

BOOK REVIEWS SECTION

Fitzpatrick, Scott M. (ed.) (2004) *Voyages of Discovery: The Archaeology of Islands*, Westport CT, Praeger. ISBN: 0-2759-7947-4.

Of course, I admire the editor's candour when he says, in the first few lines of Chapter 1, that he has "a deep fascination with islands ... that have become for me a beacon of attraction, allure, and wonder" (p 3), but I also felt regret that, after umpteen decades of island archaeology, the field is evidently still dominated by non-islanders. That is not a personal criticism of Fitzpatrick, or any of the contributors to the fine volume of papers he has put together. Much the same as Fitzpatrick, I am a non-islander (*sensu stricto*) who has the same deep fascination ... but I have been associated with island archaeology long enough to understand that most islanders do not share this fascination, nor do they view their island homes with wonder.

This is nothing new. Scientists writing about islands – from Wallace and Darwin in the 19th century to dozens more recently – have flagged their "unusual" and "wonderful" nature. But this depends on your world view. Most islanders that I know do not consider their homes unusual or especially wonderful. These are sentiments commonly expressed by the continent-bound, often when confronted by an island that contrasts starkly to anything that their continental experience has prepared them for. So for Colin Renfrew in this volume (Chapter 14), a defining characteristic of islands is that they tend to 'feel' remote: almost as remote as Cambridge might feel to a transplanted Mauritian. In contrast, I found the position of Moss (Chapter 8) refreshing; she does not consider herself an 'island archaeologist' (and was thus bemused at the invitation to contribute to this volume) because the Alaskan islands on which she works are not 'insular'.

Interaction is a major theme of most of the chapters in this book, and is perhaps that which could be regarded as the thematic highlight, given that contrasting views are given by two of the foremost thinkers on the subject as applied to island archaeology: Atholl Anderson and John Terrell. In Chapter 13, Anderson, who has worked on some of the unquestionably most remote inhabited islands in the Pacific, takes issue with Terrell's assumption (in Chapter 10) that prehistoric interaction was 'reticulate' with all island communities connected by a web of exchange. Terrell's belief arises from his correct insistence that the ocean was not necessarily a barrier to inter-island communication as many anthropologists and archaeologists have uncritically assumed, but this is easier to demonstrate within the New Guinea archipelago (where Terrell's 'affections' lie) than on islands that are hundreds, even thousands of kilometres from the nearest land. Anderson counters Terrell's views with examples of the cultural and physical isolation that characterized many islands upon contact with Europeans, but both writers ignore time as the determining factor. In the Pacific, as in the North Atlantic, there have been periods of long-distance cross-ocean interaction sandwiched between periods of isolation. Climate change is implicated in this, most long-distance voyaging having occurred during warm periods like the Medieval Warm Period (approximately AD 750-1250) and interaction spheres shrinking markedly during cooler periods like the Little Ice Age (approximately AD 1350-1800). In fact, more recent thinking by Anderson *et al.*, published in *The Holocene* (2006), suggests that long-

distance voyaging against the wind in the Pacific was possible only during El Niño events when wind directions changed.

Most chapter authors talk about interaction, but also about isolation as its converse. Some islands are so tethered to the mainland that they cannot be regarded as ‘insular’ in any meaningful sense (Chapter 8) while others – at about the same distance from the mainland – have undergone periods of distinct isolation.

Two scholarly chapters, which represent (to the reviewer) valuable accounts of the state of knowledge in poorly-known (at least in English) island groups are those on Okinawa (Chapter 5) and stone-money exchange in Micronesia (Chapter 6). Hiroto Takamiya’s account of the successive waves of settlement and lifestyle shifts on the central Ryukyu Islands (around Okinawa) poses many interesting questions, not least of which is the links these islanders had with mainland Japan to the north and Taiwan to the south. For Micronesia, the awesome achievements of Yap islanders who transported massive stone disks (for ‘money’) across 400 km of ocean from Palau are fit for celebration. There are also two chapters on the Caribbean. The ideas of Erlandson, Rick and Vellanoweth (Chapter 3) that human impact satisfactorily explains all the changes in environmental productivity during the Holocene on the Channel Islands off California appear naïve given the demonstrable knowledge of climate and other non-human changes within this period; a far more balanced account is in that of Jones *et al.*’s paper in *Current Anthropology* (1999), which is not even cited in Chapter 3.

This book is a traditional not a radical collection, one that updates ideas about island archaeology but barely acknowledges that the ‘island archaeology’ discussed is not a universally-held definition, and does not mention the growing concern of many island-based scientists and others that ‘island archaeology’ *per se* is a field that is driven largely by non-islanders (*sensu lato*). This is not a trivial issue. Island peoples have as much right to be informed about island prehistory and to be involved in associated research, but arguably just one of the 18 contributors (Takamiya from Sapporo) is affiliated to an island university, something that manifests the dominance of non-islanders in island archaeology.

But this is more a criticism of the direction of island archaeology. This superb collection is a cogent statement of much current thinking on the subject that should find its way into university libraries worldwide, and hopefully into some of those on islands. Maybe one day it will help stimulate islanders’ interest in the archaeology of their homelands.

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Lilley, Ian (ed.) (2006) *Archaeology of Oceania: Australia and the Pacific Islands*, Malden MA, Blackwell. ISBN: 0-6312-3083-1 (paperback). Index+396 pp.

Not since Douglas Oliver's *Oceania* (1989) have we witnessed any serious attempt to present the traditional cultures of Australia and the Pacific Islands in a single volume. Unlike its predecessor, however, this collection of essays focuses on archaeology (and ethnographic and historical approaches in support of archaeological interpretations), alongside issues of cultural resource management and the politics of doing archaeology in this vast region. There has been an explosion of research during the last decade into virtually every aspect of past culture and society. For the Pacific Islands, in particular, archaeology has finally come of age. Although there are still important chronological gaps for certain island groups, prehistorians are now addressing questions that go beyond defining spatial and temporal boundaries of cultural markers, such as Lapita, and determining the extent of human-induced environmental change. Research into these topics continues, but is supplemented by a diversity of approaches comparable to the social and post-processual archaeology carried out in other parts of the world.

Archaeology of Oceania is meant to showcase some of the cutting-edge work taking place in the region. The task is an ambitious one, given the geographical spread and the multiplicity of contemporary approaches. The editor and contributors have succeeded quite well in this. The book makes very good use of cross-referencing between chapters, thus emphasizing both the unity and diversity of the topics. Readers will not be disappointed by the choice of themes, which range from the latest discoveries in Near Oceania to cognitive approaches to Australian Aboriginal rock art. Culture historians and those with an interest in human-environment relations will find Jean-Christophe Galipaud's thoughts on Lapita in Remote Oceania, Sue O'Connor and Peter Veth's essay on Pleistocene settlement subsistence and demography in northern Australia, and Tim Denham's appraisal of early agriculture in New Guinea, stimulating. Three chapters on politics reflect the new reality of conducting archaeology in the post-colonial Pacific and in places where indigenous groups continue to struggle for self-determination.

In contrast to Polynesia, Melanesia has lagged behind in terms of research aimed at understanding economic and demographic transformation, social change, and political centralization. As Richard Walter and Peter Sheppard argue, the much broader approach to the archaeological record in the former area undoubtedly relates to the reduced dominance of pottery compared to the latter. Their work in the Western Province of the Solomon Islands attempts to transcend the comparative and typological analysis of pottery designs, which has dominated much of Melanesian archaeology, by advocating a wider use of archaeology "to provide a time perspective to the rich ethnographic record".

The richness of ethnographic data from the region has enabled many researchers to conduct the kind of "social archaeology", which is the envy of colleagues working in other areas. But as Paul Rainbird, following Glenn Petersen in *Recent Advances in Micronesian Archaeology* (1990), cautioned in his essay on the archaeology of the conical clan in Micronesia, historic sources have sometimes been abused and misinterpreted, while the

archaeological record should play a greater role in elucidating the complexities of social organization through time.

The assertion of indigenous epistemologies, distinct from Western ways of knowing, extends to interpretations of the past, as Christophe Sand, Jacques Bole, and André Ouetcho illustrate in their case study of history and politics in New Caledonia. They call for archaeologists and indigenous groups to work towards identifying historic links between past cultures and modern societies. The authors anticipate that stronger bridges will be built with the emergence of new generations of indigenous archaeologists. However, as Mickaëlle-Hinanui Cauchois states, being a native archaeologist poses its own challenges in light of the often conflicting loyalties between the institution one represents and the communities under study, whose interests are expected to be looked after by one of their own.

