Catriona MacLeod & Sarah Wood (eds.), *Locating Guyane*. Liverpool: Liverpool University Press, 2018. viii + 238 pp. (Cloth £80.00)

Among Europeans at the Centre Spatial Guyanais in the early 1990s, it was a standing joke that few of their relatives could locate them on a map. Since the most common guess placed Kourou in Africa, one punch line suggested that for convenience's sake the whole place should simply change continents. By contrast, the contributors to this volume confront French Guiana's geographic indeterminacy head on, examining how and why such a venerable part of the French Empire could successively remain at the margins of many worlds. As the editors explain in their introduction, the collective goal was to "explore possible conceptual locations" of an often-misunderstood place (p. 3). To this end they bring together a range of studies that address Guyane's location relative to texts, ideologies, and identities within global flows. They also perform the invaluable service of surveying the modest and scattered scholarship about the region, particularly rare in English.

The book's eleven substantive chapters cover a variety of topics, largely focused on history and literature. Their range and depth vary considerably, and the volume embodies its overall conceptual project of reminding us that location is ultimately a relational matter, involving questions of frame, scale, and angle of approach. Thus readers encounter a series of perspectives on what and where Guyane might be, from early jousting between European empires, on through the lives and afterlives of prominent individuals, to contemporary issues of language and culture. Some chapters provide essential outlines of social landscape and historical trajectory, such as the opening sketch offered by Richard Price that helpfully situates an otherwise "contradictory space, at once enigmatic, opaque, colonial, ever-changing and forever challenging" (p. 30). Others zoom in on specific conjunctures, such as the chapter by Jonna Yarrington that tracks the effects of economic shifts from cane to beet sugar relative to Guyane's reiterative marginalization. The ultimate effect may resemble a kaleidoscope as much as a stable mosaic, but that only befits the theme of continuing variation.

After the opening by Price, Kari Evanson's chapter presents an insightful context for Albert Londres's *Au bagne*, resituating his well-known account relative to that of other "Grand Reporters" who visited the penal colony. Kathleen Gyssels follows with a reappraisal of Léon-Gontran Damas as a writer, stressing his openness to a queer sense of otherness, particularly befitting a queer place. Silvia Espelt-Bombin details the significance of Amerindian actors and alliances in the seventeenth-century division of space between Cayenne and the Amazon. Following Yarrington's discussion of sugar, Edenz Maurice exam-

ines the complex politics behind extending the French educational system to Aluku Maroons living in the interior of Guyane. Sarah Wood then carefully traces the equally complex commemorative maneuvering around Félix Éboué, which culminated first in a statue in downtown Cayenne and eventually the renaming of the airport (formerly named after Rochambeau). For their part Antonia Cristinoi and François Nemo look at the intricacies of multilingualism and shifting identity among the Palikur people living between Guyane and Brazil. Sally Price continues her long and rich analysis of Maroon art, underscoring how it now circulates through a world-wide market of commercialized exchange and inventive discourses about symbolism. Catriona MacLeod traces varying gender performances in the Guyanais Carnival tradition, increasingly transformed from inversions of the status quo into a festival of difference. And finally, Bill Marshall suggests that queer theory can serve to highlight not just specific groups within different political configurations of Guyanais society, but also normative sexual boundaries now ripe for disruption.

The composite pieces of this book present many possible locations for French Guiana, as well as the different people who inhabit it. Although some elements will be familiar to those with a passing knowledge of the region, I learned many telling details from reading it, such as why Éboué's statue in the Place de Palmistes boasts a Greek inscription on its plinth (something I failed to register, despite passing it many times). Having followed the story of Guyane's incredibly long and tortured construction of a coastal road, I also appreciated the editors' decision to feature the elusive bridge to Brazil in their conclusion, along with the colonial pasts and possible futures it represents. Guyane may remain a resolutely contradictory and enigmatic space, but we now have a compelling new guidebook to aid in its conceptual navigation.

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