

mean when he writes of Te Paea that she had 'large, clear and slightly hooded eyes that suggested depths of knowledge on her side and an ability to enter people's minds on the other'? (p.40).

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Samuel Marsden: The Great Survivor. By A.T. Yarwood. A.H. & A.W. Reed Ltd., Wellington, 1977. xv, 341 pp., maps, illustrated. N.Z. price: \$14.95.

NO HAGIOGRAPHY, this: judicious yet unflinching in its assessment. Sandy Yarwood's biography of the Reverend Samuel Marsden will stand without serious challenge for a long time. Marsden was self-righteous, inflexible in the pursuit of his own justification, capable of lies and distortion to protect his own reputation, yet capable, also, of insights into human nature which catch the breath for their understanding and perspicacity. His desire to exercise unquestioned power would ensure that he would quarrel with everyone with whom he worked — in colonial or missionary politics — but his impassioned commitment to the causes he espoused is not really under question. The mission to New Zealand became the great love of his life, particularly as he wrestled in bitter dispute with a succession of New South Wales governors. His involvement in Polynesia stands in sharp contrast to his growing indifference to the tragedy of the Australian Aboriginals; here, his self-interest as land owner and sheep owner triumphed over any ability he may once have possessed for simple compassion.

Not that he was altogether loved by the missionary settlers in New Zealand. Thomas Kendall, one of the first, soon came to an accurate assessment of the disordered chaos of Marsden's life, which would affect the history of the mission: 'Mr Marsden will have his way in every thing . . . he pays little regard to the Opinion of Others & is the most slovenly man for a pious man I almost ever heard of . . . he pays no attention to arrangement or system nor does he gain the good will of those with whom he has to deal.'¹ A decade later, the Reverend Henry Williams complained in identical terms: Marsden's 'heart is deeply engaged in the mission but his ideas are rather wild. I am surprised that a man that had so much intercourse with the world, and New Zealand, should be so very short sighted. But it is the man. His own private affairs are conducted on the same plan, or without any plan whatever'.²

His failure to provide adequate supplies to the mission in the early years created some of the difficulties the settlers faced in their ambiguous relationship with their protectors, the Ngapuhi of the Bay of Islands. Forced into a position of economic dependency, the missionaries had to accept Ngapuhi terms of patronage. When accused of an obstinate refusal to recognize the realities of this situation, Marsden obsessively sought for scapegoats among the missionaries themselves.

¹ Kendall to Rev. Josiah Pratt, 13 February 1815, ms. A1443, Mitchell Library, Sydney.

² 1 April 1826, Journal, Letters and Papers of Henry and Marianne Williams . . . , typescripts, Auckland Institute and Museum.

Yarwood's biography here does not substantially alter the image of Samuel Marsden which has already emerged from the recent research on the Anglican mission to New Zealand. Marsden enjoyed his visits because he appeared as 'the chief' and he played out this role, not only for the benefit of the Maoris. Yarwood overestimates his linguistic abilities (Marsden's barbarous ear is apparent in the heated arguments over the Maori language), but not his delight in meeting highly intelligent men who appeared eager to receive 'the Arts of civilization'. Those who actually worked in the field became much more cautious about the plan which Marsden required them to implement: 'you expect too much from measures of a temporal nature. You seem to give more encouragement to husbandry and agriculture, and to be more zealous respecting them than you are about churches and schools.'³ The next generation of missionaries, under the stronger guidance of Henry Williams, would place their stress on 'churches and schools'.