Anita Smith's description of heritage management at Levuka, Fiji's first capital, follows in the steps of other archaeologists and historic preservation offices, particularly in the former American Trust Territories in Micronesia, to bring the meaning of the colonial past to present-day indigenous people and political leaders. The road traveled to secure scarce funding is often a bumpy one in view of diverging interests and priorities, particularly regarding the less tangible aspects of heritage, such as traditional knowledge and skills, storytelling, dance, and song. Again, archaeologists, historians, and indigenous scholars can seek ways to collaborate by recognizing historic links between past and present. Like the 19th century deBrum plantation complex on Likiep Atoll in the Marshall Islands, Levuka represents the shared heritage of Pacific Islanders and Europeans and not just the heritage of "outsiders". This focus should assist in preserving aspects of the past that may not seem worth preserving on first impression.

There are a few minor points of criticism. In his introduction, Lilley refers to the lack of evidence for the "Medieval Warm Period" and the "Little Ice Age" in the southern hemisphere. He is apparently unfamiliar with the data presented by the geographer Patrick Nunn in his *Environmental Change in the Pacific Basin* (1999) and "Environmental Catastrophe in the Pacific Islands around A.D. 1300" (2000). The dichotomy between Melanesia and Polynesia expressed by Kirch and Green's phylogenetic model, and endorsed by Walter and Sheppard, can be challenged on the grounds that inter-island voyaging and external influences in the latter area were of a greater scale than originally thought, as argued recently by D'Arcy in *The People of the Sea* (2006). In citing Petersen's work, Rainbird perpetuates the American view that Micronesia includes only the former U.S. Trust Territories. Kiribati and Nauru are often left out by American anthropologists studying the region. While Micronesia (like Melanesia and Polynesia) is a Western construct, there is certainly greater cultural unity between say, the Marshall Islands and Kiribati, than between the former and western Micronesia (Palau and the Marianas). Land-owning descent units in Kiribati were ambilineal. Nauru society was divided into exogenous matrilineal clans and lineages, to add to Petersen's list of Micronesian organizational principles. Matthew Leavesley's essay on Late Pleistocene economic, technological, and social complexities of life in the Bismarcks and Solomons contains a mistake when he refers to the Matenbek site on New Ireland as yielding considerably less

obsidian than the neighboring Matenkupkum site (p. 200). Based on his earlier description, the reverse should be true.

The only major criticism is the absence of a paper about some of the alleged links between Torres Strait, Australia, and the Pacific Islands. Some references to previous work are cited by Lilley, and some parallels drawn between Australia and Near Oceania in stone tool design and production as a response to changes in diet breadth, group composition and residential mobility, foraging territory, and inter- and intra-group social and political dynamics (chapters by Peter Hiscock and Christina Pavlides), but for a book that aims to justify including Australia and the Pacific Islands together, this omission is most regrettable.

Students and researchers of Oceanic archaeology and culture history should have this book on their shelves. However, those less familiar with the region might want to first consult more general and introductory texts, such as White and O'Connell's *A Prehistory of Australia, New Guinea, and Sahul* (1982) and Kirch's *On the Road of the Winds* (2000).

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Dening, Greg (2004) *Beach Crossings: Voyages across Time, Cultures and Self*, Melbourne, Australia, Miegunyah Press, ix +384pp, hardback. ISBN: 0-522-84886-9.

Greg Dening is a historian who helped pioneer the practice of ethnographic history. By this I mean he approaches history without assuming the uniformity of meaning in past events, and is attentive to culture, symbols and the possibility of multiple or contested meaning. He is often described and occasionally decried as a “postmodern” historian, but the use of such terminology might betray more about the user than Dening.

As a member of “the Melbourne Group” along with Rhys Isaac, Inga Clendinnen and Donna Merwick, Dening (a former Jesuit priest) brought the histories of 18th century Polynesians, English sailors, mutineers and beachcombers into conversation with the histories of 17th century Aztecs and Mayans; early white settlers and African slaves in what would become the United States of America. Indeed, one of Dening's most impassioned professional pleas has been that the field demarcated since 1950 as “Pacific History” be re-conceptualized as “history *in* the Pacific” in order to prevent it from becoming a navel-gazing backwater of world history.

To practice what he preached, Dening made his business as a historian, the “theatre of encounter” between 18th century Europeans and Polynesians. Dening is the author of works that have become required reading for students of history in the Pacific, and students of history generally: *Islands and Beaches: Discourses on a Silent Land, Marquesas 1774-*

1880 (1988), *History's Anthropology: The Death of William Gooch* (1988), *The Bounty: An Ethnographic History* (1988), and *Mr. Bligh's Bad Language: Passion, Power, and Theatre on the Bounty* (1992). He had, much earlier, edited and introduced *The Marquesan Journal of Edward Robarts: 1797-1824* (1974).

Dening is a scholar in the fullest sense of the word: he has combed both archives and beaches, blending skillfully the best methods of history and anthropology. In his later contributions to posterity, *Performances* (1996) and the book under review here, Dening demonstrates a heightened awareness of his own role in historiography. With a remarkable combination of modesty and self-assuredness, Dening makes *Beach Crossings* less an accounting of his influence on the field as a kind of grand summation of his inspirations and identifications.

As a text, *Beach Crossings* is the product of several related strands of narratives being entwined (intermittently, different sections of the book appear in pages of grey rather than the standard off-white). The various strands might be usefully categorized along the lines of the subtitle of the book: time, cultures and self.

Dening mainly goes back in time to particular stages in history and in his distinguished career: there is what he calls Deep Time, there are the epochs in which his main historical characters (key among them, William Pascoe Crook, Joseph Kabris, Paul Gauguin, Edward Robarts) lived, there is his own dwelling in and engagement with the present. He moves through several cultures: that of the archivally-trained historian, that of his beloved Fenua Enata or the Marquesas Islands (one of the five archipelagoes of French Polynesia), site of his foundational research whose culture changes over time, that of the British Empire, that of a 20th century Polynesia in renaissance. Dening voyages, even, across himself: by recalling formative experiences as a student of archaeology, awakenings and affirmations as a student of history, his biography is traced throughout the book. However, if there was a pattern or rhythm to the interweaving of the strands, it was not marked in a way that was clearly evident: this could be disconcerting for some readers.

The recurring theme or image throughout all of his works, though, is that of liminal space. The most powerful liminal image, of course, being the beach—the critical, crucial “no man’s land” between what Dening understood eastern Polynesians conceived of as the authority of the land and the power of the sea.

But it hasn’t solely been liminal space that has interested Dening: he has been drawn intensely to characters who chose to occupy, or dwell, in liminal space: folks, both Polynesian and European, who chose to live in-between. Beachcombers, mutineers, a primitivist artist, traveling/trading/brokering natives—these have all fascinated Dening, not for the purpose of exoticizing them - a profoundly ahistorical move - but rather to historicize and empathize with them.

Although in *Beach Crossings* Dening brings tremendous sensitivity to his readings of indigenous Polynesian figures in history such as Timotete, Tama and Tainai, in the end, the constraints of silent archives make his readings of the European “liminals” necessarily

more detailed, nuanced and complex. The pathos of his representations of Crook, Kabris, Gauguin and Roberts is palpable: these are men preparing for their final beach crossing, voyaging away from the authority of life into the power of death. For Dening, to the question, “What is more strange than the native on the island?” the answer is always, “The stranger on the beach.” Rather than lamenting the relative poverty of insight into Polynesian actors and agents in history, we might marvel at the way Dening has been able to render them both ordinary and extraordinary in his theatre of encounter. There is a bind for both natives in history and natives in historiography that Dening recognizes and hopes a new generation of scholars will be able to work out, creatively.

Beach Crossings was shortlisted in 2005 for the New South Wales Premier’s History Prize, but overall, this is not a book that I would recommend for the uninitiated. To truly appreciate Dening’s ruminations here, one must have familiarity with his previous works, and respect for his contributions to Pacific historiography, or rather, historiography *in* the Pacific. Dening’s writing over many years has captured the imagination of his peers and countless students. For readers of *Island Studies Journal* who may not be familiar with Dening’s work, a reliable introduction may be obtained from *The Bounty: An Ethnographic History* (1988), which usefully tackled the surfeit of popular images of the famous mutiny purveyed by Hollywood through its several film renditions of the events. Once you have read that, you will be firmly hooked, so that if you were ever stranded on that desert island of magazine and newspaper quick-profile fame, Greg Dening is the one author whose books you would wish washed up onto the shore.

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Skinner, Jonathan & Hills, Mils (eds.) (2006) *Managing Island Life: Social, Economic and Political Dimensions of Formality and Informality in ‘Island’ Communities*, Dundee, University of Abertay Press, 261pp. ISBN: 1-899796-14-2.

The dozen papers that make up this book stem from an anthropological symposium at the University of St. Andrews in 1998. They are grouped in four sections, ‘Conceiving Islands’, ‘Social Islands’, ‘Economic Islands’, and ‘Political Islands’. The first lot are not about islands at all but about metaphors of islandness. Little distinguishes the supposedly social from the economic or political essays. Reflecting ‘the importance of island studies in the social sciences in general, and social anthropology in particular’ (p. vii), nine of the fourteen co-authors are anthropologists; while the rest are in sociology, development studies, business, and politics.

