

Book reviews

Godfrey Baldacchino (2019). *The Routledge international handbook of island studies: A world of islands*. London and New York: Routledge. 459pp. ISBN: 9781472483386. Hardback, US\$140.

A couple of decades ago, it was often said by those seeking to carve out a niche for island studies as a field of research within wider academia that islands have always been important, but that academia itself rarely takes them seriously. The island scholar's argument often went something along the lines of: "if you think about it, from Homer to Hemmingway, and from Darwin to Defoe, islands have always been central to literature, science, politics and so many other disciplines besides." But for those who work in academia today, such arguments rarely need to be made with such force, nor do they meet with as much resistance as they once did from others. The reason for this is that, in many of today's wider high-profile debates, it has become abundantly clear that islands are a key focus across the natural sciences, social sciences, humanities and arts. Islands are the loci and foci of many contemporary developments in the environmental sciences, for geopolitical tensions around the world, and leading debates in postcolonial studies. Perhaps most obviously, the island is an emblematic figure for debates about environmental vulnerability, sustainability and resilience, the Anthropocene, alternative pathways of development, migration patterns, and intensifying processes of urbanisation, to name just a few.

Yet, even as the wider world of academia moves to recognise the importance of islands and archipelagos for many of these wider concerns, the rise of island studies itself is in no small part down to the monumental efforts of leaders such as Godfrey Baldacchino. Indeed, for many, Baldacchino has become synonymous with 'island studies' as a salient contributor to the development of the field. He has produced dozens of publications arguing for the importance of island studies as a field of research with its own key themes and attributes; and, perhaps even more importantly, worked tirelessly to bring together those interested in islands from disparate disciplines through such leading organisations as the International Small Islands Studies Association and its 'Islands of the World' conferences; and RETI, the Network of Island Universities.

The 459 pages of the *Routledge international handbook of island studies: A world of islands* is a salient testimony to Baldacchino's enthusiasm and particular approach over the past few decades: i.e. the book is both widely collaborative (there are 21 chapters, plus Baldacchino's extensive Preface) and a signalling of key themes for island studies to engage in such a way that opens up, rather than closes down, debates about islands. The result is an indispensable guide for island studies' students and scholars, and for those who more generally wonder what island studies involves as a field of research. It is an extremely useful addition and sequel to Baldacchino's previous *A world of islands: An island studies reader* published in 2007, and I could not recommend it more.

Thinking through how useful the book will be for my own teaching and research on island studies, it is helpful to first turn to the extensive Preface, written by Baldacchino, and how this serves as an extremely valuable opening to island studies. The Preface outlines such key and recurrent themes as: the openness of island studies as a field of research, the key institutions of island studies, discussions about boundedness, smallness, isolation and

fragmentation, debates about islands as microcosms, and the lure of islands. Pitched in such a way that perfectly captures these recurrent themes and stakes of island scholarship for a both specialised and more general readership, the Preface covers both long-standing concerns, such as the difficulties of defining what an island is, and the more recent “flurry of research output that is exploiting the fresh and powerful perspective of the ‘archipelagic turn’” (p.xxix).

The 21 chapters of the book are divided into two parts. Part I (Foundations of islands and island life) covers: (1) definitions and typologies, (2) locations and classifications, (3) origins and environments (4) evolution, (5) flora and (6) fauna. Part II (The human world of islands) covers (7) history and colonisation, (8) governance, (9) economics and development, (10) tourism, (11) migration, (12) health and wellbeing, (13) literature and the literary gaze, (14) cities and urbanisation, (15) rivers and estuaries, (16) society and community, (17) resilience and sustainability, (18) brands and branding, (19) commoning and alternative development, (20) artificial islands and islophilia, and (21) futures: green and blue. Even as a seasoned island scholar, I learned fascinating new things from every chapter, and no chapter stands out as letting the rest of the book down. Rather, taking them all together, I was left with the overwhelming impression that this book is an indispensable guide for those interested in islands, from diverse backgrounds and all levels of experience. Written clearly, extremely well structured and edited, arguments are strong, but they are not reductive and do not close debate down, but rather work to spark renewed thinking. This is a book that reflects the range and depth of the key themes and the openness of island studies, and the raising of new questions which continue to push island research on into new directions.