Some errors, particularly on New Zealand matters, have occurred, largely due to Yarwood's reliance on Marsden's journals or John Elder's editorial notes, despite warnings given in my own biography of Kendall. Some impossible Maori names appear in the text: Manowowra (Manawaora), Caparoo (Kaparu), Curra Curra (Korokoro) and even 'tabooed'. 'Whiria' of 'Waikati' was, in fact, Whiwhia of Waikare and was a different man from the chief Pomare (Whetoi). The site of Rangihoua, the first mission station, is misplaced in both the text and map on p.171, as are the Te Pahi islands (p.173). The name of the Church Missionary Society's secretary, Dandeson Coates, is consistently misspelt and it is John, not James, Cowell. There are also implicit conceptual errors about the power of Maori chiefs, while the first settlers certainly did not consider themselves Marsden's 'subordinates' or 'lieutenants'. There are also some organizational problems, due to the predominantly although not exclusively chronological framework which, because of the man's multitudinous activities, creates some disconcerting jumps in the text. There were moments too, when I wondered if suppression in Marsden's favour had occurred. For example, Yarwood argues that Marsden was scrupulous in his accounts (p.234) and indeed presents evidence of the personal debts he carried in the interests of the evangelical cause, but he seems to forget his own observation that Marsden was, more than once, forced to advertise for the recovery of the contents of his overflowing pockets which had fallen out in the streets of Sydney. This disorder, constantly referred to by those who worked with him, may be the source of the problems in the CMS accounts, which Captain Frank Irvine wished to investigate in 1821, whereupon Marsden dissolved the new Corresponding Committee. Not dishonesty, but chaos reigned, which was one reason why the settlers wanted their salaries paid from England. Yet Yarwood skips over the issue and does not examine Irvine's complaints. Evasion also seems to haunt the too brief mention of the arguments between Lancelot Threlkeld and Marsden concerning the Aboriginal mission.

Marsden emerges from this biography as a man who sought to become one of the colonial elite, yet whose contempt for that society set him apart from them. He was corrupted by the inhumanity of the new colony: indeed, as Yarwood suggests, he became one of the corrupters. The mission to New Zealand was his great joy — even his place of momentary escape — but his unflinching ability to

³ Kendall to Marsden, 27 September 1821, mss. vol. 71, item 9A-10A, Hocken Library, University of Otago.

ensure that he alone was correct in every circumstance, and his self interest, would also impose limits upon the early success of the dearest of all his hopes.

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Fatal Necessity: British Intervention in New Zealand 1830-1847. By Peter Adams. Auckland University Press/Oxford University Press, Auckland, 1977. 308pp. N.Z. price: \$13.60.

THE PAKEHA like the Maori cling to their myths of origin. Two generations of historical research notwithstanding, many still believe that New Zealand became a British colony because of the pressures exerted on a reluctant government by Edward Gibbon Wakefield and/or the evangelical missionaries. Such myths have no doubt validated pakeha-domination and assimilationist policies but as Adams says, 'blinker us to the new directions we must seek if New Zealand is ever to become a truly multi-cultural nation'. His own emphasis on the *duality* of British intentions — to protect and control both British subjects and Maoris — though well-documented comes close to creating a new myth that could validate an integrated society in which both races are equal.

Myth-making apart, prospective buyers and readers of this book may well ask did we really need another book on the subject of British intervention less than ten years after the publication of Ian Wards, *The Shadow of the Land* and only three years after Alan Ward, *A Show of Justice?* Unquestionably, history teachers and students will find it useful to have an up-to-date version of how and why Britain intervened in New Zealand if only because the books, articles and theses on these questions are numerous. Moreover, Adams alone has had the incomparable advantage of being able to examine all the extant records in the United Kingdom and France as well as in New Zealand, including several valuable collections of private papers not previously consulted. Added to this, Adams is remarkably good reading. He has a fine command of detail, argues clearly and cogently and brings out his conclusions in a few, terse, telling words. The way in which he recapitulates his argument from time to time and in conclusion is particularly helpful, given the density of the material.

The first part of this book is centered on Colonial Office policy-making in response to frontier expansion in New Zealand and pressure groups on the spot and at home. Despite the prodigious amount of research on which it is based, surprisingly little that is essentially new is revealed. Rather much of the work of the older generation of imperial historians — notably H.T. Manning, E.T. Williams and W.P. Morrell is, as it were, synthesized, amplified and reinforced. As one would expect, most of Adams' flak falls on his immediate predecessor, Ian Wards. Contrary to Wards, Adams attaches no importance to French and American designs: 'There was no race for New Zealand because Britain was the only runner.... Most of the paranoia ... was generated in the heady climate of a rapidly expanding antipodean frontier, where fears easily became numerous, and