeit's Anglo-Norman *Voyage* was written in the first quarter of the 12th century, more than 35 years before Wace translated Geoffrey of Monmouth and 50 years before Marie de France composed her *Lais*. This makes it, arguably, the oldest surviving romance

composed in a dialect of Old French, at least in the technical sense of a poem composed in rhyming octosyllabic couplets. It survives in six manuscripts dated from the late 12th to the 14<sup>th</sup> century (for a list of these manuscripts, see Short & Merrilees, p. 21).

The *Voyage* occupies an important place in the history of Old French literature, not least because it bears witness to the interest 12th-century *clercs* (men of letters) had in the cultural history of the predominantly Celtic Atlantic seaboard, a region which, broadly construed, includes Britain, Armorican Brittany, Ireland, and Galicia. Indeed, Benedeit's *Voyage*, is not a saint's *Life*: it is more of an adventure-quest, which constitutes a sort of chapter of Brendan's life. In this way, it clearly distinguishes itself from other translations of Latin *Vitae* into the vernacular, such as the anonymous 11<sup>th</sup> century *Vie de saint Alexis*. Nonetheless, Benedeit did draw on an earlier Latin source: the 7<sup>th</sup> or 8<sup>th</sup> century *Navigatio sancti Brendani*. The *Voyage* thus reminds us that 12th-century Anglo-Norman England and France's interest in the matter of the Atlantic was initially fueled through Latin language and learning, and not necessarily (or exclusively) by encounters with itinerant Welsh and Irish storytellers in England and on the Continent. In addition, one cannot overstate the importance of the legends surrounding St. Brendan in the development of the European literary canon. Following Benedeit's translation, the *Navigatio* made its way into at least 17 European languages, including German, Catalan, Occitan, Venetian, and even Old Norse. W.R.J. Barron and Glyn Burgess's remarkable *Voyage of Saint Brendan: Representative Versions of the Legend in English Translation* (Exeter University Press, 2002) makes many of these stories available in English translation for the first time. Furthermore, Brendan's circular seven-year journey, from and back to Ireland, takes him via many extraordinary islands, including Hell (which closely resembles a volcano), a rock where he encounters Judas (who benefits from a day of rest on Christian feast days and the sabbath) and Paradise (presented as an island far out in the Atlantic and surrounded by dense fog). Brendan's pilgrimage bears remarkable resemblance to the Celtic *immrama* (tales of sea-journeys to the Otherworld; see Short & Merrilees:11-13) and *echtraí* (tales about journeys to the Other-world but not necessarily undertaken by sea) and provides an important precursor to Dante Alighieri's quest for Paradise in *La Divina Comedia*.

Unfortunately, to date, amateurs or professors wishing to assign Benedeit's *Voyage* to their students in the original language will have had an impossible task finding a reasonably priced and, even more importantly, an in-print text of the Anglo-Norman *Voyage de Saint Brendan*. Ian Short and Brian Merrilees's 1979 edition (Manchester University Press) is out of print, as is the 1988 reprint (Palgrave Macmillan); second-hand copies of the latter have been known to reach the 135 euro (US\$200) price range. That this *Champion Classiques* version is widely available to the general public for under 10 euros (US\$15) is nothing short of a miracle for students of Old French and others more generally interested in the legends of St. Brendan and his journey through the mysterious islands of the Atlantic.

The text of the present edition reproduces, with a few minor emendations, the same text of manuscript A (British Library Cotton Vespasian B X [I]) presented in the 1979 Manchester University Press edition. The introduction also makes available, in French, much of the prefatory material previously written in English, although Short and Merrilees have taken

care to incorporate new scholarship that has appeared in the nearly 35-year interval since they first made the *Voyage* available to the public. As the editors themselves note (p. 26), their translation is quite liberal: rather than providing a close word-to-word rendering of the poem in modern French, Short and Merrilees have sought judiciously to convey some of the verve and beauty of the Old French original. In so doing, however, they do not sacrifice clarity or meaning, and constantly demonstrate their command of the Old French language. The text, clearly prepared with the classroom in mind, also includes an Old French / modern French *glossaire* (pp. 173-206), based on the Old French / English glossary included in the Manchester University Press publication. The brief bibliography (pp. 29-32), which highlights some of the major editions of Benedeit's poem as well as significant articles devoted to the *Voyage* is a useful addition. Finally, the greatest difference between the earlier printing of Short and Merrilees's 1979 edition and this new one lies in the critical notes that accompany the text and translation. Rather than focusing primarily on linguistic issues, the new notes provide extensive background on medieval literature (e.g. note on proverbs on p. 37), comparisons to the Latin *Navigatio* (p. 41), and overviews of scholarly work (e.g. lengthy note on 'supernumerary' monks who join Brendan on p. 55). Such commentaries will be very useful to all readers: amateurs, undergraduates, graduates, and even professors teaching the *Voyage* at the university level.