This is also a book, then, which encourages us to think about island studies itself as a field of research. So here I would like to end my brief review by reflecting upon the present and future of island studies, picking up something salient which Baldacchino says in the Preface which I find particularly interesting. As I said at the start of this review, in the past many scholars from more traditional academic disciplines did not like the idea of island studies: “for them, the ‘island studies’ foray into what may come across as a materialist geography is a distraction from more significant, post-modern and post-structuralist epistemologies” (p.xxiv). Yet, today I would argue that the situation is very different, and indeed somewhat reversing. One clear reason for why islands are so prominent in many contemporary debates across the social sciences, humanities and arts, is because islands seem to ‘work’ so well for many of today’s dominant frameworks of reasoning associated with critical theory. Indeed, most leading contemporary critical theorists, from Timothy Morton, to Anna Tsing and Amitav Ghosh, very much write about islands in their influential works; and not as an aside. Today too, many, if not most, of the dominant frameworks of critical theory regularly engage islands as exemplars of their reasoning (from resilience, to debates about the Anthropocene and self-sufficient energy, to the rising focus upon Indigenous peoples). Thus, whilst in the past Baldacchino was correct to say that islands were side-lined, today I feel the stakes have become someone reversed as post-modernism and more recent varieties of critical theory increasingly centre upon islands and islanders as illustrative of their concerns. Now, this is absolutely not to say that this is necessarily a good thing (indeed, I spend most of my time these days worrying that yet another appropriation of the figure of the island is presently underway). But whatever the outcomes, my point is simply that island studies really do need to accept now that they are no longer on the periphery of international debate and the international stage. Academia has changed, and islands have shifted from the periphery and

more to the centre of many debates, because thinking about the world has changed in so many quarters. When I attend conferences today on such dominant themes as resilience, or the Anthropocene, or about ‘alternative’ pathways to modernity, islands often figure very prominently indeed.

For those who have recently taken an interest in island studies, and for those of us who have now been around a while, I wholeheartedly recommend Baldacchino’s wonderful new volume.

Jonathan Pugh
Newcastle University, UK
jonathan.pugh@newcastle.ac.uk

Beate M. W. Ratter (2018). *Geography of small islands: Outposts of globalisation*. 224pp. Cham: Springer. ISBN: 978-3-319-63869-0. €123.04

There are at least 86,000 islands worldwide, depending on what and how one counts, ranging from tiny spots off some coasts to huge landmasses like Greenland. Even if we focus on small islands only, however one defines small, the diversity of islands is enormous. At first sight, these islands have few things in common, other than being islands. To what extent, then, is it worth exploring small islands as one category?

The book *Geography of small islands: Outposts of globalisation* by Beate M.W. Ratter sees merit in studying small islands as small islands, just as *Island Studies Journal*. It explores small islands as outposts of globalisation, and thus emphasises first, the role of space and spatiality for island and island studies, and second, the inherent connectivity and place of small islands in a globalised world. At the same time, the book recognises the incredible diversity and divergence of small islands.

The inherent difficulties in defining the object of study, small islands, indicates just how diverse small islands are. The first chapter reflects the etymological origins of the word ‘island’, as well as (supposed) key features of small islands, namely their isolation, remoteness, smallness, insularity and connectivity. But because every island is unique, and so many different islands exist, none of these approaches yield a clear definition of what small islands are, or how to differentiate them from large islands. The remainder of the book therefore sets out to explore and find commonalities and specificities of small islands. It does so by approaching small islands from five different vantage points: physical geography, culture, geopolitics, economic development, and environmental vulnerability.

