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This volume is the result of a one-day conference held in 2000 to honour Jim Specht upon his retirement from the Australian Museum. Taçon *et al.*’s introductory appreciation makes it clear why Jim deserved such an honour. They outline the archaeological contribution for which Specht is best known, and include a long section headed “Jim—The Museum Man”, that details his work with the South Pacific Cultures Fund and the repatriation of cultural materials. The 19 papers by 26 authors in the volume cover this range of Specht’s interests. Three are specifically museum and collections related papers. Knowles and Gosden locate the 19th and 20th century history of collecting ethnographic materials in southwest New Britain (an area that was a major focus of Specht’s research) within the changing metropolitan attitudes of the period. This paper is very much in the *Entangled Objects* tradition but offers little in the way of detailed analysis. More interesting are the two papers by Bolton and Bonshek, dealing with the repatriation of cultural material from the Australian Museum. Bolton describes how a woven pandanus textile from Vanuatu was returned to the Vanuatu Cultural Centre, the relationships that were developed and that fostered the exchange, and the results of the exchange, including the way in which this has reinforced the process of reviving fine weaving on Maewo. Bonshek’s paper also emphasises the nature of the relationships surrounding the return of items held by museums, in this case Raymond Firth’s collection of Tikopian materials. The repatriation did not go ahead, she suggests, because the relationships under which it was proposed were based on political considerations rather than cultural ones.

The other paper dealing with these sorts of interests, though less directly, is Smith’s examination of monuments and their potential for World Heritage listing. In the context of her recent reinterpretation of West Polynesian prehistory, she proposes that the abandonment of ceramics, the construction of monuments and the colonisation of East Polynesia are all part of a single cultural process over a wide area of Island Melanesia and West Polynesia—thus they are “serial sites” under World Heritage protocols. (Some readers may be affronted to find, in Figure 1, that East Polynesia does not include New Zealand. There are rather too many editorial errors of this kind throughout the volume.) If Smith proposes continuous cultural contact over a wide region, the next two papers discuss alternative scenarios. Spriggs, in a brief overview,
suggests that from quite early in the post-Lapita sequence populations became more and more isolated, as shown by the increasing variation in ceramic form and decoration. Summerhayes combines the evidence of ceramics and obsidian distribution to demonstrate the complexity of processes of interaction and isolation, with obsidian sourced to the Admiralties and the Willaumez Peninsula having increasingly separate distributions through time, even when ceramic form and decoration remain remarkably consistent over the same area. As Spriggs notes, inter-island connections may well “be one of the next big debates in western Pacific archaeology” (p.139), and all three of these papers are explicitly programmatic, a strength of the volume in general.

If there is a general weakness, it is one common to many conference proceedings, and that is the time lag between the conference and its publication. Several papers have been superseded by more complete reports or finished research in the four-year wait. Summerhayes’ paper, mentioned above, is one. Another is Denham’s examination of the early phases at Kuk, so important as the first evidence of agriculture in the Pacific, which was at the time of the conference a work in progress. It has since been more completely published, particularly in *Archaeology in Oceania* 38 (3), and some of the conclusions presented here were subsequently modified. Even so, this paper remains a valuable discussion, particularly its theoretical examination of what agriculture is and what the evidence of it might be. Even by the parsimonious interpretation adopted here, Kuk I represents a significant alteration of the natural environment.

Another paper that has since been published as a short monograph is Sand’s review of the archaeology of Walpole, and with the subsequent publication being in French, this paper is an invaluable introduction for Anglophones. This small, isolated and bleak island is the southernmost limit of Island Melanesia, and one of the few Melanesian “mystery” islands, places inhabited in prehistory but abandoned at initial European discovery. Walpole is unique in that it was occupied and abandoned at least twice, with each episode resulting in a distinctly different archaeological signature, though that signature has been heavily disturbed by 20th century phosphate mining. Sand prefers “extreme” to “mystery”, and as the mystery vanishes under the light of scientific enquiry that might prove to be the more appropriate term.

Agriculture is an important theme that crops up in a number of papers, including of course Denham’s paper already mentioned. Swadling, in a very brief paper, examines the distribution of mortars and pestles, and finds that it coincides closely with the traditional area in which taro is grown. Mortars and pestles, then, may be signatures of taro agriculture in New Britain—if so, this productive practice has been in use for perhaps 7000 years. However, Lentfer and Green would claim that such circumstantial evidence would not satisfy the “empiricists among us”. They examined sediments from the Reber-Rakival site on Watom (the scene of Jim Specht’s early triumphs) for banana phytoliths, and found abundant evidence of *Eumusa*. Together with evidence of vegetation clearance and the probable natural distributions of banana species, they are able to show convincingly, if not strictly empirically, that the prehistoric inhabitants of Watom were agriculturalists. Further microfossil research will be required to give us a fuller picture of the subsistence system, but this is a fine start and points the way forward for the tropical Pacific in general.
Sheppard, Walter and Aswani provide a thoughtful analysis of the oral traditions of Roviana in the Solomon Islands. Traditional origin stories of the Roviana chiefdom tell how the people came to the coast from the bush. This is backed up by the archaeology, with the oldest dates obtained from shrines coming from the inland site of Bao. In the Roviana case at least, oral tradition can be a supplement to archaeology, and the sum is greater than the whole of its parts. Long out of fashion in archaeology, oral tradition is once again proving its worth.