Ian Short and Brian Merrilees are to be commended for preparing a carefully edited version of manuscript A, a free-flowing and dynamic modern French translation, and a critical apparatus that provides readers of any level with an entry-point into the fascinating medieval legends surrounding St. Brendan the Navigator.

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Annette Gerstenberg: Porcacci: Thomaso Porcacchis *L'Isole piu famose del mondo*. Zur Text- und Wortgeschichte der Geographie im Cinquecento (mit Teiledition) [Concerning the history of text and term of the Geography of the Cinquecento (including partial edition)] (Beihefte zur Zeitschrift für romanische Philologie; 326). Max Niemeyer Verlag, Tübingen, 2004. xi+392 pp. ISBN 3-484-52326-3.

From 15<sup>th</sup> century Italian literature, comes a rare and exceptional genre of publication that remains largely unknown to modern geography. The famous *isolari* describe islands in a combination of texts, maps or graphics. These books form the transition between the Portolan charts with their description of harbours and the Atlases of the end of the 16<sup>th</sup> century which started the trend of purely graphical publications without text. The *isolari* are an independent genre of text and graphic books associated with about a dozen, mainly Italian authors (one exception is Alonso de Santa Cruz of Spain).

One of the most successful representatives of *isolario* literature was Tommaso Porcacchi (1530-1585). From 1557 on, he was the leading editor and publisher with the Venetian publishing house Giolito. His editions and translations of both contemporary as well as past authors are multifarious. The most interesting oeuvre is his cooperative work *L'Isola piu famosa del mondo* (*The most famous islands of the world*) which he edited together with the cartographer and engraver Girolamo Porro. The first edition was published in 1572 in the Venetian publishing house Simon Galignani, with five further editions published in 1576, 1590, 1604, 1620 and 1686.

Porcacchi's book is written in colloquial language (*volgare*) and it includes traditional texts which are rewritten (*rescrittura*). It is exactly this situation of transmitting, rewriting and editing which is analysed by Gerstenberg's book.

In the introduction, a digest of the history of the term *geografia* is presented. And this is where readers of Gerstenberg's book must start their travails. This book is hardly to be simply read, one has labour through the small typeface and the much too long lines; while bearing above all with the included quotations reproduced in original renaissance Italian and various other languages.

After the usual statement of research objectives, approach and procedures in the introduction, the second chapter deals with the Geography of the Cinquecento, including the treatment of past authors and the introduction of many different compilers of the *isolari* with travelogues (particularly of Ramusio, and some practice-oriented authors like Pedro de Medina and Gastaldi).

The third chapter is dedicated entirely to Porcacchi. After a short *vita*, Gerstenberg analyses Porcacchi's *Isole*, including the comparison of the discrepancies in the different editions. Focus of the analysis is the morphosyntax as well as the different grammar and functionality of the text. It becomes obvious that the punctuation (including the parentheses) assume important functions in the composition of the text. The latter refers to semantic entities and structures them accordingly.

The fourth chapter deals with the genesis of *L'Isola* as compiled text and considers the form of the sources and other information which were used to write the book. The key word here is *riscrittura* as editorial compendium; in contradiction to *plagio*, which is the transcription of existing texts (and from which word we get 'plagiarism'). A sub-chapter specifies such compilations, according to their varieties and forms.

Chapter 5.1 deals with the central theme of Gerstenberg's work: the geographical terms which are used in the *Isole*. These terms are presented in an alphabetical order. Their word fields were examined and their application among contemporary authors compared. The text includes the origins of the terms of Greek, Latin and medieval Italian languages. Chapter 5.2 addresses the denotation *arcipelago* of the Ionic and Sporadic islands. Here as well, the islands get introduced in an alphabetical order, their denomination in maps via Italian, Latin, Greek and Turkish documents are presented in over 60 pages. The question

*Book Reviews Section*

arises: why, of all chapters, it is here that the explanation of the term lists and the denominations of the island are both written only in Italian.

A short conclusion closes the main body of the book before the author adds a partial edition of the *Isole*; however, the basis for the selection of these parts remains undiscussed. This appendix of the book is easily accessible via an extended index. The bibliography at the end of the book is comprehensive, although some citations take getting used to (e.g. GarzoniPiazzaCherchi/Collina).

In conclusion, this book is not so much about islands but about the Italian language of the Cinquecento and its usage of geographical terms. For enthusiasts of the *isolari* or for teachers of the Romance language with a focus on Italian renaissance, this book is highly recommended. For geographical island studies, the book offers a limited, mainly historical, glimpse into the evolution of this area of inquiry.

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*(translated from the original German by Beate Ratter)*