All these vantage points emphasise the diversity of small islands, as well as their ubiquity: islands are everywhere, in all the world’s oceans and seas, but they are also present in narratives and imaginaries. Islands have played key roles in narratives and art in all times, from Japanese creation myths to early modern art in Europe. And even if small islands are typically neglected and play only marginal roles in economics and geopolitics, they have risen to prominence, from the Caribbean sugar industry to current territorial conflicts in the South China Sea. Not to mention global climate change, where small islands are very present in discourse and politics, not only because of their unique vulnerability to the adverse effects of climate change, but also because of their resilience and political agency.

This emphasis on resilience and agency reflects the book’s overall starting point, as well as its conclusions: “islands are not passive victims but agents of knowledge production and

territorial transformation” (p.x). And islands are not isolated, they are connected and intertwined with other islands, as well as continental landmasses. In a globalised world, islands are “outposts of developments” (p.x), subject to multiple trajectories. Change is the only constant—and islands are often surprisingly successful in adapting to change.

To propagate this more positive view of islands, the author calls for a *gestaltwechsel*—“a change of perspective in the epistemology of islands” (p.208), to which the book certainly contributes. At the same time, the book also acknowledges the inequalities and dominance of non-islands or large islands throughout history. Yet, within this unequal world, small islands have always been able to assert their role and niches, as the multiple examples demonstrate. For example, even if traditional economic development is often hardly possible given the limited resource basis and often geographic distances to markets, small islands have developed niche products and used their islandness to brand and market these products, such as Jamaica Blue Mountain Coffee.

The book also never loses sight of the diversity and nuances of islands and island life. The many examples and case studies from across the world’s oceans and seas illustrate this. We thus learn more about the geological origins of islands off the German North Sea coast, about the curious history of Guano Islands in the Caribbean that could, for a long time, simply be taken possession of upon discovery under US law, or about the conflict over the Falkland Islands. Yet, this breadth is also a weakness of the book: with its extremely broad focus and the ambition to cover all small islands, the book has a very elusive object of study. Small islands are not, they cannot be, clearly defined and circumscribed. A key question remains thus: to what extent can we put in one category subnational small island jurisdictions like the US Virgin Islands; rich non-tropical islands like Iceland; coastal islands like the Swedish skerries; or small island developing states like Tuvalu? To what extent do the many examples in the book say something about the universe of small islands?

If one shares, however, the assumption that small islands can be studied as such—and many of the readers of this journal certainly will—the book is a great starting point for anyone interested in islands, be they complete novices or island scholar veterans. Its range of entry points to understanding small islands make the book, or at least individual chapters, relevant for students and scholars of different disciplines, from geology to history. Examples pervade the book, with some elaborated in more detail in textboxes—a great resource for teachers. Finally, beyond stories and case studies of specific small islands, each chapter also includes an ‘island brain teaser’: a riddle, describing one island and providing its map. For solutions, the reader is referred to the integrated island database hosted by the University of Hamburg—yet another great resource for people interested in (small) islands, and excellent follow-up reading after *Geography of small islands*.

Carola Klöck,
Sciences Po Paris, France
carola.kloeck@sciencespo.fr

Bruce L. Batten & Philip C. Brown (eds.) (2015). *Environment and society in the Japanese islands: From prehistory to the present*. Corvallis: Oregon State University Press. 296pp. ISBN: ISBN 978-0-87071-801-4. Paperback, US\$29.95.

Environment and society in the Japanese Islands is an edited collection that brings together twelve chapters on diverse topics that will be of interest to scholars in the field of island studies. The collection was brought together following a conference with the same theme that was held in Honolulu in 2011. What makes the subject matter of particular interest is its connection with human impact on the environment. The book is structured with four distinct parts: 'Lay of the Land: Geology and Topography'; 'Water: Oceans, Rivers, Lakes'; 'Life: Flora, Fauna, Fertilizer; and 'Climate'. The topics are broad, but with just three essays in each part they serve to offer case-study perspectives on issues pertaining to environment and society from prehistory to the present in an archipelago of nearly 7000 islands and a population of around 127 million people. There are several chapters that focus on cities, some that embrace the nation, and others that extend internationally. Throughout the book there are a good number of very useful illustrations (some in colour), including maps, diagrams, and photographs, and a succinct index is provided.