The Western Pacific Pleistocene is both the earliest and least known period of human occupation. Lapita is far more archaeologically visible and has received the lion’s share of attention. This imbalance is slowly being redressed and Pavlides’ analysis of the lithic assemblage from Yombon in the interior of New Britain is an important contribution. The proposition that specialised mobile hunter-gatherers settled the interior is intriguing, and the possibility that the tropical rainforest was regularly exploited prior to the introduction of agriculture is of international significance.

The papers in this volume build on work that Jim Specht undertook, and in many cases initiated, during the last 30 plus years. At the same time, they are invariably topical and demonstrate that the Western Pacific is taking the lead in Pacific archaeology. Specht is a worthy recipient of his colleagues’ choice to honour him with this volume.


LEE WALLACE
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Just when you thought it was safe to go back in the water, another shark appears in the shoals of Pacific anthropology. In *Pacific Romanticism: Tahiti and the European Imagination*, Alexander Bolyanatz revisits the Tahitian landfalls of Samuel Wallis (1767) and Louis-Antoine de Bougainville (1768) to argue against romanticised notions of Polynesian sexual hospitality. As anodyne as this project seems, the reader should not be fooled: this book restages the Sahlins-Obeysekere debate on the ground of Tahitian encounter. In Sahlins’ place, we have a paper-thin version of Greg Dening, apologist for cultural difference and the Polynesian perception of the alien visitor’s supernatural status; in Obeysekere’s, the pull-no-punches Bolyanatz, the Melanesian specialist stepping sideways to advance the cause of human universalism. Presaging the future of “early-twenty-first-century anthropology as moving in a direction that recaptures an emphasis in human universals” (p.115), *Pacific Romanticism* is as much symptom as it is diagnosis, turning away from relativist accounts of culture and the complex versions of history they articulate. Bolyanatz’s is the black and white world of rational determinism and cultural imperialism, a point to which I will return in my final estimation of his book.
Dealing first with published accounts of Bougainville’s voyage, Bolyanatz speculates on the motivation behind the unrestrained sexual liaisons reported between Tahitian women and French sailors during the eight days La Boudeuse and L’Étoile were anchored at Taipahia Bay on the west coast of Tahiti Nui, one of the Windward Group of the Society Islands. Deploying a version of pre-contact Tahiti derived from the work of Douglas Oliver, Bolyanatz takes on naturalist and surgeon Philibert de Commerçon’s rhapsodic version of Tahiti to demonstrate that the French idealisation of the “friendly” (p.24) reception they received and its apotheosis in the gift of female sexuality was fundamentally a misperception. Rather, the actions of the indigenes towards the interlopers were primarily a “defensive stratagem” (p.7) based on their experience of Wallis’s military aggression and technological superiority eight months earlier at Matavai Bay. Surrounded by canoes in which “women are disrobed and put on view by men and older women, quite obviously with the intention of communicating the readiness of these young women to engage in sex with the French” (p.33), Bougainville and his compatriots understood this as a gesture of hospitality instead of the resumption of a sex-for-iron trade, the terms of which had been clumsily negotiated through the mutual misunderstanding and violence precipitated by Wallis’s three-month stay. Unaware of these recent events, the French saw sexual freedom in what Bolyanatz presents as a “desperate attempt on the part of the Tahitians to avoid cannon fusillades on the one hand and to acquire iron on the other” (p.62). This mistaken interpretation of sexuality created the myth of Tahiti, and in an intellectual tradition that runs from Denis Diderot through Johann Herder to Franz Boas installed moral relativism and difference at the heart of cross-cultural encounter. Bolyanatz argues that this romanticist ideology continues to manifest in the present-day anthropology of Sahlins and Dening who, suspicious of common sense interpretation, over-value cultural variation at the expense of scientific rigour.

While it is tempting to see representations of the Pacific at the centre of Enlightenment thought, Bolyanatz’s freewheeling argument lacks persuasion. Though his reconstruction of Wallis’s visit is clear-witted and reasonable with its focus on British weaponry and the military defeat of Tahitians on 24 June 1767, I am not sure it marks a significant advance over Bill Pearson’s 1969 essay “European Intimidation and the Myth of Tahiti”, which also gives the lie to a romanticist tradition founded in the sexual difference of Polynesian women. “In terms of their behaviour,” Bolyanatz writes, the British must have seemed to the Tahitians “more and more like just another competitor in the Society Islands politico-military system. To be sure, the Europeans were quite beyond the pale in terms of their weaponry, but their use of that weaponry was quite understandable and rational” (p.82). After their defeat, the Tahitians regrouped behind a “capitulated cordiality” (p.86) that included the sexual exchange of women for economic advantage in an unregulated market geared to the limited supply of iron. In Bolyanatz’s account the peculiar aspect of indigenous sexuality—its imbrication in a variant system of social stratification and competition—is merely what allows a certain social class of woman to be brought in as “a second, back-up contingency means of successfully interacting with the British” (p.94) once the interlopers’ military dominance has been proven. With the arrival of the French ships the following year, this “ingenious economic-military use of female sexuality” (p.98)
was engaged from the outset in a pre-emptive gesture that the nascent anthropologists onboard misrecognised as volitional.

