

into the British-Malayan political framework and transmuted into a Maharaja and a Sultan. Perhaps the transition — pre-colonial to colonial — could form the theme of another colloquium?

One generalization the editors do venture upon is worth emphasis. The polities were not static, even if they were 'traditional'. Major changes were associated with the regicide in Johor, for example, and with transfer of power from the *orang besar* to the *waris negeri* in eighteenth-century Perak, described in Barbara Andaya's paper. Anthony Reid's contribution discusses a crucial development in Aceh: the shift of influence to the territorial *panglimas* in the seventeenth century, so important for the nineteenth-century transition. Leonard Andaya's paper on seventeenth-century Bone points to the extraordinary power of La Tenritatta, though that clearly derived in part from his association with the Dutch conquerors of Macassar.

This is a stimulating volume: it shows how much there is to be done in this field, but also how rewarding a field it is.

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China: Cultural and Political Perspectives. Edited by D. Bing. Longman Paul, Auckland/Hawthorn, Victoria, 1975. xviii, 237 pp. N.Z. price: \$12.50.

THIS BOOK, subtitled 'A Selection of Papers Presented at The First New Zealand International Conference on Chinese Studies, University of Waikato, 1972', is an unsatisfying mixture of contributions, ranging from simple to complex, and from non-controversial portrayals of China's extended past to detailed interpretations of modern China, but cut short at 1971. An appendix lists the complete proceedings of the four-day conference, and from this it is clear that items with general plus scholarly interest were selected for inclusion, omitting travelogues and papers on the experience of living in China. Within this framework the editor was left with little control over the disparate nature of the contributions and even forfeited the duty of seeking to provide coherence by inviting the conference president, Professor Douglas Lancashire, to write the preface. At a more technical level the editor has failed to provide uniformity in transcriptions of Chinese words and to apply guidelines for the use of footnotes. Also there are several misprint howlers in the book, e.g. Leonardo da Vinci 1690-1730 (p. 194).

The brief preface by Lancashire comments on the growing interest in China throughout New Zealand's secondary and higher education, and suggests the best order for reading the chapters, but nowhere does he attempt to clarify the intended readership of the book. The 'reader with little previous knowledge of the subject' (p. x), following the preface's advice to read S. A. M. Adshad on the Cultural Revolution as the second section on politics, might well be forgiven for bewilderment at Adshad's rapid description of selected events, full of Chinese names and backed by references to Western writers, all without footnotes. This, surely, is an argumentative, even provocative analysis for the initiated; yet the initiated might find other items in the book a little elementary.

No overall themes are pinpointed in the preface, but one emerges for me from the chapters on modern China (twelve out of sixteen): this is the considerable degree of scepticism over the much-vaunted achievements of Maoist policies in China, in particular, the results of the Cultural Revolution.

The first contribution, by Dov Bing, attempts to outline four previously held Western 'misconceptions' about China, but fails to express the fourth one clearly. A more careful presentation might have avoided blunt assertions on debatable issues (was there a 'rapid' decline in China's standard of living in the fifteenth and sixteenth centuries? (p. 2)); and exaggerations, for example on the effects of the 1905 abolition of Confucian examinations and on the impact of Rewi Alley on the Sino-Western relationship. The chapter is also marred by a misquote of Palmerston (p. 7), a dating error on sea voyages (p. 1) and a repeated error of printing Kuang-hsü as K'ang-hsi or Kang-hsi (pp. 7, 8).

There follow three excellent contributions for the uninitiated. Dr Margaret South explores the tradition of the poem as literature with a social utility, drawing on many poems, including her own translations from the T'ang, to illustrate the point effectively. I found Trevor Bayliss's article a superb introduction to ceramics, full of information on technical and artistic matters, both in China and elsewhere, yet only six pages long. Liu Wei-ping draws on the writings of Chinese painters and poets to show the great fondness of the Chinese *literati* for landscape and concludes that such fondness was responsible for the prolonged development of landscape painting in China.

Two articles on education present two views of current changes. R. I. D. Taylor discusses education as part of development strategy and shows how China has solved many of the problems of underdeveloped countries in education, while arguing the continuing existence of the Liu Shao-ch'i line in educational practice. R. C. Hunt merely states some of the changes in some schools and universities since the Cultural Revolution and indicates that rural/urban inequality persists in education. Neither mentions the existence of alternatives to universities in higher education, such as ministerial institutes, nor questions the actual role of the university and its graduates in China.

Adshead's 'straightforward account' (p. 81) of the Cultural Revolution presents it as a genuine social revolution, although it was hardly one 'unprecedented in scale and violence since the revolution of 1911' (p. 87). Whether one agrees with the analysis of the causes or not, it is hard to deny Adshead's conclusion that the Cultural Revolution was finally restrained by Mao and the army to prevent chaos and that much remained the same after it, although the Chinese would argue there was a new spirit of popular awareness and criticism.

There follow six competent chapters concerned with China and other nations. Professor W. T. Roy is critical of the past premises of New Zealand's policies towards China, while Professor J. H. Jensen presents an intriguing picture of Rumania and its dealings with China and the USSR. W. A. C. Adie's two articles portray different aspects of Maoist diplomacy, the use of overt and covert activities and of united front tactics. Both are full of insights, even if repetitive, and written to portray the dangerous subtlety of a Maoist power. Adie discusses Sino-American relations in the context of Third World politics, the creation of a multi-polar world and gradual Western recognition of China, while Professor D. H. Mendel stresses the issue of Taiwan as a stumbling block. Mendel also writes on Japan and China, quoting extensively from opinion polls

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