In their introduction to the collection, the editors outline the subject area, including an overview of Japanese history, a short literature review, and a summary of the scope of the book. Focusing on ecology and its inherent and broad notions of resilience and the adaptive cycle, in this theoretical context what makes the book significant in its contribution to the subject area is its "focus on the processes of historical, socionatural change" (p.13) that necessarily views society and nature as inseparable. As with many edited collections, however, it would be impossible to discuss each chapter comprehensively within the scope of this review, and focus will be given to those chapters that centre on the city in connection with the urban contribution to discussing environment and society in a Japanese island context.

In Chapter 2, Tasunori Kawasumi discusses the settlement patterns and environment of 8th Century Heijō-kyō (an historical capital) in present-day Nara prefecture in the central part of Japan's largest island, Honshū. It is sometimes difficult to perceive the location as an island setting, although such aspects as sea and island environment would have had influence on Heijō-kyō in one way or another. What Kawasumi's chapter does help to show is the development of a (then) capital site in connection with "how humans interacted with their natural environment" (p.43). After all, it is through such settlement that urban sites might develop, or at least help show socionatural change on the local environment.

Chapter 12 by Scott O-Bryan offers a fascinating essay about the climatic dilemmas of the built environment of Tokyo and looks specifically at heat islands and urban adaptation. The notion of urban heat island is used to define "the ways that large cities can produce sufficient additional heat to create sustained temperature 'islands' many degrees warmer than their surrounding rural terrains, a thermal phenomenon capable of altering weather on specifically local yet nevertheless significant scales" (p.231). Here, the concept of 'island' is used metaphorically to refer to an overheated urban setting, but it is being applied to one of the world's largest metropolitan areas, which itself is located on Japan's largest island.

As well as Tokyo, several of Japan's other main urban centres are included for discussion within other chapters. Of special note are Osaka, Kyoto, and Nagasaki (the first two on Honshū and the last on Kyūshū, which is Japan's third largest island). The nature of the

discussion of such urban centres is mostly of peripheral interest to island studies, although much of the data offered might be useful when considering the islands in which these locations are found.

There are a number of islands mentioned throughout the book. In addition to Japan's four largest islands (Honshū, Hokkaidō, Kyūshū, and Shikoku), several other islands are included: Chichijima, Dejima, Hahajima, the Izu islands, the Kurile islands (claimed by Japan), and Okinawa and other Ryūkyū islands. While each of these is discussed primarily in connection with the theme of the book, and sometimes only in passing, there are several points that link to urbanization. For example, Dejima was once a tiny artificial island in Nagasaki and has urban features, although discussed in the book in terms of its Dutch residents taking climate readings. Okinawa (island and archipelago) is discussed in three chapters, with early settlement (Introduction), American influence (Chapter 6), and nature (Chapter 8) being the focus.

Environment and society in the Japanese islands provides an enriching discussion of key points regarding the interconnection between human influence and the environment. It would be of interest to scholars in the field of island studies more broadly in terms of the cases given that offer perspectives that are located on islands and influenced by a part or the entirety of an island's environment. For Japan's very small islands, such connections are clearly put forward in the book, such as the chapters on the Ogasawara islands by Colin Tyner, and the impact of forestry on Taiwan under Japanese rule (by Kuang-Chi Hung). As a whole, the book lives up to its claim of presenting "a complex picture of Japan's environmental history" (p.15), and it will certainly inspire similar and further research on the Japanese archipelago and on other island cultures.

Henry Johnson
University of Otago, New Zealand
henry.johnson@otago.ac.nz

Elizabeth M. DeLoughrey (2019). *Allegories of the Anthropocene*. 280pp. Durham & London: Duke University Press. ISBN: 9781478004714. Paperback, US\$25.95.