The range of subject matter in these papers is enormous, but their bearing on island themes, though often asserted, is not always evident. In Northern Ireland and Greek Macedonia, for example, Andrew Dawson and Nerys Roberts write that ‘justification for [social] exclusion is found with ease in the imagery of the island’ and ‘the island serves to naturalize the idea

of separateness' (p.235), but they offer no examples nor any evidence of island discourse, save by themselves.

Jargon-laden anthropological discourse adds little to description and discussion of specific locales and oral histories. And most essays are too brief to enable the substantive material, drawn mainly from dissertations, to become enlightening. This is especially frustrating when sacred cows are contested. Thus Andrew Samuel argues that the radical communitarianism of current Scottish land reform is rhetoric rather than reality on four small Hebridean islands, the heritage organization owners of three of the four conforming to the land-use tenets of estate landowners that favour iconic Scots pine and red deer. But his 'Island Life in Scotland Contextualised' deals only with one island, Rum; the promised discussion of Canna, Eigg and Muck is absent.

One paper, Catherine and MariaLaura Di Domenico's 'Symbolic Islands: Expatriate Urban Enclaves in Ibadan, Nigeria', makes a novel empirical contribution. Theirs is a fascinating account of the formation, expansion, and ultimate virtual collapse of foreign purlieus (intellectual and technological centres, housing associations, social clubs) of foreign 'islands' at the University of Ibadan and associated research and industrial agencies. They show how outsider cohesion and camaraderie fluctuated with numbers, with national and ethnic and gender composition, with the precariousness of members' tenures, and with the politicization and corruption of Nigerian infrastructures. Similar post-colonial enclaves the world over would provide instructive analogies.

The eight years from symposium to publication should have enabled the editors to rid this book of manifold infelicities. But there is little evidence of editing or, indeed, of awareness that editing was needed. Essays are permeated with vapid generalizations couched in tones of smug superiority. Tact would have deleted 'In conclusion, the aim of this chapter has been achieved' (p.58). I spare naming the author of 'In my own work in [X] but also in the work I have conducted since in [Y], I have been interested in how, for incomers, dreamers, tourists, anthropologists, women marrying into new families, for people generally "outside" home or on the periphery, senses may be enlivened' (p.92). No prior argument justifies another author's 'The consumption of travel experiences can thus be seen as a form of political action, relating to wider social issues such as education and unemployment, and influenced by national, class, and generational factors' (p.97). One paper begins with a call to 'Subtract the socio-historical noise and a striking parallel emerges' between present-day politics in one island and 19th-century conditions in another (p.139). The most jargon-tolerant readers will not parse 'Definitions of identity as rooted in the nation-state are as inappropriately described as being primordial or pre-eminent in all situations as ethnicity; to borrow Holy & Stuchik's terminology (1983), these are *representational* models of how reality should be - but it "is" solely in the eyes of the sociological or bureaucratic observer' (p.223). But few in any case will get past this essay's bullying start: 'It is increasingly both necessary and revelatory to problematize certain terms and notions which anthropologists, sociologists, policy makers and others have employed, and continue to employ, more or less unthinkingly' (p.209).

Some material in this book could advance discussion on several aspects of island life and thought. For that to happen will require a more literate and less self-indulgent venue.

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Edmond, Rod & Smith, Vanessa (eds.) (2003) *Islands in History and Representation*, London & New York, Routledge, ISBN 0-41528666-2.

Over the past few hundred years, tropical islands, willingly or not, have provided tremendous philosophical inspiration to their continental counterparts; this is no less true today than it was two hundred years ago as the recent growth in island studies demonstrates. As a rule it has been difficult to find a volume of interdisciplinary work that consolidates the major British colonial histories and concepts of small islands and thus this volume is a welcome contribution. Rod Edmond and Vanessa Smith are two of the leading figures in the growing body of scholarship examining European cultural production of tropical islands and they have put together a wonderful collection of essays that spans the disciplines of anthropology, art history, geography, history, and literature. Moreover, the island geographies mapped are fairly extensive; while many are focused on the colonial production of the Pacific, the included essays also examine Bulama, the Canaries, Falklands, Reunion, St Lucia, and Australia. The volume originated from a 1999 conference on island studies hosted at the University of Kent.

The collection is exceptionally well organized, with framing introductory essays by the editors, John Gillis and Gillian Beer, that examine British construction of tropical islands as paradise and as spaces of social, environmental, and economic experiment. The editors' thorough introduction helpfully draws upon Epeli Hau'ofa's vital theory of a "sea of islands," which debunks the colonial myth of isolated isles by foregrounding the mobile trajectories of ships and the sea. Building upon Hau'ofa, the editors call for an "island-centered epistemology" and "island-centred theorizing" (p.6) in their introduction; an important framework for island studies but one that remains to be examined, particularly beyond the bounds of colonial narratives. I'll return to this point momentarily. Gillian Beer's work, particularly her deft weaving together of literature and biogeography (a science made possible by Darwin and Wallace's study of islands), has been a tremendous resource to those thinking through what a theory of islands might look like. Her close reading of *Robinson Crusoe*, the ultimate text of British colonial island studies, is placed alongside the production of natural history (particularly its theories of reproduction in island spaces) and makes an important connection between colonial science and literary production of islands. Markman Ellis explores 18th-century British colonial poetry of the West Indies, tracing out the paradox of island autonomy and dependence as it is depicted in commercial, archipelagic, and Britannic tropes. Deirdre Coleman is the only contributor to substantially engage with Africa, turning to the Swedenborgian Charles Berns

Wadstrom and how Bulama, off the coast of Sierra Leone, became a site of utopian design as well as a feared space of pestilence and disease. Vanessa Agnew shifts the British focus of the collection to Germany in an excellent piece that examines the ways in which the Pacific Islands functioned as discursive laboratories for 18th-century German intellectuals such as J.R. Forster and Georg Forster as well as Herder and Kant, figures who were vital to constructing the new sciences of race. Their visits to and reading about Pacific Island peoples (particularly the perceived differences between “Melanesians” and island communities to the east) created a form of “island epistemology” that Agnew declares was “contingent, reflexive, empirical and evolutionist” (p.81).

Harriet Guest also considers the legacy of the Cook voyages in her fine essay on artistic representations of Tonga and their imbrication in the discourses of the Scottish Enlightenment, with particular attention paid to William Hodges. Vanessa Smith employs Freud’s theories of scopophilia to her discussion of the British construction of Pitcairn Island and its racialized depiction as a “breeding ground.” Given the important work by Greg Dening on the beach as a zone of violence and exchange, Smith introduces an interesting consideration of Pitcairn as an island without a beach, an inaccessible space to most Europeans and therefore understood by them as a perfect laboratory for Tahitian and British mixing. As she points out, “pure” Polynesian offspring were dismissed in a discourse of hybridity that emphasized the British civilizing mission as genealogy. Rod Edmond continues this theme of embodied islanders by turning to the ways in which colonial islands functioned as spaces of incarceration for those afflicted with Hansen’s Disease (leprosy). Examining Moloka’i (Hawai’i), Robben Island (Cape Colony), and the Torres Straits Islands (Australia), Edmond traces out how theories of the abject body overlap in the colonial discourse of racialized (and sexualized) disease.

The final essays of the collection seem to be organized around a more postcolonial perspective. The first essay begins with a quote from Derek Walcott: “At last, islands not written about but writing themselves!” (p.146). Roger Moss offers a piece on the European epic as applied to Derek Walcott and Klaus Dodds presents a history of the Falklands and their colonial relation to Great Britain. There are two especially fine essays in this section of the volume: Françoise Vergès writes about Reunion (the only essay on the Indian Ocean) and Elizabeth McMahon helps us see how the discourse of miniaturism associated with islands is appropriated in the white Australian context to position this island-continent as exceedingly vulnerable to (unwanted) immigrants while simultaneously a segregated space, removed from its imagined British motherland. Vergès, a respected scholar in postcolonial studies, directly takes up the issue of island epistemology by refusing to graft Caribbean models of creolization onto the plantation history of Reunion (of the Mascarene islands) and proceeds to theorize what it means to be “a foreigner on one’s island” (p.165). Her unromantic piece brings to the forefront the history of colonial violence and its long-lasting impact on island populations, an important counter to the erasure of colonial intentionality visible in one essay that suggests that islands “lured Europeans offshore” to commit acts of violence (p.23). While the collection ends with a thoughtful essay by Greg Dening on the practice of writing islands and how this was historically done through Pacific “Sea People,” the volume as a whole falls short of exploring what it would mean to engage indigenous and postcolonial island voices in the construction of an “island-centered

epistemology.” As an exploration of European, particularly English, constructions of the Pacific, this is a wonderful collection. Its gestures to a broader and more contemporary reach are laudable; but, taken as a whole, the unevenness between British colonial discourse and its postcolonial responses is disconcerting, particularly since the text is listed by its publisher as part of a “postcolonial literatures” series.