As he makes perfectly clear throughout his book, Bolyanatz is using the term anthropology as a “metonym representing a much larger range of disciplines” (p.1). This expanded field, he argues, continues to bear “the responsibility of stewardship of the data about people who do not live in European or European-derived societies” (p.63). In so far as I am in agreement with this statement, I find myself unable to recommend Bolyanatz’s book. Bolyanatz not only rides roughshod over differences that generations of Pacific scholars, many of them working at the intersection of European and indigenous accounts of encounter, have carefully elaborated, but, more depressingly, Pacific Romanticism has its origins in a Western/World Civilization course at Benedictine University, which covers the period 1492-1914. It is not even the scope of this course that appals me but the idea that a new generation of North American undergraduates are learning through the example of Pacific cross-cultural encounter that history is the result of economic determinism (obtain iron) and militaristic rationalism (do not get shot), a lesson that sounds less like state-of-the-art anthropology than current U.S. foreign policy. Perhaps the last thing needed to negotiate the cross-cultural demands of the present is a common sense account of history that increases its strongarm tactics by making appeals to hard science and evolutionary biology such as this book does. In the place of relativism’s “different cultures, different rationalities”, Bolyanatz offers a new anthropology based in “comparable frontal cortices, comparable motives” (p. 113). In no way limited to the social sciences, this trend against interpretation—particularly those forms of interpretation enabled by post-structuralism and other modes of analysis that have thought long and hard about the tension between social constructivism and biological essentialism: feminism, for instance—is difficult to counter especially among students who prefer their knowledge to arrive in sound bites. I take sustenance therefore from a recent essay in Radical History Review by Pete Sigal, an anthropologist of Yucatecan Mayan culture, which gives an account of how the study of cross-cultural sexual encounter—specifically the Spanish encounter with the disparate forms of gendered embodiment evidenced in the New World and its genocidal outcome—can be used to make American undergraduates think about the consequences of their own history of cultural imperialism and its intersection with the history of sexuality.


MELANI ANAE
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This volume, which is a collection of recent work reprinted from the Women’s Studies Journal (The Journal of the New Zealand Women’s Studies Association), came about because of the “… huge demand for published accounts of contemporary
research about peoples of the Pacific” (p.12). It brings together a range of critical current texts from scholars working both in the humanities and social sciences, and provides an excellent illustration of the breadth and depth of research interests, particularly on issues of representation and identity, in the Pacific (p.12).

The editors acknowledge that the shared metaphor of “bitter sweet” is loaded with productive energy of opposing forces, referred to by contributors to the volume as “oppositional identities” (Hoskins), “messy realities” (Leckie), “covert hypocrisies” (Tupuola) and “double jeopardies” (Marsh). What comes across as “sweet” is the heart and passion of life, the Pacific as a sweet place filled with oceans, islands, plentitude and beauty, a balmy paradise for tourists, tinorangirotarotanga (‘sovereignty, self determination’) and cultural reclamation. What comes across as “bitter” is colonisation because of its oppression and poverty, the exploitative globalised economic and cultural order, and privileged and misogynistic males. Vanuatu poet Grace Mera Molisa, for example, refers to the “bitter-sweet/fruit/of sovereignty struggle” as the sweet fruit of independence that becomes sour because it appears to be “for men only” (p.11). Tongan poet Konai Helu Thaman writes of “bitter sweet messages” as “a potent mix of the bitter-sweetness of family, colonisation, and the land” (p.11).

Indigenous women in the Pacific constantly negotiate these tensions as they work in, and against, their communities and the institutions in which they labour and write.

Readers who would like to become familiar with the current literature on indigenous women in the Pacific will find this a provocative volume. Of the ten contributors, four are of Samoan descent (one is Samoan-Tuvaluan), two are Māori, one is Tongan and three are Pālagi/Pākehā. The publication of this book provides an excellent opportunity to survey the interests and approaches of this diverse group of women academics. The ten articles—plus an introduction by the editors—display a wide range of topical and theoretical interests. Several chapters plunge deeply into academic arguments about representations of Pacific women on postcards (Beets), in film (van Trigt) and in poetry (Thaman and Marsh), as well as the deconstruction of these images (Suualii). Others bring us up to date on local issues through telling ethnographic descriptions of work (Leckie), experiences of education (Tanielu), sexuality (Tupuola) and discourses of the impact of colonisation on indigenous identities and the reclamation of cultural identity (Hoskins and Connor). All of the ten articles deal with Polynesian (including Fijian) societies only, which makes generalisations about Pacific indigenous women difficult.

The Introduction presents the goal of the volume as “writing down” the complex, bitter sweet politics of women’s lives and struggles in the Pacific as a response to the “manufactured images of the indigenous women of the Pacific embodied these imperial im/possibilities”—exotic spaces “outside the ambivalences of the developed world” (p.12). The Introduction also provides brief summaries of the articles, and useful sections on “Place” and “Language” that clarify for the reader the meaning in the volume of labels, such as “Pacific”, “Pacific Islands”, “Pālagi” and “Pākehā”, and issues about language use and terms in the volume. Each chapter stands alone though, with no attempt to integrate insights between them.

The native voice comes across loud and proud in this volume in contexts as diverse as education, sexuality, domestic and work settings, “prisonisation” (p.126),
poetry, critiques of Pacific women portrayed in movies and on postcards, Pacific fashion parades, festive gatherings, and indigenous struggles for identity. The flow and counter-flow of power and influence between “imperialist agendas” and Pacific women is evidenced here with an abundance of considered examples and apt illustrations (some 22 in all).