Elizabeth DeLoughrey is well known to islands scholars. Her previous work, notably *Routes and roots: Navigating Caribbean and Pacific island literatures* (2007), is seminal for relational and archipelagic thinking. Her latest book, *Allegories of the Anthropocene*, reflects a more contemporary interest in islands in the Anthropocene. Having been involved in the relational and archipelagic turns myself, I believe it is extremely urgent to turn to these new stakes; not least because the island is one of the most emblematic but reductively appropriated figures of the Anthropocene.

DeLoughrey's new book is to be strongly recommended for its highly original tack: focusing upon the rising importance of allegory as a way of making sense of times of rupture and catastrophic environmental change. Throughout, DeLoughrey deftly illustrates how contemporary "environmental discourse is rife with allegorical modes" (p.5). On the one hand, she critiques how islands are allegorised as miniatures of a vulnerable planet, dystopias, utopias, or inhabited by Indigenous peoples who need to be saved. On the other, she is more

positive about opening up spaces for different allegories of the Anthropocene emerging from island contexts themselves; particularly from island literature, activism, poetry and art.

Before turning to why allegory itself becomes so important, it is useful to highlight that DeLoughrey's focus upon Pacific and Caribbean islands in the Anthropocene supports the now widespread argument that even as some from the Global North have recently begun to question modernity—its hubris and problematic frameworks of reasoning (mind/body, subject/object, human/nature divides)—these problems have been self-evident for much of the rest of the world for centuries. Of course, the Anthropocene and associated forces such as global warming, nuclear fallout and ocean pollution, bring new concerns and scales of complexity, but in the work of prominent authors like Katherine Yusoff, Anna Tsing, and in DeLoughrey's new book, the ruptures brought about by modernity, empire and associated ecological crisis have been occurring for a very long time. Catastrophic crisis is not new in many parts of the world.

Following Benjamin in particular, as noted DeLoughrey's innovative interjection into these debates is that allegory emerges at times of profound rupture and disjuncture. Allegory is a way of grappling with what is going on; of allegorising part (e.g. island) into the whole (Anthropocene). Thus, after the introduction, Chapter 1: 'Gendering Earth: Excavating plantation soil' reads Erna Brodber's *The Rainmaker's Mistake* as an allegory of agriculture where in plantation histories roots, soil and rot are visible ruins of the colonial rift between humans and the earth. Chapter 2: 'Planetary: Militarized radiations' explores how the allegories of Indigenous writers of Aotearoa New Zealand (Hone Tuwhare, James George) and Tahiti (Chantal Spitz) configure the relationship between solar ecologies and the apocalyptic forces of radiation permeating atmosphere and body. Chapter 3: 'Accelerations: Globalization and states of waste' engages the work of Dominican Tony Capellán, whose art effectively highlights the Caribbean's ongoing susceptibility to the waste products of imperialism. Chapter 4: 'Ocean futures: Interspecies being' turns the second half of the book to anticipatory futures, bringing in what DeLoughrey calls 'critical ocean studies' by productively aligning feminist and Indigenous studies with the work of Jane Bennett, Haraway and other leading critical thinkers. This chapter explores allegories which foreground the materiality of the ocean, permeability of humans and nonhumans when compared to modern frameworks of reasoning. Chapter 5: 'Island as world'—my favourite chapter—exposes the fantastical allegories which reductively appropriate and colonise the figure of the isolated island in the Anthropocene.

Yet it is the focus upon allegory itself which most captivated me. As noted, I feel it is extremely important for island scholarship to stand back from debate and grapple with how and why island relationalities are being framed as they are in the Anthropocene. Here, DeLoughrey's focus upon allegory seems to hit onto something important. Despite her clear affinities for certain allegories (e.g. Indigenous writers and artists over Western film-makers), DeLoughrey is explicitly neutral about whether allegory is good or bad itself. I think this is something that could be explored further as I like neutrality as a pathway into understanding how and why certain frameworks of reasoning—such as allegory—have come to prominence in debates about the Anthropocene.

