

by Patricia Grimshaw. And, at the risk of sounding defensive myself, to suggest that ‘a different gender dynamic was at work than in Australia because New Zealand’s pioneer mythology allowed room for mother figures and aunts to become women leaders’ (p.144) might take Joan Kirner and Carmen Lawrence (not to mention generations of feminist historians) a little by surprise.

The authors describe this book as, in part, ‘a sequel’ to Denoon, Mein Smith and Wyndham’s *History of Australia, New Zealand and the Pacific Islands* (p.257). In fact, this book is part of a historiography which has been developing for nearly 40 years in which nationalist myths and separate historiographies have been posited against the persistent evidence of supra-national relationships. Through it all, historians like Geoffrey Bolton have been arguing for a more regional approach to ‘Australian’ history; indeed he is cited doing just that on page 208 of this book. The analysis of school textbooks in ‘Learning Together’, while lively and interesting, was a section that raised both questions of localism and of connections with other dominions. Were Canadian textbooks a similar mix of generic imperial content with local interspersions? Alan Atkinson’s work on the way geography was taught in South Australia compared with Victoria suggests that pedagogic differences shaped the world view of the states’ inhabitants, and so I expected a more nuanced analysis here. In other sections, looking outward rather than inward, I wondered about a wider range of exchanges: given the shipping links between Auckland and San Francisco or Durban, the rise of cinema and the wireless, what was the broader set of cultural influences on the Tasman world in the twentieth century? Overall, the persistence of the authors of *Remaking the Tasman World* in attempting to marry the national historiographies is useful for reminding us of the stubbornness of ‘national’ preoccupations even in the face of both trans-national and more localized developments in history writing. The emergence of studies that see Darwin as being strongly linked to Singapore (as in the work of Claire Lowrie) or of Western Australia as part of an ‘Indian Ocean world’ move us in those directions, just as the localized histories produced by the Waitangi Tribunal process are breaking up the national historiography of New Zealand. All in all, now the Tasman world has been ‘re-made’ it is time for these trends towards more local and more global analyses to move the discussion of the Tasman world to new territories.

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Gaining a Foothold: Historical Records of Otago’s Eastern Coast, 1770–1839. By Ian Church (general editor). Friends of the Hocken Collections, Dunedin, 2007. 467pp. NZ price: \$120.00. ISBN 978-0-473-10145-9.

NEW ZEALAND’S CONTACT HISTORY IS RICH AND DIVERSE, but tracing the people, events and experiences of those decades is complicated by the difficulty of locating that past in the textual archive. *Gaining a Foothold* offers a rich array of historical records for students and scholars of the early contact period. While the collection locates itself on Otago’s eastern coast, many of the sources in fact detail moments of encounter and interaction in the wider southern regions of New Zealand. The work of compiling this impressive set of documents lies in the hands of a number of people, who, in combination, represent a wealth of knowledge about Otago’s early history, amongst them Ian Church (the general editor), Peter Entwisle, George Griffiths, Rhys Richards and Gordon Parsonson.

As a collection of documents, this compilation does not offer a radical revision of Otago’s early contact history, nor is it framed by analytical concerns. The goal of the

general editor was, as he states in the introduction, to provide Otago's east coast with a general survey history to match works on Foveaux Strait and Fiordland (p.xiv). The compilation is designed to demonstrate the trajectory, experience and history of contact in that region. Thus it focuses mainly on European activity along the Otago coastline from 1770 to 1840. The concentration on European arrivals and activity does not necessarily mean Kāi Tahu are invisible in this collection. Tribal history appears in an array of documents, while many gesture towards aspects of cross-cultural encounter, such as interracial relationships. Trade and political relationships within the tribe and across cultural divides also feature. Moreover, Church claims to have uncovered previously unknown sources related to Ngai Tahu tribal history, and 'some revisions [are] suggested' (p.xiv).

Many well-known personalities of the region feature, including the Aboriginal whaler Tommy Chaseland, sealer John Boulton, Kāi Tahu chief Taiaroa and sealer and whaler Joseph Price. Many of the documents provide further information about whaling life, such an important feature of the Otago coastline, but not always easy to uncover in the archive. A valuable record of Weller's Otakou whaling station is offered, for instance, and demonstrates how local relationships were managed; often with great difficulty. Weller's experience reminds us of the violent nature of early cross-cultural contact in the region, and offers an opportunity for a more nuanced reading of those relationships that emerged out of the whaling and trading frontier. Ian Church notes that whalers 'took Maori hostages in times of danger, broke strikes by using Maori labour and stopped men's grog ration when required' (p.xviii). Records of missionaries and whalers themselves offer an insight into employment on the stations, hierarchies of management and servitude, as well as resistance. Lawlessness, violence and assaults between whalers, as well as with local Kāi Tahu, are in evidence, as are insights into the day-to-day operations of whaling stations. Documentation of the pre-1840 era, as Church notes, is often uneven, with many stations, groups and individuals remaining on the margins of the archive. Kāi Tahu women, for instance, are mentioned fleetingly, but where they do enter into the record, historians are given a partial glimpse into their world and everyday life.

Appendices provide further context for locating some families within southern history, provide kinship connections, ground them to place and locate them within the bonds of a fledging community. The collection is generously illustrated, and includes maps, annotations and commentaries. Footnotes support every document, indicating the extensive detective work upon which this collection is based. Nevertheless, in the absence of an introduction that historicizes the archive and the documents, it is left to the reader to analyse and interpret the material. There is an assumption of knowledge in this collection, which is probably a reflection of the deep connection of the editor and other contributors to the Otago region, and their years of dedication to writing Otago's history. A more thorough introduction locating the documents within the context of their production, which also offered an overview of contact history in the southern region, would have assisted readers new to that part of the world.

In publishing these records, the editors and the Friends of the Hocken Collection have provided historians with insights into colonial culture and society, bonds of kinship, trans-Tasman links of trade and social connections, as well as showcasing the collections of the Hocken to good effect. This is a valuable addition to the historiography on Otago and Southland.

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