

much as theoretical. His concluding chapter provides a welcome exploration of his own approach to writing history and it is here that he confesses to being very much an 'outsider', an expatriate New Zealander resident in Melbourne for less than ten years. And unlike most researchers in the field of Aboriginal history, he has remained aloof from modern Aboriginal politics. We would suggest that his rejection of oral history and the importance of the Aboriginal perspective on Aboriginality is another way in which he has kept himself apart and avoided the difficult, time-consuming and often painful experiences which other European writers in this field have had to deal with. Nor is the reader reassured by his quoting E.P. Thompson in defence of such deliberate distance.

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Sergeant, Sinner, Saint, and Spy: The Taranaki War Diary of Sergeant William Marjouram, R.A. Edited by Laurie Barber, Garry Clayton, and John Tonkin-Covell. Random Century, 1990. 112 pp. NZ price: \$34.95.

THIS EDITION of Sergeant Marjouram's Taranaki war diary is altogether a less weighty work than is suggested by its impressive title, attractive format, and no fewer than three editors. (What did they all do?)

The original *Memorials of Sergeant Marjouram, Royal Artillery, including six years service in New Zealand during the late Maori War*, was published posthumously in London in 1863. This new abridged edition has dispensed with some (but not enough) of its 'repetitious Victorian religious piety', and retained all that was of value to the student of military history. But again that is not enough. *Sergeant, Sinner, Saint, and Spy* is much less about matters military than it is about Marjouram's earnest efforts to reclaim his fellow soldiers from the service of Satan. It may in fact be of more interest to the social or religious, rather than the military historian.

Even in edited form this diary consists largely of pious proselytizing and Victorian sentimentality, relieved here and there by descriptions of Taranaki under siege. Marjouram is concerned to reform the drunken, dissolute, blaspheming British soldier, by means of both education and temperance, and lead him to salvation through the practice of evangelical Christianity. But many of those he sought to save resisted his efforts until they feared they were staring death in the face. Then, to his great satisfaction, strong men would tremble, shed tears of shame and repent their evil ways. But his greatest reward, 'better than any gift this world could bestow', came from witnessing the distress of his eight-year old daughter as she wept bitter tears at not being good enough to God, at her need for a new heart. His own heart was overjoyed at this 'pleasing confession of an early sense of guilt'.

Marjouram came to New Zealand as a corporal with a small detachment of the Royal Artillery at the end of 1855. He had signed up with the military at the age of sixteen, and died at thirty-two. In between he succumbed to the demon drink, then reformed and became a devoted Wesleyan. His career as a sinner spanned less than four years, and as a saint a little over nine years. As a 'spy' it consisted of a couple of one-day reconnaissance missions; he hardly merited the title, especially when compared to such practised hands as the missionaries Whiteley, Riemenschneider, and Morgan.

The editors' claims, as expressed in the foreword, are a reflection of their military interests. Despite their best efforts to include Pratt's sapping in Marjouram's diary, the diarist had left Taranaki a month before the action began. And the Armstrong gun, which the editors introduce but Marjouram does not, was not seen in New Zealand until after Marjouram had been invalided home to England.

Their reliance on out-dated sources for their historical background has misled them: they subscribe to a long-discredited Taranaki Land League; and they claim that in January 1860 Teira received the balance owing on his land sale. He did not; a war had been fought over the Waitara 'purchase' years before Teira was paid his money.

There are other areas of confusion too. First we are told that Pratt's sapping was ultimately successful, that the Maori had no answer to it, and were forced to sign articles of peace. Then we are told (after Belich) that Pratt's saps did not win the war; that both the British and the Maori resisters grew disillusioned with the possibility of victory.

The editors claim too much for this diary. It is interesting, rather than illuminating, but it adds little to other military or settler accounts. The story of the Omata settlers and the battle of Waireka, in which Marjouram took part, is described more graphically by Thomas Gilbert, the Christian pacifist, than it is by Marjouram, the militant Christian; and Frances Porter's *Born to New Zealand* is a more vivid account of New Plymouth under siege.

Perhaps the most interesting aspect is the illustration of the state of literacy achieved by one who entered the service at a very early age and who subsequently received his education at the hands of the military and religious authorities. And it is a sobering reminder of nineteenth-century racial and environmental attitudes, expressed in terms of impudent natives, murderous savages and the depressing bush.

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The Path to Gallipoli. Defending New Zealand 1840-1915. By Ian McGibbon. G.P. Books, Wellington, 1991. xiv + 274 pp. NZ price: \$49.95 and \$39.95 (paperback).

THE PATH TO GALLIPOLI is a successor and companion to Ian McGibbon's earlier book, *Blue-Water Rationale*, about the naval defence of New Zealand, 1914-1942, except that it deals with military defence as well as naval, and defence policy in general.

New Zealand is so far from any land mass, or even islands, that it might be expected that its population would have felt secure from attack; but in fact they have, in European times, almost always felt very vulnerable. Remoteness bred nervousness, not usually fear of invasion, but of hit-and-run attacks by hostile warships. This fear accounts for the anxiety that consecutive governments felt about French, German or Russian imperial expansion in the Pacific or in East Asia. Foreign annexations in the region brought potentially hostile bases nearer. By the late nineteenth century there were naval units of those countries, as well as the American and British navies in the Pacific.

In the 1870s and 1880s there were several Russian war scares which led, after much procrastination, to the construction of batteries to guard the main harbours and some others. The delays were due to the fact that the Colony could scarcely afford to pay for the guns. The main fortifications were constructed after the war scare of 1885.

In addition to coastal artillery, it seemed obvious that a local navy was needed. But