Ordinarily, I have no gripe about series categorization, but the recent publishing crisis in the humanities has greatly limited press venues for junior scholars working in postcolonial/indigenous island studies, even though presses continue to publish works about *European* colonial images of islands. To publishers, this unexamined marketing decision ultimately belittles the very island populations that island studies is intended to counteract. Those of us dedicated to exploring the full range of “island-centered epistemologies” need to be sensitive to the ways in which our scholarly production is implicated in these issues of representation and access; we need to make concerted efforts to ensure that the major publishers accept scholarship that takes us well beyond the colonial discourse of islands. The editors of this fine collection have initiated a dialogue between colonial models and have gestured toward what postcolonial and indigenous island epistemologies might look like; my hope is that others in the field, particularly acquisitions editors, will promote further and more extensive conversations.

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Roller, Duane W. (2006) *Through the Pillars of Herakles: Greco-Roman Exploration of the Atlantic*, New York & London, Routledge. ISBN 0415372879, hardcover, xxi + 163 pp., US\$100.00.

The subject of exploration and discovery is inherently appealing; a history of early exploration adds, I think, an extra level of interest, with the intellectual challenges of locating textual sources, separating fact from fiction, interpreting incomplete descriptions, and evaluating archaeological evidence. Geography presented the ancient Greeks and Romans with a particularly dramatic stage for exploration, from the fairly protected confines of the Mediterranean out through the Pillars of Hercules (the mountains Jebel Musa in Morocco and Gibraltar in Spain, which stand opposite each other at the Strait of Gibraltar) into a huge, unknown, and intimidating ocean. Thus Duane Roller has chosen a good subject for his book, one which surprisingly has not been given a book-length scholarly treatment in a few decades.

It is a subject and a book in which islands play an important role. One of the most remarkable Atlantic explorations of classical antiquity was that of the Carthaginian general Hanno, who in the 5th century BC lead a fleet of ships out into the Atlantic and down the coast of Western Africa. In the early part of his voyage Hanno founded colonies, and

reached the island of Kerne which became an important trading station; the latter part of his journey seems to have been pure exploration, and the furthest point south he reached was an island inhabited by a wild, hairy people, whom his interpreters called "Gorillai". Hanno's account of his voyage, which survives in a Greek translation, is the source of the modern word "gorilla." There is debate about how far Hanno sailed, and which African landmarks correspond to the rivers, mountains, and islands he mentions, but sail he did, and Kerne was the most important Carthaginian trading post in West Africa until the fall of Carthage (pp.29-43).

Roller's discussion of the Atlantic islands (the Azores, Madeira, the Canaries, and the Cape Verdes) is quite brief (pp.44-50), particularly in light of the fact that whole books have been devoted to knowledge of the Canaries in classical antiquity. The Canaries were discovered by explorers sent by King Juba II of Mauritania in about 25 BC to locate the mythical Islands of the Blessed. Juba wrote about the islands in his book *Libyka*, but a summary of his account is preserved in Pliny the Elder's *Naturalis Historia* 6.201-205. There are some tantalizing hints that Carthaginians had some knowledge of Madeira, but it seems unlikely that the Azores or Cape Verdes were known in ancient times.

In the 330s or 320s BC, Pytheas of Massalia (modern Marseilles) undertook a bold and unprecedented exploration of the northern Atlantic, and Roller gives a good, detailed discussion of the voyage (pp.57-91). Pytheas reached the island of Prettanike (Britain) and spent a year exploring it and making astronomical observations. He then continued north and reached the island of Thule (probably Iceland), his most famous discovery, reporting that it was one day south of the "frozen sea." He published his findings in a book titled *On the Ocean*; this book is lost; but some data from his discoveries are preserved in the writings of Strabo, Pliny, and Pomponius Mela. These authors and others in classical antiquity were hostile to Pytheas, calling him a liar and creator of fables; modern scholars, who have a greater knowledge of the north Atlantic, accord the explorer a much greater respect.

Roller generally has good control of both classical texts and the very large multilingual bibliography on the subject of exploration in classical antiquity, though his failure to reference a single book or article by Marcos Martínez Hernández, who has written extensively on the Canary Islands in antiquity, is curious; I suppose Víctor M. Bello Jiménez's *Allende las columnas: la presencia cartaginesa en el Atlántico entre los siglos VI y III a. C.* (Las Palmas, 2005) appeared too close to publication for Roller to take account of it. The great virtue of Roller's book is its balanced approach to the many difficult problems of interpretation which the subject presents, and the book is both stimulating and useful. Roller's argument that during some periods Atlantic exploration was ignored due to a general interest in the exotic East and the exploits of Alexander there is interesting.

One thing that I missed in the book is more quotations of the classical sources to which Roller refers. It is exciting to read for oneself the actual words (or good translations) of the earliest extant account of an exploration, region, or island. Roller does provide both the Greek text and an English translation of Hanno's account of his voyage (pp.129-132), but

offers very few other quotations from classical sources that are more than a few words in length (see pp. 75, 101 & 120 for the rare exceptions). It is unfortunate that the reader is denied a more intimate interaction with the texts that form the basis of Roller's history.

The book's illustrations (two maps and twenty photographs) are also disappointing. A book whose title mentions the Pillars of Hercules should certainly have a photograph that conveys the visual drama of Jebel Musa and Gibraltar standing on opposite shores of the Strait, but Roller's two photographs of the Strait (Figures 1 & 2) signally fail to do so. Also, illustrations of some artifacts connected with classical exploration would have brought the reader closer to the subject matter. Examples of these would include: a Carthaginian, Greek, or Roman ship; a reconstruction of a Greek or Roman world map; one of the coins (p.91); or the intriguing inscription (p.124).

The book is well produced, strongly bound and printed on high-quality paper. There are several places where more details would be welcome: such as a date for the writer Timaios (p.87) and for the *Periplus dedicated to King Nikomedes* (p.90); the correct reference for the principal manuscript of Hanno's voyage on page 129 is Heidelberg, Codex Palatinus Graecus 398. The book's general index (pp.155-163) is thin, and fails to include an interesting reference to Hanno on page 101, to mention just one example.

But for a solid, reliable, modern discussion of Atlantic exploration in classical antiquity, Roller's *Through the Pillars of Herakles* is the book to have.

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Weinhäupl, Heidi & Wolfsberger, Margit (eds.) (2006) *Trauminseln? Tourismus und Alltag in 'Urlaubsparadiesen'* [Dream Islands? Tourism & Everyday Life in 'Vacation Paradises'] Vienna, LIT. ISBN: 3-82588638-7.

This volume attempts to "... look behind the curtain of 'dream islands'. The authors illuminate societal and political realities from Cyprus to Rapa Nui and from the Dominican Republic to Mauritius. Sex tourism focused on children is as much its topic as the traumata of civil war and tsunami victims in Sri Lanka or the socialist utopia of Cuba. Tourism, one of the drivers of globalization, is often part of the problem – and at the same time one of the few promising sectors in small islands" (back cover text).

Dream Islands? Tourism and everyday life in "vacation paradises" – reading this volume's title, one wonders whether there is a need for yet another book on the topic of island tourism. After all, there is already a wide range of publications in this field, most of them published recently. What is different with this anthology? A closer look reveals that a majority of the authors of *Dream Islands?* are anthropologists based at or connected to the Department of Cultural and Social Anthropology at Vienna University, supported by

several internationally renowned island researchers such as Stephen A. Royle, Julie Scott and Grant McCall. However, *Dream Islands?* does not make use of its anthropological potential. Rather, the volume addresses a great variety of topics from sustainability issues to multiethnic conflicts that are often only vaguely connected to tourism and only partially analyzed from anthropological perspectives. The cover text of this edited volume thus reflects its major weakness: this book attempts too much and accomplishes too little.

Comprising 17 “chapters” (including interviews), *Dream Islands?* sets out with a meagre introduction by the editors, including a short preview of the following chapters. Chapter 2, ‘Island tourism: dream islands?’ by Stephen Royle provides a more general, geographical introduction to the topic of island tourism, drawing on examples from all over the world and addressing economic, environmental and social aspects. The chapter, based on the one originally published in Royle’s *A Geography of Islands* (2001), is extended by a case study of the island of Kulusuk, Greenland.

Chapters 3 and 4 focus on Cyprus. In chapter 3, arguably the best in the volume, Julie Scott traces the development of representations of Cyprus, and sketches some of the consequences of the tourism-related social construction of the divided island with a focus on the North. Images of destinations are created through place marketing (even though this might go along with other processes, such as the narratives crafted by tourists themselves). In the case of Cyprus, these shape and transform perceptions of North and South; for instance in terms of ‘modern’ versus ‘traditional’, with various implications for culture and identity in the respective parts of the island. Overall, Scott’s chapter provides new insights into the consequences of place marketing (her term: ‘place making’) for the cultural construction of destinations. An article by Sonja Fercher follows, discussing property rights in the context of tourism infrastructure.