DeLoughrey's diagnosis is that allegory "appears in moments of acute historical crisis" (p.5). Allegory tries to make sense of the disjuncture between experience and knowledge. What could be more relevant as a framework of reasoning in the Anthropocene? The

Anthropocene is frequently characterised by a profound sense of disorientation between scale (deep time, anticipatory and speculative futures), local culture and immediate experience. Thus, on the one hand, we are told by scientists about vastly transforming planetary conditions (e.g. carbon takes 100,000 years to dissolve in the oceans, the human impact on the planet will probably outlive the human species itself). On the other, because relationality is perceived to have become too rich, too intense and complex to grapple with, there is an associated disjuncture between scale, knowledge and contingent experience. DeLoughrey hits the nail on the head: “culture, climate, experience, knowledge, and the Anthropocene are all placed in disjunctive relation” (p.4). The important point then is that allegory steps in—good, bad, otherwise—as a way of making sense of all this disorientation and disjuncture.

Thus, I would frame the analytical stakes differently from, but in a complementary way to, DeLoughrey. As I see it allegory is a *reflection* of how the Anthropocene and transforming planetary conditions ingress in thinking. Allegory rises to prominence and becomes an important lure for thinking precisely because of that disorienting disjuncture between contingent experience and knowledge. Allegory is a way of making sense of how parts (islands) fit into the whole (Anthropocene). Telling us about the allegories emerging from different island contexts is therefore not only about exploring how different island cultures experience the Anthropocene. More fundamentally perhaps, allegory itself rises to prominence as a salient framework of reasoning precisely because of the ongoing sense of disjuncture between parts and whole. Foregrounding the rise of allegory thus highlights one of the major ways in which islanders, and many others today besides, are making sense of the *limitations* of thought and action in the Anthropocene. It is the profound sense of *disjuncture* which gives rise to allegory; and, in different ways, many of the other prominent frameworks of reasoning which characterise debate about Anthropocene as well (such as speculative ontologies, correlating, attuning and becoming resilient within the immense complexities of island relations in the Anthropocene). As DeLoughrey says, allegory is neither good nor bad in itself. I agree, what we need are analyses which explore why such frameworks of reasoning, which reflect the limitations of thought and action, rise to such prominence in debates about the Anthropocene. I highly recommend this wonderful book.

Jonathan Pugh
Newcastle University, UK
jonathan.pugh@newcastle.ac.uk

Matthew J. James (2017). *Collecting evolution: The Galapagos expedition that vindicated Darwin*. 284pp. New York: Oxford University Press. ISBN 978-0-19-935459-7, US\$34.95.

In 1905, the schooner *Academy* sailed to the Galápagos islands to collect biological specimens for the California Academy of Sciences. The adventures and misadventures that took place during the “year and a day” in the archipelago form the narrative basis for *Collecting evolution*, Matthew J. James’s account of the expedition and analysis of its place within the history of conservation science (p.10). James refers to the Galápagos as “no mere islands,” in reference to their role—disproportionate to their size, population, beauty, or any other geographic quality—in the development of scientific fields from botany to zoology (p.8). While this

reviewer certainly bristles at the idea of any archipelago being made up of “mere islands,” as would most readers of *Island Studies Journal*, we can find common ground in the author’s assertion of the Galápagos as characters—not just setting—in this remarkable story of exploration.

James’s narrative follows the voyage chronologically, beginning with the establishment of the California Academy of Sciences in 1853. He traces the development of the institution, its need to acquire specimens—both for display and for research—and its subsequent funding of the Academy’s 1905–1906 expedition. The methods used by the collectors while in the Galápagos will be jarring to most modern readers, more reminiscent of trophy-hunting than what we think of as the work of field biologists. James repeatedly reminds his readers that these were different times and that the goal of collecting was indeed conservation. Further, he sympathizes with the view, dominant at the time, that extinction was inevitable and that to collect specimens from endangered species—even when doing so demonstrably contributed to the hastening of that extinction—was the scientifically respectful thing to do. What would be worse, a “damnable shame” in James’s words, is if a species were to reach extinction without having been thoroughly documented and described scientifically first (p.51). Such reasoning excused the killing of even the “last survivors” of an isolated population, as the crew of the Academy did when they took all eighty-six tortoises they found on Duncan (Pinzón) island, where they had previously been thought to have been exterminated (p.59).