The most significant aspect of this collection, for this reader, is the glaring anomaly of the ambiguity contained in the title of the volume—“bitter sweet”. Herein lies the crux. For despite the editors’ concerns with this title—Suaalii pointing out the “discomfort with its inevitable sour after-taste of negativity in which the experiences of women from the Pacific, when filtered through the western grids of intelligibility, inevitably create and position their struggle as contradictory, oppositional and even ambivalent” (p.11), most chapters in the volume indeed “speak” their struggles through Western frames, while seeking at the same time to disrupt them.

A lone Māori voice in Connor’s chapter on a response to Maori prisonisation perhaps provides a strategy for dealing with the negative bitter sweet anomalies and paradoxes that saturate Pacific women experiences—mana wāhine “calls for an awareness of the connection between our life force and psyche, our spiritually and power. Only then can a natural healing take place. The amelioration of the mauri and wairua will ultimately lead to a balanced state of harmony and equipoise, both individually and collectively” (p.134). This is what this volume achieves. Bitter Sweet is a must-read for all those interested in the stories, experiences, struggles and empowerment of Pacific women. Future volumes are anticipated with relish.


SEAN MALLON
Museum of New Zealand Te Papa Tongarewa

In 1948, the New Zealand Government purchased a major collection of Māori and Polynesian artefacts from English collector William Oldman. On arrival in New Zealand, the collection was initially housed at the then Dominion Museum and later redistributed to the country’s four main museums. Two catalogues—Skilled Handwork of the Maori, being The Oldman Collection of Maori Artifacts (1938) and The Oldman Collection of Polynesian Artifacts (1943)—were prepared by William Oldman prior to the arrival of the collection in New Zealand and published as Memoirs 14 and 15 of The Polynesian Society.
The current editions are supplemented with an essay and list of object locations by Janet Davidson and Roger Neich. Both scholars have made valuable contributions to the study and interpretation of Pacific material culture. Davidson has been involved in archaeological research in New Zealand and the Pacific since the 1960s, and was the first Curator of Pacific Collections at the Museum of New Zealand Te Papa Tongarewa (Te Papa). Neich was Ethnologist at the National Museum of New Zealand between 1969 and 1986 and is currently Curator of Ethnology at the Auckland Museum and a Professor of Anthropology at the University of Auckland.

In my current role as a curator of the Pacific Collections at Te Papa, I find myself responsible for the care of a significant part of the Oldman Collection. This review offers an opportunity to consider the contribution Davidson and Neich make to the new edition, and its significance for myself and other researchers involved or interested in the collection’s long term future.

A dog-eared original copy of the Oldman catalogue is much coveted in Te Papa’s collections storeroom. Given the catalogue’s rarity and expense on the rare book market, there was often a mild panic when it was misplaced. The reprinting of these catalogues is therefore timely. They ease the panic and make the collection more accessible to both scholars and the general public.

Davidson and Neich’s introductory essay is a fascinating read that traces the development and dispersal of the Oldman Collection. Supported by the existing work of overseas researchers, the authors set the context in which the collection came together with a section on English private collectors of ethnographic artefacts. The rest of the essay includes a short biography of William Oldman, a description of his collecting methods and the collection’s strengths, interest in the collection by noted scholars and anthropologists, the history of the purchase of the Oldman Collection by the New Zealand Government, and its subsequent arrival and redistribution among New Zealand museums. The two final sections of the essay deal with the use of the collection, its significance and future.

While the history of the collector and collection is thoroughly covered, the provenance of individual pieces is not always so well documented. The authors say that “Oldman’s focus was, by and large, on artistic quality (as he perceived it)” (Memoir 14:xxxii, Memoir 15:xxx). In their opinion this limits the collection’s attraction to contemporary Māori. The authors suggest, “Most Māori would prefer to see and read about items that are perhaps of less aesthetic attraction, but are associated with particular people and places” (Memoir 14: xxxii, Memoir 15: xxx).

The descriptions provided in the catalogue are reproduced from the originals with some minor editorial changes. The original plates are reproduced with digital enhancement. Images of Māori preserved heads, however, are not included in the current edition, reflecting sensitivities surrounding the public presentation of human remains. A useful addition is an appendix indicating locations of collection items with both Oldman and museum registration numbers. Researchers planning trips to New Zealand will benefit greatly from this painstaking work. Both volumes are bound in appealing covers and beautifully formatted and designed.
As the authors quite rightly state, the Oldman Collection is “far better known and esteemed overseas than it is in New Zealand” (Memoir 14: xxxii, Memoir 15: xxxi). In my 12 years at the museum, I do not recall any Pacific people asking specifically to view the Oldman Collection. The challenge for the current generation of curators is to make the collection accessible and to investigate it further. These catalogues provide a fresh start. Publications, however, are only one form of museum output. Exhibitions provide the more tangible experience, and it would seem that a major exhibition is the next step in the development of the Oldman Collection. The prospect of initiating new research and a new colour catalogue around such a project would be exciting.

At a time when indigenous peoples internationally are making claims on Museum collections, the redistribution of artefacts may become more widespread. As the facilities and resources of Pacific Islands and iwi-based cultural institutions improve, guardianship of many of the treasures in the Oldman Collection will inevitably be contested. If processes of this kind should occur, it is critical that the Oldman Collection retains its name and identity. But this has proven difficult even in its limited dispersal among New Zealand’s four major museums. The collection can reveal as much about the history of European collectors as it can about the social and cultural contexts of objects’ places of origin. The collection derives part of its value and authenticity from its association with Oldman. He is a central thread in these intertwined histories, histories which did not end with the arrival of these objects in the museums of New Zealand.