In chapter 5, Hermann Mückler discusses aspects of cannibalism and warrior-images in Fiji, which are partially exploited in tourism marketing. Ute Heubrandtner, in chapter 6, describes Black Creoles as a disempowered population group in Mauritius, which, in a “multicultural paradise”, contrasts with marketed representations of the island. This is followed by an interview with Mauritian writer Linsey Collen. In chapter 8, Barbara Preitler and Barbara Götsch focus on the consequences of the 2004 tsunami in Sri Lanka, describing how an Austrian project has helped locals dealing with traumata.

Chapter 9, by Matthias Beyer, focuses on sustainability, certainly a key topic in tropical islands, even though only superficially discussed in this chapter. Heidi Weinhäupl, in chapter 10, writes about nature-based tourism using the example of Isla de la Plata, Ecuador. While it remains unclear whether this islet can be seen representative of tourism-related conflicts in broader contexts – its exact size is not mentioned, but it appears to be small – the article itself presents a rather rough sketch of some of the problems of tourism development in nature conservation contexts. The article is followed by an interview with Eva Danulat, a scientist who worked until December 2004 for the Charles Darwin Foundation in Galápagos.

Chapter 12, written by Herbert Pichler, discusses how travel literature guides, steers and controls tourist flows and tourist gazes, also creating images of places that might all too often correspond to the paradises tourists are looking for. Adelheid Pichler, in chapter 13, sketches the two sides of life in Cuba, where tourists might often be on the hunt for the revolutionary face of the island, while a large part of the population continues to live in absolute poverty. Pichler's work includes the description of the work of several Cuban artists, and their ways of dealing and living with permanent crisis. Chapter 14 by Helga Neumayer presents different perspectives on music and their importance for immigrants from the Dominican Republic in Austria. Chapter 15 by Astrid Winkler provides a general account of child prostitution and sex tourism, one of the very few issues in tourism studies where the German literature has, at least up to 2000, generally exceeded the number of English publications. Grant McCall, in chapter 16, discusses the social construction of islands – here termed *nissography* – based on the example of Rapa Nui. Finally, Margit Wolfsberger, evaluates the role of movies in creating images of islands, focusing on New Zealand.

Overall, the potential of this book to become a welcome addition to the literature is compromised by several weaknesses. First of all, this volume is not comprehensive. Chapters are inconsistent both with respect to the case studies chosen, which appear to be an arbitrary collection of island destinations, as well as the theoretical framework, which could have been a consistent anthropological approach to tourism in islands. Many chapters appear to be based on MSc/PhD theses written at Vienna University – leaving the reader with second thoughts on whether the collection of papers for this edited volume was simply one of convenience. The book is also characterized by a varying quality and depth of its chapters. The introduction by the editors, for instance, lacks a thorough review of the existing literature (something that could be said about three quarters of the chapters in the book) and a focus that would seek to integrate the chapters, in the notable absence of a concluding chapter summarizing the findings of this volume. This, in combination with a number of minor errors in the chapters, questions the overall scientific value of the book.

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Secretariat of the Pacific Community (coordinated by Rhonda Griffiths) (2005) *Cultural Etiquette in the Pacific Islands* - Noumea, New Caledonia.

Rhonda Griffiths is the Secretariat of the Pacific Community (SPC) Cultural Affairs Adviser. By her own admission, “this guide is the first attempt to compile general information on the etiquette and protocols of our vast and diverse Pacific Community”. The directory does not claim to be complete; rather, it “... should be considered as a living document” (p.3). In the Foreword, SPC Director-General Lourdes Pangelinan urges every member of her staff “... to keep it handy as they work in this diverse and magnificent region” (p.2).

The guide kicks off with brief notes on general guidelines which are referred to when etiquette in a specific country is unclear. Each Pacific country has an entry with notes where appropriate on language; leadership and protocols; ceremonies; and daily life matters like religion, general dress standards, meetings, ceremonies, church services, swimming, in the home, greetings, and meals. Explanations of such commonly used terms like *kava*, *yaqona*, *betel nut*, *lavalava*, *taboo* or *tabu*, and *toddy* follow.

A map of the region locating 27 countries is followed by country briefing notes in this alphabetical order: American Samoa, Australia, Commonwealth of Northern Marianas, Cook Islands, Federated States of Micronesia, Fiji Islands, French Polynesia/Tahiti, Guam, Hawaii, Kiribati, Marshall Islands, Nauru, New Caledonia/Kanaky, Aotearoa/New Zealand, Niue, Norfolk, Palau, Papua New Guinea, Pitcairn, Rapa Nui/ Easter Island, Samoa, Solomons, Tokelau, Tonga, Tuvalu, Vanuatu, Wallis and Futuna.

In the above, I take the liberty to suggest consistency, since the indigenous names of New Caledonia and French Polynesia ought perhaps to be treated in line with Aotearoa and Rapa Nui (for New Zealand and Easter Island respectively). The specific country accounts, however, do refer to the Tahitian language and the 341 Melanesian *tribus* or Kanak communities in New Caledonia when this was annexed by France in 1853 (p.73).

The cases of the dominant group and authority in Tahiti and Kanaky display a couple of points that query etiquette itself. Firstly, given the history of the SPC and its Headquarters in Noumea, etiquette suggests that political correctness should also be followed with regards to the names of the countries. Secondly, the etiquette described in the text is with respect to indigenous people, even in territories like Hawaii, New Zealand, Australia, Norfolk and Pitcairn, where the local resident majority is of non-Pacific extraction. In the case of Fiji, the etiquette and culture of Indo-Fijians is only mentioned as it applies to religion. Other aspects are assumed to be known, as in the case of the dominant ethnic groups of Australia, New Zealand and Norfolk who are not 'natives'. But of course this guide does not claim to be complete; the point made by the SPC Director General deserves repeating: this is a useful handbook and it would benefit organizations like USP, UNDP, Forum Secretariat, SOPAC, SPREP, FFA, ILO and WHO, as well as individuals who have research and consultancy interests in the region.

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Tompkins, E., Nicholson-Cole, S., Hurlston, L., Boyd, E., Brooks Hodge, G., Clarke, J., Gray, G., Trotz, N. & Varlack, L. (2005) *Surviving Climate Change in Small Islands: A Guidebook*, Norwich, U.K., Tyndall Centre for Climate Change Research, 128pp. (+illustrations). Available at: www.tyndall.ac.uk/publications/surviving.pdf.

Small island states have been among the most active supporters of international efforts to curtail global warming since they will be among the earliest to suffer the adverse impacts associated with it. The Alliance of Small Island States (AOSIS) argues, with some justification, that since they are not major contributors to this global problem they should receive assistance from the industrialized world for adaptation efforts. This is only logical, since small islands, particularly tropical small islands, are highly vulnerable to climate change. Resource limitations for agricultural and industrial development are often present, exacerbated by groundwater and waste disposal problems, environmental hazards and relative isolation. Most pressing for many are the difficulties posed by the projected rise in sea level of around 5cm/decade, with beach erosion, coral bleaching, mangrove destruction and salinization of coastal aquifers and soils, all of growing concern. For some low lying islands, evacuation is already a reality, while for others adaptation to forthcoming climate change is vital for their survival. Accordingly this text is much more than an academic exercise for many small tropical islands. For some it may even be a survival manual.

Five Caribbean island territories are represented in the author listings of this text, the initial impetus for which came from a collaborative project between the UK-based Tyndall Centre for Climate Change Research and the Government of the Cayman Islands. Subsequent broadening of the project to encompass several other Caribbean island territories then occurred. The main objective is to help small islands understand, prepare for, and adapt to the environmental risks associated with climate change. While aimed primarily at assisting public servants who are seeking to grapple with the problems of climate change at local scales, the scope of the text is such that it is an eminently readable and valuable source for anyone interested in the topic from a practical perspective.

The text is laid out in a series of crisply written chapters which effectively bridge the gap between the science of climate change and the reality of implementing policy at a local level. Almost all the scientific aspects are consigned to a Scientific Annex at the end while a Further Information chapter also provides a glossary of terms, links to other resources and references. The deck is cleared, therefore, for a 'plain speak' treatment of the issues, and this is precisely what the reader gets. The language is straightforward and direct and complemented by useful case studies drawn from the various islands. Good discrimination between slow onset climate change and changes in extremes is demonstrated, something which is of considerable importance in educating policymakers in adaptation needs. Similarly, a good discussion of risk quantification and the particular vulnerability characteristics of small islands is presented. Of particular mention are the illustrations which are well designed and straightforward to interpret.

