

While this book has great importance in the study of Australian foreign policy and defence questions, it also has some interest for students of New Zealand history. This is so in the first place because both Australia and New Zealand frequently faced the same problems in very similar South Pacific situations. Their attitudes to the Pacific Island questions (e.g. the New Hebrides) which Dr. Meaney discusses were not dissimilar. No doubt because Australia was older and bigger and therefore more capable of taking an independent stance on questions which New Zealand preferred for far too long to leave to the Mother-country there was bound to be some divergence between the two Dominions. Incidentally, Dr. Meaney applies the term 'Dominion' to New Zealand when dealing with the 1902 Colonial Conference and to Deakin-Seddon exchanges of 1906 whereas it was only in 1907, after the 1907 Colonial Conference, that Sir Joseph Ward secured the alteration which was admittedly more a change in nomenclature than in national status. But such mistakes as are made are more in emphasis than in fact. Thus, in claiming that 'New Zealand wanted partition' of the New Hebrides in 1903, Dr. Meaney overlooks a long history of consistent opposition to any cession of any part of that group to the French and elevates one alternative to the level of a definite policy. But, of course, it is in respect to the reasons for Australian arguments for a separate Australian navy or naval squadron that this book is at its best.

Perhaps it is ultra-pedantic and old-fashioned to criticize the English style of a book which is eminently readable and perfectly intelligible, but this reviewer cannot let pass without comment such usages as 'He argued Salisbury', 'that important', 'to try and secure', and 'Deakin wrote the Colonial Office'. Perhaps Australian historians are prepared to go all the way with L.B.J. and other Americans!

ANGUS ROSS

University of Otago

'Hauhau': *The Pai Marire Search for Maori Identity*. By Paul Clark. Auckland and Oxford University Presses, Auckland, 1975. 186 pp. N.Z. price: \$9.40.

NEW ZEALAND scholars commonly refer to the high quality of the M.A. theses, at least in history, written in their universities. While in most countries the M.A. has degenerated into an upward extension of undergraduate work, in New Zealand it remains a downward extension of the professional demands of the doctorate. Paul Clark's short, but telling, study of the Hauhau movement, having originated as a Master's essay at the University of Auckland, provides yet another example in support of these contentions, for it has all the hallmarks of the accomplished scholar: thorough and imaginative research, careful and prudent composition, an ability to see its subject matter against a broad canvas, and a happy flair for revisionism without irresponsibility. Maori history has lost a sound practitioner, as Mr. Clark pursues his doctorate in Chinese history at Harvard.

As Clark notes in his Preface, the Hauhaus have been given a bad name in New Zealand historiography. Without falling into the error of over-compensa-

tion, Clark unravels the ideas associated with Te Ua Haumene, examines the dynamics of the Hauhau phenomenon, and in two particularly useful chapters factors out from a variety of sources the elements of thought that reveal the politics and the theology of Pai Marire. The last, as he notes, is particularly difficult, 'a theological jigsaw' arising from the unsystematic approach taken by Te Ua to the message of love and peace that lay behind the warlike posturings. Drawing upon *Ua Rongopai*, a notebook containing *karakia*, speeches delivered by Te Ua, and a variety of notes, Clark is able to define the gospel of Te Ua far more clearly than any previous scholar has done. Two valuable appendixes, drawn from the primary sources, a set of exemplary notes, and a full bibliography round out the volume.

Clearly Clark has felt it necessary to redress a balance which he feels has gone badly against the Hauhaus. In doing so, he argues that three previous inquiries were largely negative in their approach, insufficient in their research, and given to European and Christian biases. In this he is undoubtedly correct, for certainly James Cowan sought to exploit the horrific in his account, and S. Barton Babbage, in his slim book, *Hauhauism: An Episode in the Maori Wars, 1863-1866*, wrote as a committed Christian who saw Hauhauism as a reversion to barbarism and away from the goal he desired, full Maori acculturation to European beliefs. The third study, my own article in the *Journal of the Polynesian Society (JPS)* in 1953, Clark finds 'frequently condescending' in tone and based upon contemporary accounts which were not submitted to sufficiently rigorous analysis, and in this judgement he is entirely correct. The article belongs to the juvenilia one would like to leave behind. Clark does not attack with equal vigour, but well could have done, the lengthy article by William Greenwood in the *JPS* in 1942.

