

on the issue of Taiwan, yet at the same time intimating that government leaders in Japan are able to ignore public opinion on the China question.

Professor John Wong's analysis of agriculture in China is a sober one, relying heavily on figures and stressing the pre-1960 era, but it seems strange to set up an index of agricultural production based on the questionably high claims for 1958 (p. 187), unless the intention is to belittle China's later successes. The last two chapters on science, a general one by Professor Ho Peng Yoke and a specifically medical one by the late Sir Douglas Robb, are serious attempts to shed light on what China has achieved, both on its own and after its contact with the modern West. Ho is optimistic about the outlook in Chinese science, while Robb, fearing for medical expertise, is more pessimistic.

The book as a whole could prove a useful acquisition for libraries, provided that readers can be directed to particular chapters, but individuals might think twice before buying it.

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Conflict and Compromise. Essays on the Maori since Colonisation. Edited by I. H. Kawharu. A. H. & A. W. Reed, Wellington, 1975. 219 pp. N.Z. price: \$5.50.

Most of the research into New Zealand history and anthropology has been carried out by masterate and doctoral students. But their findings have usually remained buried in theses in university libraries. Very few anthropology theses have been published since the pioneering works of Keesing and Firth some fifty years ago. But, if we are to take Professor Kawharu's word on this, not very many anthropology theses have been written either. The eight theses summarized in this book represents, he says, 'approximately one half of all the social anthropological studies written on the post-European Maori' (p. 20). For this reason alone *Conflict and Compromise* must be welcomed.

There are other reasons. The studies published here, unlike earlier ones in the subject, are not attempts to measure Maori acculturation in European terms — in so far as Maoris were supposed to have adopted European culture, more or less unadulterated. Rather, these essays attempt to examine Maori social processes from the inside and from a Maori point of view. As Kawharu puts it, 'their merit lies in the way the authors have shown not so much that the Maori people became involved with settler society at certain times and places, but rather that for the most part they lived in social worlds of their own' (p. 21).

Four of the essays deal with historical subjects: M. D. Jackson with literacy in early nineteenth-century Maori society; D. P. Lyons with three Maori prophets, Papahurihia, Te Ua Haumene and Te Whiti o Rongomai; Gilda Misur with Te Kooti's Ringatu movement; and Lesley C. Andrews with economic and social developments in Maori communities in Northland, the King Country, Wairarapa and Poverty Bay from 1870 to 1890. The essays cannot be examined at length; it is sufficient to say that they show, in different ways, how

Maori communities grasped the intellectual, religious and economic opportunities provided by European colonization in order to grapple with the problems in Maori society that were caused by that colonization. Thus literacy was seen as a means of mastering the mystical knowledge that seemed to be the key to the Europeans' superior technology; and the messianic message of the prophets as providing political as well as religious inspiration to unite the Maoris against Pakeha encroachment over their lands and lives. It is notable that only Te Kooti, of the nineteenth-century prophets, was able to provide an established church that would survive his charismatic inspiration. The essays do not provide a full examination of the topics; indeed they need to be read alongside the publications based on history theses by Owens, Binney and Clark. This is not to suggest that the theses of the anthropologists or the historians are derivative, but rather that both disciplines have gained from a cross-fertilization of ideas.

The four remaining essays deal with contemporary topics: B. F. Pierce with Maori work behaviour; P. H. de Bres with Maori religious affiliations in a new suburb; R. J. I. Walker with voluntary associations in the same suburb; and D. R. Chapple with aspects of race relations among workers in a timber town. I found these essays less satisfying than the others, perhaps because some of the findings of de Bres and Walker have already been published elsewhere; because Chapple's study is based on fieldwork carried out as long ago as 1960; and because Pierce's samples were too small for him to reach any very positive conclusions.

Nevertheless the book will be a useful text for students of history and anthropology; and it deserves a wider public. It is held together by a distinguished essay from Professor Kawharu who supervised all but one of the original theses.

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Misi Gete: John Geddie Pioneer Missionary to the New Hebrides. By R. S. Miller. The Presbyterian Church of Tasmania, Launceston, 1975. xx, 368 pp. N.Z. price \$12.50.

THE FIRST biography of John Geddie was published in 1882; the Reverend Miller's book attempts to provide 'the second major study'. The author assumes, correctly, that Geddie's life and work in nineteenth-century Melanesia provide the ingredients for both a perceptive biography and a fascinating account of some of the more dramatic events in the story of pioneer-evangelical endeavours in the Pacific. But although claiming to be a 'fresh assessment' of Geddie the man and of the formative years of the Presbyterian Mission in the New Hebrides, the book is not adequate as a biography, nor as a history of this mission.

The Foreword and Commendation set the tone for much of what follows — Geddie's writings are seen as a 'mirror of those *times belong darkness*' and of 'that grateful change which ushered us into a new world of decency and light' (xv). The author then devotes twenty-eight pages to Geddie's early life and sets the Pacific scene. There is much ethnocentricity (we hear of the 'spiritual con-