Procedures for vulnerability assessment using indicators and adaptation strategies are succinctly described, and the importance of governments not worsening adaptive capability is rightly stressed. Too often, even in large islands off Europe, elaborate public strategies are quietly dropped when powerful lobby groups appear. The adaptation years lost then, unfortunately reduce future adaptive choices considerably. Practical examples of such mal-adaptive policies which increase vulnerability are presented together with suggested fixes. A key message is the overlap, or indeed conflict, which frequently exists between adaptation policies and other policy objectives. However, success in adapting to climate change will simultaneously bring rewards in many other parts of the sustainable

development agenda. Generally, though, the adaptation procedures advocated here show good joined up thinking and the case studies from various islands give the text a breadth of coverage which makes it appealing for a wider audience without losing its main Caribbean focus.

Access to the UK Government's Hadley Centre PRECIS Model is urged together with a number of freely available regional scenario generators. However, every model has its problems, and caution is appropriate when simple models are given to policy makers who may not be conscious of the assumptions and flaws inherent in them. Small islands in particular may lack good meteorological records for calibration and verification of such models and discrimination of output data may not be as rigorous as it should. That said, the authors are quite perceptive in emphasizing that waiting to resolve all the uncertainties in modeling future climate is a luxury that cannot be afforded. Adaptation is a procedure which must be commenced as soon as possible and continued as long as possible.

Each of the six chapters is preceded by a short list of 'learning objectives' which gives the text the overall feel of an online course. This further emphasized by a complicated series of boxes which hector the reader somewhat to consult specific additional sources, assimilate definitions, absorb key messages, examples, summaries, and so on. Mnemonics to aid thinking about vulnerability are offered. Ultimately, the approach produces a highly focused product overall, although perhaps a bit patronizing in tone in places.

Harnessing local knowledge is rightly seen as essential to provide 'ground truthing' for making decisions concerning mitigation or adaptation. However there is always a tension between 'bottom-up' and 'top down' approaches in all aspects of environmental management and the importance of leadership in producing the best combination might have received a bit more emphasis in the discussion. That said, this is a most useful text which presents complex issues in a manner which is accessible to non-specialists and useful to specialists and makes a significant contribution to what will become a priority issue for many small islands in the years ahead.

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Palmer, Colin A. (2006) *Eric Williams and the Making of the Modern Caribbean*, Chapel Hill NC, University of North Carolina Press. ISBN: 0-80782987-0 (hardback). xii +354pp+index.

It is now 25 years since Dr Eric Williams, the man who led Trinidad and Tobago into independence and its premier and prime minister from 1956-1981, unexpectedly died in office. His death witnessed a major outpouring of grief in the country and especially among the Afro-Caribbean segment of the population of which he was a member and of whom he was the inspirational leader. In the many tributes that flowed to him at that time the most frequently encountered word was 'enigma', for despite having a very public profile he was also a very private person and possessed of a very complex personality and

psychology. The book under review is the most recent of several which have appeared since his death that have sought to unravel and explain the politics and the man.

Colin Palmer explains that his book is part biography, part political history and part intellectual history (pp.12-13). Of the three, it is the intellectual history which first holds his attention to then give way to detailed political history based on original archival material. The biographical element is only occasionally considered and then used primarily to explain the psychological motivation that may have informed and driven Williams in a particular political direction or to take a particular course of action. The biographical element is original in drawing for the first time on unpublished autobiographical material held in the Eric Williams Memorial Collection at the University of the West Indies in Trinidad and Tobago. It does not, however, add much that is really new and which cannot be found either in the autobiography Williams wrote or the study of him published by Boodhoo in 2002.

The same can be said in part of the element that considers his intellectual history. Williams's autobiography is here very important as are the several collections of speeches which have been published by Cudjoe and Sutton. The latter provide detailed commentary on his views and it is noteworthy that Palmer quotes extensively from Williams's writings and speeches in identifying his intellectual development. The fact that Williams wrote so much over such an extensive period of time provides a considerable amount of material to work on and Palmer provides a sound synthesis and commentary on his most important political and social writings and public lectures. He does not, however, venture into the more contentious ground of whether Williams was a brilliant economic historian and whether his thesis in his famous book on *Capitalism and Slavery* can be sustained in the light of new evidence. In Palmer's defence, it could be said that this was not his primary concern, but given the importance of Williams's understanding of history in informing his actions it would have been worth some consideration. After all, one of the most frequently raised criticisms of Williams by his many opponents was his partial reading of history to suit his own purposes and it would have been useful to have had Palmer's views on this matter, especially as he is a professional historian of the Caribbean.

The major part of the book consists of a detailed political history from 1955-1970. In this Palmer uses for the first time not only material in the Eric Williams Memorial Collection but also the diplomatic records of the various US missions in Trinidad and the reports of the British Governors, High Commissioners and colonial officials. These records tell us a great deal about British and US policy and provide important new information about their attitudes and priorities in the region as well as in Trinidad and Tobago. Palmer does not, however, utilize archival material from Trinidad and Tobago government sources (perhaps they are unavailable) and hence the choice of subjects for intensive study mainly concerns foreign relations. They deal with, in order of appearance, the Federation of the West Indies, Chaguaramas, the post-independence economic settlement with Britain, potential union with Grenada, the troubles in British Guiana, the visit to Africa, and the development of racially based politics in the country, including a brief consideration of the Black Power movement in 1970. Several of these chapters provide original material and insight which will inform for the first time future studies of the foreign policy of the country. Those on

Federation and Chaguaramas provide further rich detail to other interpretations and accounts of these events as set out by Oxaal & Ryan (1972). But, the question must be asked: important as some of these themes are, would they be the most important to understand Williams in the period under question? He did, after all, hold the portfolio of minister of finance for much of it and he was much involved in community and national development. These often essentially internal matters are obviously not the prime concern of British and US diplomats and so are not open to full investigation utilizing their archives. Until the Trinidad and Tobago archives are explored and especially those of the Peoples National Movement, the political party that Williams founded and led to his death, the record of Williams's political ambitions and actions will necessarily be limited.

These reservations aside, Palmer has done a very good job with the material at his disposal. For an English reviewer his understanding of the British political process was at times shaky and so his comments on MacMillan's brief audience to Adams (p.50), fanciful speculation on the possibility of a coup when the country was still being run by the British Governor (pp.112-5), and his failure to appreciate the important positions held by Gaitskell as Leader of the Labour Party and Leader of the Opposition (p.152), and George Brown (p.294) are misleading. Yet, on the Caribbean Palmer is on firmer ground and his judgments are not only well informed but shot through with insight which enrich our understanding of this period. The book is also superbly written and referenced and so is a joy for a scholar to consult. At the end of the day, however, and despite the new material Palmer has uncovered, Eric Williams continues to remain an enigma and will do so until further research uncovers more on his record in office (including the years 1970-1981). In the meantime, Palmer is to be thanked for his efforts in aiding our understanding of Trinidad and Tobago's politics and of Dr Williams and it is to be recommended to all scholars of the Caribbean as an exceptionally well informed and richly entertaining read.

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Barthon, Céline (2005) *L'Île de Ré*, Plomelin, France, Éditions Palantines, 238 pp. ISBN: 2-91143444-7.

(An English Translation of this Book Review follows)

C'est un ouvrage magnifique que nous offre Céline Barthon sur l'île de Ré. Dans une présentation très soignée, ce travail se distingue par sa langue sobre et fine, ses enchaînements et ses transitions qui témoignent de la rigueur intellectuelle de l'auteure. Cet essai de géographie historique, culturelle et sociale pose un regard original sur le devenir insulaire, sur la construction de l'identité insulaire dans l'espace et le temps, et s'interroge sur ce qui, aujourd'hui, fait une île. Des comparaisons sont faites avec d'autres îles, comme Oléron et Noirmoutier. Plusieurs collaborateurs provenant d'horizons divers enrichissent l'ouvrage. Les illustrations, nombreuses et variées (cartes anciennes,

photographies anciennes, aériennes, satellitaire), dont la plupart sont en couleurs, contribuent grandement à la qualité du livre.

L'ouvrage comporte treize chapitres et se divise en trois parties. La première, la plus importante, retrace les différents héritages géographiques, historiques et culturels qui ont façonné l'identité de l'île de Ré au cours des siècles.

Née de la réunion de quatre îlots, Ré ressemble à un «radeau» dont les amarres avec le continent se seraient rompues (p.16). Avec ses consœurs Oléron et Noirmoutier, Ré bénéficie d'un climat occidental méridional qui sera déterminant pour le développement des cultures du sel et de la vigne. L'étroitesse du détroit (3km) qui la sépare de La Rochelle assure très tôt à l'île un important rôle stratégique. Ce rôle de sentinelle sera prépondérant dans le peuplement et le développement des îles charentaises. L'histoire de Ré est ainsi étroitement liée à la création et à l'expansion de la ville de La Rochelle depuis sa fondation (1132) jusqu'à nos jours.