As Davidson and Neich point out, a few items have already made appearances in permanent and touring exhibitions. A number of images have been reproduced in other publications, and a few objects have left New Zealand on long-term loan. The publication of new editions of catalogues such as these and the increasing digitisation of museum collections online makes such collections more accessible.

Curators in museums who work closely with collections inevitably pick up a great deal of information that never finds its way into the public domain. Various clues and research leads are carried around in their heads or filed away on pieces of paper. The new editions of the Oldman catalogues capture some of the knowledge Davidson and Neich have accumulated over an extended period. The catalogues are part of a wider and growing body of literature documenting significant Pacific collections around the world. Internationally, they provide dealers, collectors and scholars with useful comparative material. Locally, they provide the present generation of museum curators with a valuable history and assessment of the Oldman Collection, highlighting opportunities for future research and the obligation to make these treasures known to a wider audience.

LYN CARTER
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The opening *whakatauki* in Dr Pat Hohepa’s preface to *Books in Māori*, “Seek for what is hidden”, could be the catch-phrase for all who have ventured into the wealth of Māori language material held in the Alexander Turnbull Library. The large volume of the collection can at times seem daunting, with the sought-after material proving elusive. *Books in Māori* is an annotated bibliography designed to make the Library’s Māori language material more accessible. In that context it needs to fulfil particular roles for the researcher, a job that it does more than adequately. The book is impressively large, if somewhat cumbersome to manage. However, it is difficult to see how else the collection could have realistically been put together.

The items are divided into two sections. The first part contains books, pamphlets and single-sheet items, including letters, circulars and proclamations on various issues. There is a wide variety of topics that cover political and social issues and open up access to the development of Māori language in printed and published form. One Māori language gem is Entry 522, which provides details for the *Second Edition of an Elementary Maori Grammar and Vocabulary*.

The second part of the book called “Serials” contains annotations of Māori language newspapers and church records, and of published copies of official documents such as legislation. The “Serials” listings all begin with an “S” to differentiate them from the listings in the first part.

The book’s information is easy to access thanks to a well thought-out “User Guide” (pp.15-26). The Guide describes the main features of the book including the scope and structure of the entries. All entries are filed chronologically and in alphabetical order. Where there are multiple entries under the same main entry, each is filed in alphabetical order using the Māori name. In some cases the multiple entries are filed in chronological order, such as entries 337-347 (pp.178-79), which detail a series of sermons given by Joseph Matthews in Kaitaia in 1847.

On pages 17-18 there is a straightforward guide to the structure of the entries. Each item entry has a *BiM (Books in Maori)* number, a title and a title translation in English. This is followed by a transcription of the title and imprint of the publication with line endings marked. Further information is supplied to explain other publishing details. The collation records the physical details of each item—pages, blanks and so on. There is an annotation describing the contents and, if appropriate, any relevant secondary source providing historical contexts. Each of the annotations contains references to other bibliographical sources in which the item has been previously listed, such as in Williams’ *A Bibliography of Printed Maori to 1900.*
The Guide also explains the style and language conventions, such as the use of macrons, spelling variations and transcription details. There is an explanation about changes that may have occurred over time to various corporate names as, for example the “Wesleyan Methodist Connexion”, which was the historical name for the Methodist Church.

In some instances there may have been variant printings of the manuscripts, and these are noted in the entries through a sub-numbering system. One example occurs with Entry 45, The New Testament Bible. There are three sub-numbers explaining how the subsequent copies differ from the main copy: item 45.1 “copies lacking p. 259-266”, item 45.2 “copies with a different setting”, and item 41.3 “variant title page”. Other features of the User Guide include lists of acronyms and abbreviations, library symbols, Māori words used in annotations, and an explanation as to how citations have been dealt with.

Finding specific material is aided by a number of indexes (pp.879-1013), which provide quick and easy access to the wide variety of items included in the book. The Concordance lists the corresponding entries in the earlier Williams and/or Somerville bibliographies. For researchers looking for material by region, or in some cases by country, there is a detailed index of place-names. Following this is an index detailing entries by publishers and printers, including publishers of regional newspapers, the Government Printer, church and missionary societies and Māori publishers. A comprehensive General Index lists all the items by name, subject and title.

It is this attention to detail that helps make *Books in Māori* a valuable and time-efficient research tool.

The book has 13 illustrations providing a pictorial overview of the wide variety of the contents. One particularly interesting photo is attached to Entry 1154 (p.543), *Kotahi pauna, a pound note from King Tawhiao’s Bank of Aotearoa*. The bank was in operation between 1886 and 1905. Although the citation states that it is unlikely the notes were ever issued, it is a pertinent reminder of the early sophistication of the Māori King movement.

Another example is the advertisement for “Greek George, the most wonderful man on earth”, which features in Entry 1537 (p.724). The advertisement is in Māori on one side and English on the other, and informs readers that “Greek George” was performing at the Theatre Royale in Gisborne on 3 June 1899, with tickets selling from between one and three shillings each.