In this as is in many other sections, James brings his readers not only to a different place but to a different time in the history of science. Men—only men—were sent out by their home institutions on long missions in the name of science that took them away from home without reliable communication. A stark reminder of this separation took place near the midpoint of the Academy’s expedition, when the 1906 San Francisco earthquake and subsequent fire all but destroyed the California Academy of Sciences. The collectors learned of the disaster two weeks after it occurred, through newspapers carried to the Galápagos from mainland Ecuador. Their thoughts were first with their families. In today’s world of instant connectivity, even while in remote field locations if satellite phones are available, modern scientists can forget how much of a commitment fieldwork once was. The Academy’s crewmembers spent nearly three months agonizing over the fate of their loved ones, only to learn, finally, that all were spared. Their mission, however, had changed dramatically. Rather than working only to augment the Academy’s collection, the goal of the expedition would now be to replace it entirely. Back in San Francisco on the night of the earthquake, the botanist Alice Eastwood led the heroic efforts to save as many specimens as could be carried from the shaken and burning Academy building. Much was still lost. The earthquake had elevated the Galápagos collection—then still in progress—to be the “best hope for the future of the Academy” (p.165). A letter from the Academy’s director shortly after the earthquake emphasized to the expedition’s leader, Rollo Beck, that “every specimen counts” (p.167). Beck in turn related to his crew that, “we are the Academy now” (p.167).

With a renewed sense of importance, the crewmembers of the Academy set out to ensure that their efforts were worthy of their calling. Their work—beset as it was by weather, interpersonal strife, international geopolitics, and the limits of early twentieth-century technology—was a success. On Thanksgiving Day, 1906, the schooner passed through the

then-bridgeless Golden Gate and into San Francisco Bay. After a delayed and difficult landing, they—and just as importantly, their cargo—were home.

James's telling of this story is engaging, entertaining, and educational. The narrative is interwoven with welcome digressions on the subjects of conservation, evolution, geography, and geology. Period photographs, mainly from the Academy's archives, are remarkable and well-chosen. Comparisons are made between the Galápagos of the early twentieth century and the Galápagos of today. What once was a "remote, distended [...] archipelago" is now a dream destination for the global ecotourist (p.59).

James indicates that he has visited the Galápagos, apparently multiple times, but resists offering his own detailed impressions. This is regrettable. Readers, the majority of whom will probably never visit the Galápagos, would have appreciated more first-hand accounts of the modern setting. Academic literature is evolving beyond the antiquated (and, according to the Chicago Manual of Style, "superstitious") prohibition on first-person adjectives. This is to be celebrated. Any island scholar who spends time in the field is aware of the complex, multisensory, resistant-to-reduction nature of islands. For many of us, this is why we do fieldwork. Our stories, told unashamedly in the first-person, serve to enliven future island scholars, ecotourists, and armchair enthusiasts.

Perhaps, on the other hand, this is by design. Without James's reconnaissance, *Collecting evolution* leaves its readers wanting to experience the Galápagos for themselves. What do those volcanoes look like today? Are there still tortoises plodding along in the bush? Are the birds still unafraid of humans? How have the throngs of tourists—and the infrastructure they demand—changed the archipelago? What has been the effect of today's conservation policies? Are the species endangered through competition with invasives, habitat degradation, hunting, and—yes—scientific collecting making comebacks? Reading *Collecting Evolution* provides motivation to go and see.

Russell Fielding
University of the South, USA
russell.fielding@sewanee.edu

Waldo Garrido, Dan Bendrups, & Philip Hayward (2019). *Música De Chiloé: Folklore, syncretism, and cultural development in a Chilean aquapelago*. 144pp. London: Rowman & Littlefield. ISBN: 9781498528856, hardcover US\$85.