Du IV^e siècle au XI^e siècle, de nombreuses invasions des Saxons et des Normands dévastent le littoral atlantique. Pour repeupler le domaine insulaire, de puissants seigneurs effectuent des donations à des abbayes qui se chargent de mettre en valeur leurs biens. Pendant près de huit siècles, des privilèges seigneuriaux et royaux vont encadrer et faciliter la vie des insulaires. Ainsi, sur le plan commercial, Ré bénéficie d'un statut de 'pays étranger'. En contrepartie, la communauté rétaise doit défendre le territoire. Ré, comme Oléron, deviennent des postes clés d'un système de fortifications qui verrouille l'accès à la mer intérieure des Pertuis. En 1873, la citadelle de Saint-Martin est reconvertie en lieu de détention des prisonniers de La Rochelle, transitant vers les bagnes coloniaux.

Profitant de l'essor du port de La Rochelle, Ré s'intègre dans un important réseau maritime à la fois orienté vers le continent pour l'approvisionnement des biens complémentaires, et les ports de l'Europe du Nord pour l'exportation du vin et du sel. La production et l'exportation du sel et du vin structurent le territoire, l'économie et la société rétaise jusqu'à la fin du XIX^e siècle. Mais la crise de la viticulture et la crise salicole entraînent une émigration massive de la population rétaise: entre 1831 et 1946, l'île perd 60% de sa population, passant de 17,976 à 7,908. La perte du statut de 'pays étranger' et la proximité de La Rochelle contribuent à attirer sur le continent les insulaires en quête d'emplois. Au XX^e siècle, c'est au tour des écluses à poissons, une autre culture florissante datant du Moyen Âge, de connaître un abandon progressif.

Sur le plan social, les Rétais ont développé au fil des siècles une forte solidarité et une organisation communautaire efficace leur permettant de défendre leur territoire face aux assauts de l'océan. Quant à l'habitat, il est l'image de la société: des maisons modestes et serrées, ceinturées de murs reliant les îlots et les agglomérations, à l'abri du vent et du soleil...

La deuxième partie traite des changements profonds qui vont affecter l'île au XX^e siècle. La fin du XIX^e et le début du XX^e siècle constituent une période charnière qui annonce une restructuration complète de l'île et de ses relations avec le continent; le passage d'un

‘Âge d’Or’ au renouveau touristique. L’amélioration des liaisons maritimes, liée à celle des transports routiers et ferroviaires sur le continent contribue à désenclaver progressivement l’île.

À partir des années 1950, le tourisme devient la principale ressource économique de l’île. Les nouveaux développements et les nouvelles pratiques liées au tourisme privilégient le rivage aux dépens de l’intérieur de l’île. L’accélération des mutations spatiales et sociales n’est pas sans créer des tensions entre les insulaires et la nouvelle ‘clientèle’ venue chercher dans l’île un ‘autre monde’.

L’île devient de plus en plus dépendante du continent dans les domaines du transport et de l’évacuation sanitaire, de la santé et de l’éducation, de l’approvisionnement en eau et électricité, et des produits de consommation. Finalement, en 1974, est prise la décision de relier Ré à La Rochelle par un pont. Quatorze ans de controverse s’écouleront avant son ouverture, en 1988, entre les insulaires majoritairement en faveur du pont (65%) et les résidents secondaires qui craignent l’envahissement de leur ‘paradis’. Ainsi l’épisode du pont permettra-t-il de sensibiliser la population à la fragilité du milieu insulaire et d’élaborer une politique de protection et d’aménagement de l’île avant même sa construction.

Après l’ouverture du pont, plusieurs des impacts attendus, dont certains redoutés, se produisent: augmentation importante du trafic automobile; accroissement de la démographie rétaise (43% entre 1954 et 1999) composée surtout de personnes âgées et de jeunes de moins en moins nombreux; fréquentation à la hausse d’une clientèle d’artistes, d’intellectuels et d’hommes politiques qui profitent du TGV reliant Paris à La Rochelle en moins de trois heures; accroissement de la pression foncière et urbaine qui se fait au détriment de l’agriculture; enfin, périurbanisation de La Rochelle qui atteint Ré et apparition sur l’île du phénomène de ‘banlieue dortoir’.

Pour préserver l’équilibre de l’île, L’État joue un important rôle par le biais du Conservatoire du Littoral, organisme chargé d’acquérir des terrains et de gérer, avec ses partenaires, leur mise en valeur environnementale et culturelle. De plus, une ‘éco-taxe’ destinée à financer la protection des espaces naturels, doit prendre le relai du péage en 2011, date de l’amortissement des travaux du pont. Au total, l’ensemble des mesures compensatoires prises avant et après la construction du pont auront permis à Ré de devenir l’une des îles les plus protégées de France et d’éviter des erreurs d’aménagement commises dans d’autres îles (Oléron et Noirmoutier).

La troisième partie analyse la nouvelle image de l’île aujourd’hui. Depuis 1980, le pont a provoqué une accélération phénoménale du coût de la vie et engendré des contraintes nouvelles, d’ordre social, culturel et économique. Dans ce contexte, la limitation de la croissance, la sauvegarde du patrimoine et le maintien de l’identité insulaire sont devenus des priorités. Mais qu’en est-il de la singularité de l’île?

Bien avant le pont, conclut l’auteure, Ré se développait déjà dans le sillage de La Rochelle. Aujourd’hui le couple Ré-La Rochelle repose sur la complémentarité ‘île-ville’, le pont

agissant comme un puissant révélateur de ses différences. La médiatisation de l' 'effet-pont' a augmenté la cote de l'île de Ré, entretenant le mythe de l'insularité à travers ses paysages, sa culture et ses habitants. Ainsi la singularité de l'île repose non seulement sur son riche passé mais aussi sur l'image construite et investie dans ce micro-territoire par différents groupes sociaux. Finalement, la conscience insulaire a été exacerbée par le pont dont le péage reproduit artificiellement la discontinuité avec le continent.

Par le traitement du sujet qui peut s'appliquer à bien des espaces insulaires, par ses réflexions sur l'insularité hier et aujourd'hui, ce beau livre intéressera non seulement les spécialistes des îles, mais aussi ceux qui y travaillent et en rêvent ...

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Barthon, Céline (2005) *L'Île de Ré [The Island of Ré]*, Plomelin, France, Éditions Palantines, 238 pp. ISBN 2-91143444-7.

Céline Barthon offers us a truly magnificent work on the French island of Ré. It is a text driven by scholarly rigour, a keen choice of language, and a finely woven series of arguments that bear testimony to the intellectual calibre of its author. The book is an essay in historical, cultural and social geography which critically examines the nature of the insular world, the construction of islandness, and its associated identity in space and in time. Insightful comparisons are drawn with adjacent islands, like Oléron and Noirmoutier. Various collaborators from different backgrounds enrich this text. The numerous and frequent illustrations (ancient charts, old maps, historic photographs, aerial and satellite images) contribute handsomely to the overall superior quality of this book.

The book contains 13 chapters, organized under 3 sections. The first, and the most important, traces the varied geographical, historical and cultural heritage which has crafted the identity of the island of Ré throughout the centuries.

Ré has been formed from the amalgamation of four islets, and looks very much like a raft that has come adrift from its mainland moorings (p. 16). With its two other insular companions, Oléron and Noirmoutier, Ré enjoys the climate of South-West France which has determined the development of its salt and wine industries. The narrowness of the strait – just 3 km - that separates the island from the bustling city of La Rochelle ensures that the island plays a key strategic role as sentinel from early on in its history. In fact, the history of Ré is inexorably intertwined with that of the foundation of La Rochelle in 1132 AD and its subsequent expansion.

Various invasions by Saxons and Normans ravaged the Western coast of modern-day France between the 4th and the 11th centuries. In order to repopulate the islands off the coast, various powerful lords donated funds to abbeys and churches, and for almost 800

years, manoral and royal privileges helped to assuage some of the sufferings of island life. Moreover, Ré also benefited from being statutorily considered a “foreign country”, in exchange for which the local population was charged with the defence of its territory. Like Oléron, Ré became a key component of a system of fortifications which guarded access to the mainland from the sea. In 1873, the citadel of St Martin on the island was converted into a detention centre for prisoners from La Rochelle, on their way to deportation in the various convict centres situated in colonies overseas.

Ré exploited the expansion of the port of La Rochelle by plugging itself into a maritime trading network that sought basic goods and supplies from the continent while exporting its salt and wine to Northern Europe. The production of both salt and wine dominated the insular economy and society well up to the end of the 19th century. However, a crisis in both these key industries brought about a massive out-migration of the population: between 1831 and 1946, the island lost 60% of its population. The number of inhabitants dropped from 17,976 to just 7,908 in that period. Its loss of ‘foreign country’ status, along with the demise of fish-rearing –an island practice that dated back to the Middle Ages - spelt unemployment for many of the island’s inhabitants; and the proximity of La Rochelle made that city the obvious place to look for work. The island fell victim to a steady abandonment.