The wealth of Māori language material in the Alexander Turnbull Library’s collection provides a unique view into New Zealand history. It is a valuable tool not only for delving into the history of Māori and Pākehā relationships, but also the development of the Māori language in print. The Alexander Turnbull Library describes *Books in Maori* as “an important contribution to making scarce Māori language material from the past more accessible”, which it does more than adequately. It should be a compulsory addition to collections of libraries, archives, Māori language teachers, historians, and other researchers who have an interest in the development of the Māori language and the history of Māori-Pākehā relationships.

ROBERT NICOLE

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This book is a cross-disciplinary and cross-archival study of 19th century indigenous resistance to the gradual erosion of Hawaiian sovereignty. As such, it constitutes a welcome addition to the growing number of studies about resistance and sovereignty movements in the Pacific region. The book is simultaneously a critique of colonial historiography about Hawai‘i and an attempt to resurrect the insurrectionary knowledges that have until now been lying dormant, undetected or suppressed in the native-Hawaiian language archive. The book is a powerful challenge to the persistent myth that Kanaka Maoli (Native Hawaiians) passively accepted the erosion of their culture and the loss of their nation between the 1830s and 1900, and inscribes instead a continuous history of resistance to foreign encroachments on Hawaiian land and life ways. Critiquing the existing historiography, Silva explains that it is responsible for depicting Kanaka Maoli as largely invisible or passive objects in the historical narratives of their own place. They tend to form the backdrop against which stories about the colonisers, American expansion and American politics take centre stage. The book contests these representations by re-examining key moments of 19th century Hawai‘i from a standpoint in which Hawaiian people and their leaders are central, not marginal, in the history of their own nation. For instance, where mainstream history has depicted Hawaiian elites as inefficient, corrupt and undependable, Silva finds in King Kalakaua and Queen Lili‘uokalani leaders (*ali‘i*) who were strong, intelligent, dignified, dedicated and committed to protecting and promoting the interests and welfare of their people. Where historians assume that *maka‘āinana* ‘ordinary people’ expressed no outspoken protest or resistance against the events that led to the demise of their nation, she finds *maka‘āinana* to be well informed, articulate and committed to the preservation of their land and nationhood.

The study is informed by Silva’s ground-breaking reading of Hawaiian language newspapers which represent native Hawaiians as much more disputatious, organised and strategic than mainstream history, based on its analysis of English texts, has so far assumed. Her analysis of these newspapers reveals a host of activities, speeches and writings that speak of an inescapable history of cultural, political and discursive resilience, and resistance to assimilation and domination. In fact, Silva argues, newspapers functioned as sites for broad social communication and political organising, for the perpetuation of the native language and culture, and as such constituted the main battleground for competing discourses. If newspapers were used by colonial forces as a conduit for the imposition of a colonial culture, so were they used by native Hawaiians as a conduit for launching anti-hegemonic voices.

Silva identifies 1861 and the publication of the *Ka Hoku o ka Pakipika* (The Star of the Pacific) by a group of Kanaka Maoli, both *maka‘āinana* and *ali‘i*, as a pivotal
point in Hawai‘i’s anti-colonial struggle. This newspaper marked the launch of a long tradition of nationalist, anti-colonial resistance through the print media. Its pages were filled with editorials that talked back to the dominant disparaging missionary discourses and fought the Calvinists both overtly and covertly and in both plain and veiled language. Where the missionary newspaper Ka Hoku Loa intended to assist Hawaii’s people to think, feel, act and live like haole ‘white people’, while preserving a seemingly insurmountable racial distance, Ka Hoku o ka Pakipika inspired a mental revolution where, Silva says, ink flowed rather than blood.

Newspapers created a space for printing stories, songs, dances and cosmologies, and other traditional oral knowledges, creations and recitations that reflected and communicated a specifically Kanaka Maoli national identity. The surge of such knowledges, epistemologies and other such genres of resistance to cultural imperialism in the 1880s and 1890s was particularly effective because of the potential for kaona ‘hidden meanings’. Metaphorical use in Hawaiian language, Silva argues, was ideal for expressing explicitly nationalist and anti-colonial sentiments. The foundation for cultural resistance, which was laid in Hawaiian-language newspapers, was built upon by King Kalakaua when he reigned from 1874 to 1891. During that time, Kalakaua brought the ancient traditions off the page and into public performance. He believed that traditions such as dance, mo‘olelo ‘narratives of precolonial history’, mele ‘songs, chants, poetry’ and mo‘oku‘auhau ‘genealogies’ were essential to the cultural and spiritual revitalisation of the Hawaiian people, and he used his coronation and his jubilee to rekindle this spirit. Silva believes that these public performances of old genealogies not only re-inscribed and re-enacted Kanaka Maoli history and national narratives by bridging the present and the past, but they also demonstrated to native Hawaiians their genealogical connection to each other as one people from the same source. They also displayed for their adversaries and the rest of the world, Hawai‘i’s long and proud heritage. She does not deny the conventional claim by historians that such performances served the narrow political function of validating Kalakaua’s claims to the throne. But she adds that on its own, such a reading only suppresses the possibility that the performances also functioned as expressions of ideological resistance.

