

included are family papers of Douglas Lilburn dated 1503, which reflect archives and manuscripts collected here, but not necessarily generated within New Zealand.

The description which accompany each of the 250 entries cover a wide variety of individuals and organizations including events from the Vietnam War, to an account of a canoe trip down the Ruamahanga River in 1925. The descriptions are informative and helpful. For instance, a researcher reading an entry on the League of Mothers is informed that the League 'was founded in Wellington in 1926 [and] by 1950 there were five branches in Taranaki'. These descriptions serve a further purpose of clarifying factual information.

The quantitative makeup of archives and manuscripts is varied. For instance, notes on South Wairarapa transport written by Edward Furness Barton comprise as little as three pages whereas the papers of Jack Lovelock make up 30 volumes. Similarly, the records of the Federated Mountain Clubs of New Zealand consist of 330 folders and five volumes.

In this instalment of the *National Register* there are 24 contributing institutions. They include libraries, city councils, museums, art galleries and historical societies. The Alexander Turnbull Library is the main repository holding nearly a quarter of the archives and manuscripts, while Te Hukatai (Maori Studies Library, University of Auckland) and the Hewitson Library (Knox College, Dunedin) are also prominent holders.

Access to the majority of files entered in the *National Register* is unrestricted and most are in their original form. An index or an inventory accompanies most of the documents. The C-series concludes with a 30 page subject index, which contains helpful instructions.

A second instalment in the C-series of the *National Register* became available from November 1992. All of the previous series are available from the Alexander Turnbull Library (contact Editor, *NRAM*, C/- Manuscripts and Archives Section, Alexander Turnbull Library, P O Box 12-349, Wellington).

Apart from one minor blemish in the list of contributing institutions where C147 should read C127, Penny Feltham, editor of the *National Register*, and staff of the Archives and Manuscripts Section of the Alexander Turnbull Library are to be congratulated. They have compiled a useful reference which reflects the diverse nature of archives and manuscripts collected and held within New Zealand.

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Te Haurapa: An Introduction to Researching Tribal Histories and Traditions. By Te Ahukaramu Charles Royal. Bridget Williams Books and Historical Branch, Department of Internal Affairs, Wellington, 1992. 111 pp. NZ price: \$17.95.

THIS IS an important 'how to' manual written primarily for young Maori researchers planning to study the history of their whanau, hapu or iwi. The work is attractively laid out in easy to read chapters with bilingual titles and photo captions though the main text remains in English. Royal includes a couple of handy appendices listing major public institutions holding Maori historical papers and possible funding sources for tribal researchers. The work is divided into four principal chapters. The first chapter discusses the traditional and more recent forms of recording traditions as well as the fabrications and misrepresentations found in the written record of traditions. The second chapter defines the differences between oral history and tradition, discusses protocols (perhaps kawa) a researcher needs to observe, and outlines the best ways to make a recording. The third

chapter examines modern recordings, particularly those in print, and provides practical tips on every aspect of the research process, including the kinds of research material available, the use of libraries and archives, and major historical sources of information on Maori history. The fourth chapter explores various options and issues involved in presenting and disseminating research material amongst the researcher's tribe.

Royal develops a Maori perspective of historical practice; he argues that Maori is an artificial construct: 'Maori history is tribal history' (p.13). Furthermore, '[t]ribal history is family history' and is thus linked to whakapapa and the tipuna (p.42). Throughout the work he stresses the ties between research and the researcher and the wider family and tribal grouping; there is no place for individually-driven scholarship. Another motif running through the book emphasizes the linkages between research as a means of enhancing the physical and psychic health of the researcher and consequently that of his or her whanau, hapu or iwi at the centre of the study. Ultimately, it is the tribe and its redevelopment which is the key to Maori or tribal historical research (pp.84ff).

In the course of writing his guide Royal touches on a number of contested issues in the politically charged discourse of Maori history. He problematizes the significance of written history thereby, in my view, unduly and unfairly undervaluing the very large amount of writings produced by earlier generations of Maori and Pakeha scholars. By emphasizing oral history and tradition he overlooks the widely reported phenomenon of feedback between oral and written sources. He advocates bringing research under the supervision of the 'intellectual leadership of the tribe' (p.93) but does not define clearly who or what that leadership is: there seems a danger of escaping the authorial control of past Pakeha scholars only to replace them with one equally constraining and authoritative/authoritarian. Lastly, he restricts Maori and Pakeha historians to researching and writing about their respective ethnic forebears and their pasts (p.27). This ignores the profound interaction that has occurred between the two ethnicities and denies the intellectual contributions made by Maori and Pakeha to the cultural life of the other. Royal's restriction also raises practical difficulties regarding the appropriate control and access to taonga collected by scholars such as John White, which were often the product of collaboration between Maori of different tribal groups and between Maori and Pakeha.

These concerns do not deny the real value that neophyte researchers will find in Royal's work; instead, they should remind historians, Pakeha and Maori, that there remain politically touchy matters involving issues of power and knowledge which require further discussion.

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Local History. A Short Guide to Researching, Writing and Publishing a Local History. By Gavin McLean. Bridget Williams Books Ltd and Historical Branch, Department of Internal Affairs, 1992. 136pp. NZ price: \$17.95.

WRITING local or regional history is more demanding than is often acknowledged. The length of the period of time examined, and the need to encompass Maori history and archaeology, pioneer narratives, rural and business history, urban and oral history, makes each study a microcosm of New Zealand's history. The need for succinctness and synthesis is daunting for the amateur historian, and a challenge even for the academic. McLean's guide provides an excellent introduction.