about human possibilities” (Robbins, 258).

An endorsement on the book’s back cover says: “Anyone involved in the Pacific will be interested in this volume.” I would not recommend it, however, to anyone unfamiliar with the cargo cult literature. It is written by scholars, for other scholars. While a number of contributors write clear, straightforward, even eloquent prose, there is also the usual quota of awkward academic styles and off-putting scholarly conceits. A fine example of the latter is Hermann’s twenty-four-line discourse on a practice borrowed from Jacques Derrida called writing “under erasure” (sous rature) (243). In writing “under erasure,” a term that is deemed “inaccurate” or “inadequate,” but which is hard to avoid, is written, and then crossed out. In her figure 3.1, Hermann provides a picture of what this looks like applied to cargo cult. But, since the printed page is not congenial to actually doing this consistently, Hermann asks the reader to imagine the term cargo cult as “under erasure” whenever encountered. As a scholar, I found this unnecessary. As a reader, I found it painful and a poor example for anthropologists who care about conversing with a wider world.

Nevertheless, scholars thinking about cargo cults should be familiar with this volume, and they will read it with interest, as I did. And, whatever their leanings, they all will find opportunities to scribble both approbation and expletives in the margins.

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This edited volume provides a useful comparative discussion of landscapes, combining ethnographic and historical narratives with aesthetic and biographical accounts. Theoretically, contributors favor process over textual analysis, viewing landscapes as sites of contested meanings and negotiations. The volume’s strength is in its combinations of pertinent historical analysis with nuanced ethnography. A fairly broad array of regions is represented, including Australia (Lane, Strang); Ireland (McLean, Smith); Jamaica (Carrier); Madagascar (Harper); Papua New Guinea (O’Hanlon and Frankland, Stewart and Strathern); Scotland (Gray, Strathern and Stewart); and the Solomon Islands (Guo). Geography also provides two unexamined themes. First, with the possible exception of Australia, the volume is an excellent foray into what one might call Island studies. Second, and more importantly, they are all (with the exception of Madagascar) former British colonies. While this history figures prominently in only a few of the articles (Gray, McLean, O’Hanlon and Frankland, and Smith), it is a theme that could productively be read into the volume as a whole, making it quite suitable
for postcolonial studies and coursework that focuses on the British empire.

The articles are presented in an order that favors this geography over theoretical relatedness. Reading across this regional presentation provides insight into the real value of the volume. Personal histories and interpretations of those histories form one nexus. The aesthetic imagination of individuals is examined through Tim Douglas’s poetry of the Scottish Borderlands and Wahgi funerary songs. Both celebrate the past exploits of individuals and the creative ability of the living as they engage in a dialogue about the meaning of routes and borders stretched across the landscape. Personal stories are also prominent in James Carrier’s account of two environmentalists as they engage a neoliberal political economy in Jamaican conservation efforts. Similarly, Veronica Strang’s comparison of a settler and an Aboriginal hero highlights the role of historical individuals in the creation of meaning and identity.

For these historical figures, memorial spaces are also organized, in museums and gravesites, giving physical presence to their respective community’s imagination. Through these contributions, one gains a sense of the work individuals do in making space.

Community and nation form another point of comparison. The chapters on Scottish borderlands, Madagascar’s forests, Papua New Guinean routes, Irish bogs, and Jamaican seascapes each highlight the role of such spaces in forming national or community identities. For example, Stuart McLean’s study of the bog traces the intersection of such places with community activities as they move from a source of fuel to sites of touristic imagination. These spaces are not without conflict. In Madagascar, conservationist assumptions about a unified ethnicity conflicts with the community’s emphasis on ancestry that challenges ethnic assumptions. Likewise, competing ideas about land use by farmers and Australian Aborigines, coupled with their different positions in a changing political economy, are insightfully linked to shaping national policy toward these resources. A similar tension is found in the excellent chapter on British mapping of Ireland, where colonial efforts to redefine the Irish landscape failed to completely erase local character. In all of these cases, the authors do an excellent job of highlighting the dialogic quality of landscapes. These case studies can be usefully read against the built islands of the Langalanga (Solomon Islands). The Langalanga seem to read their own past through a combination of memory and the gaze of colonial officers and ecotourists.

A final theoretical point that can be productively read through these contributions deals with development and resource management. As landscapes are connected to identity and place-making practices, these case studies highlight how transformations of resource management are never straightforward, and always engender some form of conflict or negotiation or both. This theme is apparent in most of the cases, and highlights some of the problems with the assumptions of neoliberalism in the form of either conservation or development efforts.

The introduction and conclusion
by Pamela J Stewart and Andrew Strathern nicely frame the discussion of landscapes with additional ethno-graphic material and a useful theoretical overview, allowing them to stand alone as pedagogically useful chapters. One minor concern is the stated focus on landscapes, history, and memory. While landscapes certainly provoke discussion of history and memory, the latter is not uniformly sustained throughout the volume. Memory is implied by the idea of landscapes, as relating humanity to pasts, provoking and cajoling histories into the present. It is, therefore, implicit in each of the case studies. However, the work of memory is rarely problematized. Half of the articles do discuss the role of memory in creating place (Guo, Harper, O’Hanlon and Frankland, Smith, and Strang), though even here the meaning of memory is often assumed. At times, history and memory seem like glosses for one another, and not distinct analytical tools. In the introduction to the volume as well, landscape is the overwhelming focus of the theoretical overview, while the work of memory is given a much shorter discussion. The introduction and contributions to this volume are not any less significant because of the fact that the volume does not really live up to the billing of landscape, memory, and history.

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Indo-Fijians of the second girmit (labor migration from India) diaspora, now twice-migrants, have ensured that the histories, cultures, and futures of Indians in Fiji are well known, and Brij V Lal, the editor and contributor of a prologue and five chapters to Bittersweet, has been most responsible for the considerable depth of research and publication on the Indo-Fijian experience. Bittersweet adds an important body of literature to our understanding of the individual and collective memories of Fiji’s Indo-Fijian population. Although many of Bittersweet’s authors live outside Fiji, reminiscences of mostly rural life in Fiji in the mid and late twentieth century form the central link among all the essays.

Surprisingly, as many authors note, a consistent feature of these stories is