Significantly, oral traditions were the forms of resistance through which women were best able to express their political views and, in their own way, disrupt the dominant Euro-American Christian narratives that advocated their silence, submissiveness and domestication. Silva depicts Hawaiian women as particularly prominent throughout the struggle to retain and then regain independence despite missionary and colonial efforts to erode their traditional power. This is epitomised by Mrs Emma Nawahi, the remarkable newspaper editor and prominent coordinator of the equally remarkable anti-annexation petition of 1897 (signed by 21,269 people and 556 pages long), and by Queen Lili‘uokalani, who Silva credits for her ceaseless and multiple points of protest against the overthrow of the monarchy in 1893, the ensuing Bayonet Constitution, her coerced abdication in 1895, the Annexation Treaty of 1897 and finally the annexation of 1898. Silva maintains that the monarchs were always well-supported by a coalition of movements (hui) with broad-based grassroots membership. This collective approach succeeded in uniting Kanaka Maoli as a powerful but non-violent political front, which, among other successes, won over
President Glover Cleveland’s condemnation of the planter-missionary oligarchy’s provisional government, and then Senate’s support to reject the proposed annexation treaty. Hence, if Hawai‘i became a colony of the United States of America, Silva suggests that this was not for want of Hawaiian opposition to it.

Readers interested in the colonial encounter, Hawaiian history, the politics of language and literature, cultural studies, indigenous rights and post-colonial theory will find in *Aloha Betrayed* a provocative book. The language is accessible, the content well-researched and coherently written, and students will find the conclusions at the end of each of the five chapters particularly useful. One might regret that in spite of her use of post-structural and post-colonial theoretical and methodological frameworks, such as those provided by Michel Foucault, Edward Said, Ashis Nandy, Partha Chatterjee and Ngugi wa Thiongo, Silva tends to represent resistance simply in a Manichean “us against them” binary that reduces rather than enlarges the extent, complexity and subtlety with which resistance took place. Neither colonial domination nor Hawaiian resistance were monolithic or totally antagonistic. If important nuances are left out for the sake of a contemporary political agenda, other Hawaiian voices, such as those of subaltern maka‘āinana men and women, may suffer from another layer of exclusion. Clearly, Silva does not wish this exclusion, and her work certainly breaks open a path for future study and refinement.


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As a newcomer to New Zealand I thoroughly enjoyed reading this monograph. I had hoped that this work would fill in gaps in my knowledge of New Zealand’s past, and I was not disappointed. This is a landmark volume in Pacific archaeological research that will set a benchmark for future publications.

In a nutshell the monograph presents the results and offers an interpretation of the archaeology of the Pouerua volcanic cone located in a lava field inland from the Bay of Islands on the North Island of New Zealand. It is also the third publication arising from a larger project.

The volume consists of 16 chapters. The first chapter outlines the aims of the project and a brief history of New Zealand archaeology from its beginnings with the obligatory mention of Skinner, Best, Duff and Fox, to a mandatory discussion of New Zealand’s archaeological heroes, Golson and Green, and to a lesser extent Groube. This history, which sets up comparisons between cultural-historical and settlement schools of thought (roughly United Kingdom versus North American), produced a sense of *déjà vu* for me. I had just read the recent NZ Archaeological Society Association monograph *Change through Time: 50 Years of New Zealand Archaeology* (2004) in which most
(but thankfully not all) authors included a history of New Zealand archaeology in the course of presenting their particular topics of interest. Quite a lot of the volume reviewed here is likewise reflective in its comparisons with what went before.

In writing the monograph the authors sought to address two problems in New Zealand archaeology: first, the lack of momentum in "pa" archaeology (pa here seems to equate with hilltop occupation, p.1), and second, the lack of research into past socio-political organisation.

Two points that emerge from the first chapter are that models for pa settlements were based on ethnographic not archaeological data, and any understanding of pa archaeology required contextualised information, thus the authors’ need for large-scale areal excavations.

Chapter 2 outlines the Pouerua project (again), and provides a history of European descriptions of the pa and the historical background to the current project (an intensive study of a Māori cultural landscape) under the auspices of Douglas Sutton. The project was large with 12 months of excavations spread over two and a half years, and involving 30 people.

Chapter 3 is about methodology and strategies. It is impressive stuff that defined the types of archaeological features and divided the volcanic cone into manageable units, of which they concentrated on the highest ones (tihi), terraces and an access route ridge. They subsequently opened up large terraces on the rim and flank of the cone, with smaller areas opened on the narrow sloping terraces, and trenches across steep scarps and defensive features. The disadvantage of this is that by concentrating on one unit you may have missed out on site variability over the cone as a whole.

Chapter 4 is a summary of the cultural sequence. This may sound like putting the cart before the horse, but the authors present the results before the data in order to make the more complex excavation easier to understand. This is an approach that works very well here.

The next seven chapters detail the excavations of different areas. The presentation of the data is well laid out and beautifully illustrated.

An attempt to pull the sequences together using stratigraphy alone is presented in Chapter 12. This is followed by a detailed description of radiocarbon dating of the sequence in Chapter 13. The linking of excavation units into sequences requires a number of assumptions as excavation units were “physically discrete and were not therefore directly linked stratigraphically” (p.183). While some of the areas could be reasonably associated with others, others could not. I will not go into each of the assumptions, but they are worth a look.

The last two chapters address the changing use of Pouerua. In a nutshell what was the function of this site? The authors reckon that if “self-preservation was the only reason for constructing a pa on a volcanic cone, it would have been more efficient (and expedient) to just to become invisible in the landscape” (p.233). They argue it is about being seen and stating claims to ownership of land and group identity. As seen through European eyes they may be, but it just so happens that defensive settlements are also on high locations. People would have been seen wherever they were located. Judging from Pouerua’s placement on the landscape, it was obvious that defence had a role to play in its location. Defensive settlements of short durations over a period of
time seem to fit the data presented in this book. Yet I also agree that defence would not have been the sole reason for the placement of the settlement. How else would you explain the number of them spread across the landscape?