Island scholars seem drawn to the distinctive culture, history and geography of the islands of Chiloé (southern Chile). These islands are raised in discussions at island studies conferences, and in the pages of *ISJ*, at least in part because they are seen to illustrate particularly well island scholars' interests in the relational entanglements of island life (human, non-human and more-than-human island relationalities). *Música De Chiloé: Folklore, syncretism, and cultural development in a Chilean aquapelago* is a salient and indispensable example of this. On the one hand, it foregrounds how "like many insular communities, the people of Chiloé have their own ways of being and of seeing and understanding the world" (p.1). On the other, the authors draw out extremely well how island distinctiveness is a product of the relational assemblages drawing together oceanic forces, human politics, culture and society, the affective forces of

music, and more-than-human relations such as the aquatic divide between island and mainland.

Most notably, *Música De Chiloé* makes an empirically rich and detailed contribution to this broader relational turn in island scholarship by focusing upon “the traditional music and dance cultures of Chiloé, their relation to and position within regional folklore, and the manner in which they have been modified and extended by contemporary artists engaging with these traditions” (p.2). The book begins by saying “while aspects of Chilote folk music and its associated dance forms are known throughout Chile and occupy a prominent place in national folklore repertoires, Chilote music has received surprisingly little scholarly attention internationally” (p.2). The authors’ response is to develop a distinctively island studies approach—to centre upon the importance of islands studies—as a productive way of contributing to understandings of island music, dance and folklore. In doing so, the book deftly draws out relations between island life, modernity, tradition, tourism, social activism and music. This provides a fascinating interpretation of island life which will appeal to many disciplines; including, but not confined to, music studies, island studies, geography and cultural studies in particular.

Familiar to island scholars, the ostensible guiding framework for the book is the ‘aquapelago’; well known for offering “a lens or perspective point through which island societies and their relationship with marine environments may be considered” (p.5). This framing mechanism or perspective, the explanatory focus of the introductory chapter of the book, has been widely discussed by island scholars because it goes beyond how humans constitute their environments, instead incorporating interactions with what Jane Bennett calls ‘vibrant matter’; that is, the materialities and affects of more-than-human relations, such as oceans, weather, currents, music, and material infrastructures, which directly and indirectly shape island life.

The bulk of the book comprises four key chapters. Chapter 1 provides an overview of the ‘History and Culture’ of Chiloé. Chapter 2 ‘Folklore, Tourism, and Music’ gives an overview of folklore, customs, beliefs and cultural practices, and positions these in relation to contemporary music and performance. Chapter 3 ‘Contemporary Music, Cultural Identity and Social Justice’ explores legacies of musical fusion and protest song, economic development, the role of the highly influential salmon industry, and associated environments as engaged by Chilotean songwriters. Chapter 4 ‘Creative Engagements with Chilote Culture: Viaje a Chiloé and The Moviolas’ is particularly innovative for its engagement with the authors’ own work with Chilote music, the reflections and practices necessary to produce a recording that might be commercially viable and accessible to international audiences. This was a really interesting chapter in particular.

Indeed, throughout the book is full of rich empirical and ethnographic insight and perspective. It will appeal well to anyone interested in the specific islands under consideration, and for those interested in how humans, culture, politics, social, material and aesthetic relations more generally come together to shape island life and experience. Perhaps this is just my own preferences coming out, but I would have liked to have seen more regular and explicit, rather than at times rather implicit, reference to the concept of the aquapelago itself. Whilst no doubt much in the book does engage the key general concerns of the aquapelago perspective, I would have liked more direct discussion of how that concept was employed, could be drilled down into, and developed in detail further from the research for others to

Book reviews

learn from as well. The conclusion does this in particular, but at just over two pages, this island theorist was left wanting more. As I say, this is surely my particular sensibilities coming out; wanting the use and development of an important concept spelled out more at more length. That said, *Música De Chiloé* is a highly original, useful and fascinating text. I highly recommend it.

Jonathan Pugh

Newcastle University, UK

jonathan.pugh@newcastle.ac.uk