Another strength of Clark's study is that, despite its narrow focus, it is embedded within a larger inquiry into the way in which indigenous societies seek to defend their identity in the face of encroaching technologies and alien institutions. Wisely, Clark does not seek to promote any major new thesis about Pakeha-Maori contact on the basis of his case study, but his bibliography and general argument show him to be familiar not only with the obvious secondary accounts that are of direct relevance but with a number of general inquiries into what Vittorio Lanternari has called *The Religions of the Oppressed*. This book, picking up on a footnote in Cowan, compares a number of Messianic cults, so-called, including Wovoka's Ghost Dance among the Sioux, and has enjoyed an influential life in American universities in Lisa Sergio's translation. Clark implies that he finds Lanternari superficial, which he is; it would have been helpful to have had Clark's judgement on another work which carries out a forced march across the same territory with rather fuller rations, Bryan R. Wilson's *Magic and the Millennium: A Sociological Study of Religious Movements of Protest Among Tribal and Third-World Peoples* (1973), which draws heavily on Babbage, Greenwood, and Winks, and which manages some intelligent conclusions about Ringatu in particular.

For me, revisiting the Hauhau a quarter century after is yet another evidence of how most of us write out of the context of our times. Rereading my own article, I ask how I could have been so imperial, so unaware of the other side of the coin, as to have written as I did. Part of the answer lay in being twenty-two years of age. Part of the answer lay in the fact that the article was extracted, virtually without revision, from a representative and not very distinguished

Master's thesis, the research for which was done in New Zealand but the submission of which took place in the United States. Part of the answer arises from the fact that my primary concern was with the Ringatu movement, and I was intent upon putting distance between a movement which I fancied that I understood and rather admired, a movement I saw my thesis defending, and its more disreputable precursor. (Greenwood shared this fault.) Through Paul Delamere, the *poutikanga* of the Ringatu Church, I had been given access to a substantial body of Ringatu manuscripts, and it was on the latter movement that I had intended to place the emphasis of my study. As it happened, the Master's essay never drew upon the Delamere materials, which to this day remain untapped in a filing drawer. I would like to think that now I could return to those records and relate a far different story than I was able to do in 1952.

Despite the excellence of Paul Clark's book, that story still requires telling. Te Kooti and Ringatu need their historian, and had Clark been able to carry out field research and to extend his study, he would have been the person to fill that role. But he has provided an excellent beginning, showing how Pai Marire, 'as part of the process of Maori modernization, pointed the way for the more permanent Parihaka, Ringatu, and Ratana movements, and even for the Young Maori Party,' which added to the revivalist zeal the necessary organizational skills. And surely here is proof that more of those Master's theses written in New Zealand should be published.

ROBIN W. WINKS

Yale University

The Tactless Philosopher: Johann Reinhold Forster 1729-1798. By Michael Hoare. The Hawthorn Press, Melbourne, 1976. x, 420 pp. Australian price: \$15.95.

JOHANN REINHOLD FORSTER, the 'Tactless Philosopher' of Michael Hoare's scholarly biography, exemplifies one of the principal difficulties facing an historian of eighteenth-century science. Two conflicting opinions of Forster reveal the problem. Writing to a friend in 1778, the scientific traveller, Peter Simon Pallas observed: 'He is one of those Polyhistorians, that will write upon every subject but very superficially.' Almost twenty years later an anonymous writer singled Forster out as the most illustrious professor at the University of Halle: 'He is one of the first polyhistorians of our century, worthy of comparison with a Conning or Hugo Grotius.' A century which could produce men like Linnaeus, Priestley, Lavoisier and Black, also brought forth men such as Banks, Nollet, Blumenbach and Forster whose boundless curiosity defied any attempts to force them within the paradigms of any particular discipline. To some historians of science, looking forward to the specialization of the nineteenth century, the second group of men represent the dilettantes of their age — here Hoare firmly places Banks. Others, with a view to the Bacon legacy, see the 'polyhistorians' as part of a true but older scientific tradition which resisted any strict categorization of a philosopher's interests.

The further Johann Forster moved away from his closest interest, the less 'scientific' he became. His writings on natural history and ethnology were for