On the social front, the citizens of Ré have developed through the years a robust sense of solidarity and a community organization that has enabled them to defend their territory in the face of oceanic invasions. The visual architectural landscape reflects this culture: modest but well protected houses, surrounded by protective walls that struggle against wind and sun, while holding the island together...

The second part of the book delves into the radical transformations that have affected the island during the 20th century. The beginning of the 1900s announced a sea-change in the fortunes of the island; it heralded a “Golden Age” propelled by tourism. The island was progressively discovered, thanks to steady improvements in road and rail transportation infrastructure.

After 1950, tourism became the key economic activity on the island. This new development, and its associated consequences, has privileged the coast of the island as against its interior. However, changes in social and spatial use values do not occur without causing tensions to emerge between the islanders and their new clientele, who have come to seek out the island as if it were another world.

Meanwhile, the island became all the more dependent on the mainland for all sorts of provisions and services, including emergency health, education, water and electricity. Finally, in 1974, the decision was taken to connect Ré to the mainland at La Rochelle by means of a bridge. Fourteen years of heated controversy and debate elapsed before the bridge was built and opened, in 1988. Two-thirds of the islanders were in favour of the fixed link, while those owning secondary residents protested against this development which, they claim, would destroy their ‘paradise’. The bridge debate certainly helped to sensitize the island community to the fragility and specificity of their island environment

and to start devising a strategy for the protection and management of their island, even before the bridge is constructed.

The opening of the bridge had various consequences, though some were less pronounced than expected: a significant increase in automobile traffic; demographic shifts amongst the island population, with growth (43% between 1954 and 1999), consisting mainly of senior citizens, but a decline of young people; an increased visitation by a raft of artists, intellectuals and politicians who make use of the very fast train service which links Paris to La Rochelle in under 3 hours; an encroaching urbanization which marginalized agriculture; and, the increasing transformation of the island as a dormitory suburb of La Rochelle.

The State played a key role in maintaining a sense of balance in this march into modernity, particularly in its role as trustee and manager of environmental and cultural assets. Moreover, an 'eco-tax' is slated to finance the protection of open, natural spaces: this will come on stream in 2011 when the current bridge tolls will be removed, having paid for the bridge's construction. The range of measures taken both before and after the bridge was built has transformed Ré into one of the most highly protected landscapes in France. These measures will also help to avoid some of the management mistakes that were made with respect to both Oléron and Noirmoutier.

The third and final section of the book analyzes the contemporary lure of the island. Since the 1980s, the bridge has contributed to a significant increase in the cost of living and has engendered new contrasts of a social, cultural or economic nature. In this context, limits to population growth, heritage management and the maintenance of an island identity have become priorities. Yet: how and why is the island so special?

The author argues that Ré had been developing in the wake of La Rochelle even before the bridge was conceived. Today, the 'Ré-La Rochelle' corridor nests an interesting 'island-city' complementarity, with the bridge highlighting the differences and contrasts between the two neighbouring locations. The mediating effect of the bridge has led to an appreciation of the value of the island, stressing the mystifying effect of its islandness, its landscapes, its culture and its inhabitants. The island appeal does not reside only in its past but also in the manner in which it continues to be constructed by its various social forces. Finally, the island identity has been exacerbated by the bridge whose toll artificially reproduces the rupture with the continent.

Thanks to its excellent treatment of island spaces, and of the meaning of islandness today and in the past, this superb book would interest island studies scholars, but also those who work on islands or perhaps just dream about them ...

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Baldacchino, Godfrey (2006) *Extreme Tourism: Lessons from the World's Cold Water Islands*. Oxford & Amsterdam, Elsevier. ISBN: 0-08044656-6. xviii+257pp+ indices.

The myths and mystique associated with island destinations are discussed in this publication comparing and contrasting the appeal of warm and cold water island destinations to tourists. Remoteness and isolation may be characteristic and sought after features of all islands regardless of climate but what is it that attracts tourists to cold and sometimes permanently dark islands with limited visitor facilities? Novelty, a sense of bleakness, stark natural beauty, nature stripped bare, abundant wildlife, and adventure are all apparent features highlighted in the 14 case study chapters. An additional attraction is the individuality of each destination – extreme tourism as portrayed in cold water islands has not been homogenized in the same way that beach holidays have become virtually indistinguishable from one another in balmy island locations. Lack of crime and indeed lack of people may be other potent attractions!

Cold water islands described in the case studies are generally sparsely inhabited and there has not been the same imperative to develop tourism as an industry to support local development as there has been, for example, in the Caribbean. Nevertheless there is clearly a desire to diversify income generation whether for the tiny permanent population of the Luleå Archipelago in northern Sweden or the Chatham Islanders of New Zealand at the other end of the world. How to develop and service tourism presents challenges not least in terms of accessing skills and servicing expectations of the relatively wealthy and “senior” visitors who favour cold water island destinations.

The remote cold water islands present opportunities to develop genuinely sustainable tourism, providing much needed models for elsewhere in the world. The potential for sustainability is enhanced by the inevitably small number of visitors and their generally high level of environmental awareness – despite the quotes cited by Royle by visitors to the Falklands, such as “Does the sea go all the way round the islands?” and “Do penguins fly?” Nevertheless the margin for error in ecological sustainability is small. Islands such as Macquarie with its World Heritage Status and Svalbard managed primarily to be “one of the world’s best managed wilderness areas” are ecologically fragile and of immense environmental importance. Many opportunities for research into various aspects of sustainability are highlighted by the case studies presented in this book.

Extreme Tourism is fascinating and thought-provoking. It questions the very nature of tourism and whether this is inevitably a good thing in all locations of the world. Inhabitants of the Chatham Islands are not convinced – visitors are welcome but tourists who look but do not experience are not. Clearly some cold water islands such as Iceland are already popular tourist destinations and others such as Svalbard are attracting ever-increasing numbers with associated management challenges. As a botanist and frequent traveller who has not yet experienced first hand “extreme tourism”, the Solovetsky Islands with “polar location, extreme climate, remoteness and isolation together with its fascinating nature,

divine spirit of the Monastery and secrets of the past” together with the world’s most northerly botanic garden is certainly a new destination that I would now like to experience.

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Hay, Pete (2005) *Silently on the Tide*, Hobart, Tasmania, Australia, Walleah Press. ISBN: 1-87701007-3, 85pp.

The marine botanist in me was drawn to the title of this volume of poetry by Pete Hay of Tasmania. Alas, I found no seaweeds in these poems, but I did find poems that stir the soul with language that resonates with the natural world and with human history. Through his poems, Hay explores his native island of Tasmania and also the “big island” of continental Australia. This is not the picture postcard version seen in tourist brochures, but a darker, ghost ridden land steeped in the bloody history of colonialism and facing modern challenges of development. Through Hay’s writing we glimpse the racist abuse of aboriginal people and the misery of penal servitude. Coming upon a former penitentiary, Hay cannot enjoy the fact that the ruins have taken on the air of a “country squire’s park”; he is compelled to dig deeper. He says “I must touch the sickening of Robinson’s aborigines, vilified, terrorized, urinated on by convicts from the floor above”.

The poet comes through as a passionate historian and environmentalist – one with a fiercely critical eye and a social conscience sharpened by knowing too much of man’s inhumanity towards both man and nature. Hay’s poems speak for those who died too soon and suffered too much, and for defiled landscapes. His pungent language commands the reader’s attention and forces us to face facts we might rather avoid, and to commit them to memory. For Pete Hay the desecration of the natural through modern industrial development is clearly painful. The pain makes him by times bitter, anguished or angry. He laments the modern alienation from nature, and modern society where “we die in a white chamber of words”. He scorns the “open-veined, arty choking cities”, preferring the company of “slimey, bitey things”.

That said, this is not an unremittingly bleak book. There are poems that are intensely sensual and evocative of wilderness – although Hay’s natural world is never simply pretty; it has talons and predatory instincts. Other passages capture local dialect, rendering comical social commentary in the voices of “hard-nosed buggers” and small-town gossips. There are poems for the cricket player and the card shark, an ode to a well loved pet, and passages where his wit is cruelly humorous. Government functionaries catch a good share of his pointed barbs. The “scurriers after policy are busy and urgent settling fates. They nurture their unknowing ...”.

Book Reviews Section

The poet at times inserts himself into the work as a character – one whose entanglement with his native island and its history is problematic. The island is at once too beautiful and too horrible to bear easily. The ancestors – “unresolved things” that Hay senses in the landscape - also intrude, in one case to chide the poet for being so bold as to attempt to convey his story. “I will plague the poet” says the long dead William Paterson. Reader beware! This is a volume well worth reading but the experience is visceral, not for the faint-hearted. And there is a risk that you too could end up haunted.

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