

small Pacific Islands countries would have offered interesting and useful comparisons, as would the differing perspectives of administering powers. For example, a sideways glance at Tuvalu's path to independence, or the tortuous constitutional evolution of American Micronesia, where a variety of mechanisms were used to meet local wishes and US requirements, would have highlighted the individuality of Tokelau's story.

In many ways, then, *The Future of Tokelau* is a successor volume to *Tokelau: A Historical Ethnography*, by Judith Huntsman and Antony Hooper, published in 1996. That book was an ethnographic history concluding with a section on Tokelau's colonial history and a postscript on the resettlement scheme for Tokelauans in New Zealand, and the possible forms of political relationship between New Zealand and Tokelau within a context of the decolonization of Oceania. This book carries the story up to the present, and does it very well indeed. The author is to be congratulated for her obvious commitment to her subject, and to the people of Tokelau.

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Where Fate Beckons: The Life of Jean-François de La Pérouse. By John Dunmore. Exisle Publishing, Auckland, 2006. 292pp. NZ price: \$49.99. ISBN 978-0-908988-53-2.

THE *OEUVRE* OF JOHN DUNMORE compares favourably with — and richly complements — that of his mentor in the history of Pacific exploration, J.C. Beaglehole. Whereas the master clarified the lineaments of the subject and established a baseline of erudition and of exemplary scholarship with his works on James Cook, his apprentice has gone on to bring order and critically informed understanding to the story of French voyaging in the Pacific, both before and after Cook. In third and fourth place in this honoured company of literary admirals of the Oceanic main may be placed O.H.K. Spate and Andrew Sharp respectively. The work of geographical discovery that Magellan initiated on Wednesday, 28 December 1520 when he became 'engulfed in the Pacific Sea', was completed with skill and courage by those who followed him, but that is not the end of the enterprise. The story has been continued and enhanced by those who, like Dunmore and his elite mess-mates, have set such high standards in chronicling the efforts of those navigators. Other valued contributors are the toilers who in recent years have endowed those of us who are curious about such matters with a more informed appreciation of the maritime techniques and achievements of Polynesians in pre-European times.

As a solidly contextualized account of a notable explorer, Dunmore's latest book, like his many others, is to be welcomed. Sustained by his editorial familiarity with La Pérouse's journals (which Dunmore published in French in 1985 and in English in 1994), it offers a thorough account of the life and naval career of an officer who, as the leader of a 'scientific expedition', was expected to be France's answer to Captain Cook. Like Cook, he had also been in the war in Canada.

Leaving from the port of Brest in August 1785 with two well-found vessels and a team of ten scientists under his command, La Pérouse closely examined the north Pacific (a task left unfinished by Cook's death in 1779) before coming south to report on British activity in Australia. *En route* he called at Samoa (named the Navigators Islands by his compatriot Bougainville in 1768). There, at what is now American Samoa, 12 of his crew were killed and 20 wounded by the islanders. The reasons for the assault are not clear (if, indeed, there were specific reasons) but it is of considerable interest in the larger narrative of contacts between visitors and indigenes that La Pérouse declined to take reprisals for fear of killing innocent people.

La Pérouse then turned for Botany Bay. There he left many of the records of his journey

so far with the newly arrived — and, temporarily, non-hostile — British settlers, before sailing off to the north-east in search of the mysterious Solomon Islands. These had been reported by the Spanish sailor Mendana in 1568, but not subsequently identified. At that point La Pérouse and his companions vanished. They thereby became themselves a mystery. It was one that generated several more French expeditions to the Pacific, and which was not resolved until 1826 when Peter Dillon (he who had brought the first missionaries to New Zealand in 1814) found relics of their demise on the island of Vanikoro in the Santa Cruz group.

For its inherent content and for its bearing on many other topics La Pérouse's is a story that demanded to be told. It is somewhat disconcerting, though, to realize that Dunmore has told it before, under the title *Pacific Explorer*, in 1985. Much of the text of the work under review is the same as that of the earlier version and there appear to be no major additions or subtractions in the material contained between the covers. But the chapter arrangements have been somewhat varied and there has been some re-writing, so that the new volume (26 pages shorter than its predecessor) is more of a re-presentation than a new edition. A short note to explain the few changes and the re-titling would have been very useful. But, having got over some irritation at having to work out which book is which, and after having endured some confusion as to why and how the second differs from the first, a reader can be expected to thank John Dunmore for making La Pérouse's life accessible in print — again. It warrants a readership, in either form.

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The White Pacific: US Imperialism and Black Slavery in the South Seas after the Civil War. By Gerald Horne. University of Hawaii Press, Honolulu, 2007. 253pp. US price: \$59.00. ISBN 978-0-8248-3147-9.

THE PRESENCE OF AMERICANS IN THE PACIFIC ISLANDS privately, bonded or as representatives of the Confederate South, the Union North or the United States after the Civil War, is the theme of *The White Pacific*. In ten short chapters, and 60 pages of endnotes, Gerald Horne claims that their presence in the post-Civil War period 'unleashed enormous changes in the Pacific', that they exploited resources and, as a legacy, created a wealthy, racist, European hegemony that remains in Oceania today (pp.177–8). Horne focuses on Hawaii, Fiji, Australia and the Pacific Islands but seems to have missed the contradiction that the 'US Negroes pouring into the colonies of Australia' and elsewhere creating a 'Black Pacific' ended up as temporary visitors. He does not explain how all this Black American activity was reversed so that a White, European world dominates Pacific Islanders today.

Equally disturbing is Horne's argument that not giving Japanese workers the vote in Hawaii in the 1890s was linked to the 1941 attack on Pearl Harbor (p.169), and that racism was the cause of the reduction in Pacific Islanders' labour in Queensland between 1901 and 1906 (p.148) rather than the ban on recruiting after 1901 and the beginning of deportations. Finding African Americans and West Indians on the Victorian goldfields leads Horne to jump to amazing conclusions about their influence. At best Americans amounted to 1% of the goldfields population, and an estimated 2500 were far outnumbered by Germans (c.10,000) and c.8000 other Europeans. With 29% being Australian-born and 60% coming from England, Ireland, Scotland and Wales, only 9% of the goldfields population were not Anglo-Saxon. The major fault in Horne's argument is that he found a deserting West Indian whaler in Palau, an ex-Confederate soldier in Fiji and a New York-born escaped slave prospering and respected in Hawaii, and extrapolated these wildly to