I would like to have read more about the social landscape of Māori societies. How did the appearance of the pa fit with models of population dispersal and change since initial settlement? Since first settlement, populations would have increased and filled the landscape, with the eventual creation of social boundaries, social tensions and defensive locations. How did settlement patterns, of which a pa is just one component, change during this time period throughout New Zealand? If visibility is part of social consumption—for everybody to see, then why was it not seen at first contact? The fact that pa construction occurred over vast regions within roughly the same time period suggests either similar social thinking from small culturally similar groups of mobile populations, or highly interactive groups across the landscape, or the creation of defended landscapes. The last seems more plausible.

Of importance is the notion that any settlement, even a defensive one, must have been structured to reflect the strong cosmology of Polynesians, incorporating social hierarchies and the concept of mana. Power differences should be reflected in any settlement, and any identification of them should reflect the social dimensions of that society and not indicate some form of social consumption of the society as a whole.

How has this work helped in understanding pa archaeology? The well-structured excavations have made possible the temporal relationship of features. But have they contributed to understanding the socio-political processes of the peoples living from 1400 to the present? They have contributed to getting the issues into the open. They have also showed that large scale projects undertaken over a long period of time using a lot of people can provide an understanding of what constitutes an areal patterning of settlement. Relating that to changing socio-political models to account for the changing society, however, is something else.

How does the book rate? Criticisms of some aspects do not detract from the book’s brilliance. It takes a lot to bring a project to fruition and final publication. This is a classy production and sets a standard for future works. It provided important data on the physical changes to pa and provides a background in which to model such changes, albeit from a limited perspective.


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Books on Cook seem to get more numerous each year—mostly out of the United Kingdom, and mostly written by enthusiastic amateurs ranging from journalists to seamen. Most add little to the now very substantive scholarly understanding of Cook
the man, or the events and consequences of his voyages. But there is obviously a popular market for the endlessly repeated narrative.

But when an established scholar has a go at a Cook book, presumably that means some new insight or interpretation is offered, one that moves the existing scholarship a bit further along. Readers might expect some further understanding of Cook himself, or to gain some new information or perspective on the voyages themselves. Regrettably, I do not think this is the case with Thomas’s book. Neither the depiction of Cook or the voyages adds substantively to existing scholarly understandings. Those already versed in Cook scholarship may well feel that this book is essentially a retelling of a well-established tale. Thomas does not locate himself relative to other Cook scholarship. Readers interested in historiography will find no inkling of how Thomas’s views might differ from others. So what is, or is not original, will not be apparent to newcomers.

What does, however, mark this book out from scholarly and/or popular accounts is its narrative style. Thomas purports to write neither a “grandfather to grave” biography with its inevitable “mystification of hindsight”, nor about the “illusion of the continuous presence”. Instead, he says, he tries to “capture the sense of a particular time, with its recollection of the past, and its anticipated but unknown future” (p.xxxvi).

Thus Thomas starts the story at the point when Cook is about to undertake his first Pacific voyage—“the flow of his life is diverted into waters that are uncharted, in senses that he does and does not anticipate” (p.xxxvii). This approach, and this style of writing I find clever but not very enlightening, gnomic rather than explanatory. It creates at least two problems. First we all actually know the story and its ending, so hindsight is deeply and culturally embedded in the reader even if the writer tries not to acknowledge it. Second, it helps to give the actual telling of the tale a halting, episodic, disconnected character. The story stutters along while the clock keeps stopping, and events are commented upon in a rather ponderous manner. There is a continual authorial presence, a kind of ongoing secular sermonising. One might expect this when it comes to discussing seminal events on the voyages, such as the “evidence” of cannibalism in Queen Charlotte Sound, or nearing the southern limits of the globe, or Cook’s death in Hawai‘i. But Thomas is unrelenting even with less notable situations and happenings—such as early days at sea on the first voyage: “seascapes leave history without purchase. The ocean presents both finite variety and bleak uniformity, but no constant, characteristic or recognisable peculiarity. Its only features are things that cannot properly be said to belong to it, things like the rocks and lands that pierce it and indent it, that define its edges …. ” (p.38)—and on and on it goes. This sort of writing is fine in small doses, but it does become a dominant register, and it does make for a very long and demanding book—some 450 pages in tiny typeface in the paperback version. I did have the uncharitable thought that it might have been better for Cook to have been killed on his first voyage.

The authorial presence is further intensified by a self-reflexive, post-colonial moralising—so we hear snippets of Thomas’s schooldays, or what the weather is like and where he is as he writes about Cook. One might ask who is discovering whom?
I remain puzzled as to who the intended audience might be. It is not a popular account; nor is it aimed at an expert audience. But if one inhabits a kind of post-structuralist, discontinuous and even fractured present, one in which nothing much is related to anything else, with an anticipated yet unknown future, perhaps its contribution is simply that it is.

In New Zealand, Thomas’s Discoveries will inevitably be compared with Salmond’s Trial of the Cannibal Dog. It is not my brief to comment upon this latter work, other than to state the obvious—that Salmond’s story does feature Cook rather than herself, and is a lively rather than a ponderous tale.

But to give Thomas the last word: “Was it all for better or worse? Either way, whatever history is, it cannot be what it was” (p.413).