

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.

From an author whose own historical research has been concentrated on shipping and technology, this book provides an unexpectedly broad vision of local history. McLean's advocacy of local history as 'good social history' is admirable; he sets the tone for this by quoting Jock Phillips's hopes in 1990 for the evocation of 'a culture in all its richness: We have plenty of local histories but few . . . which evoke the ways of life and the beliefs of a community in a three-dimensional way We know so little about our ways of life, our popular culture — the way we have dressed, the foods we have eaten, the houses we have inhabited, the games we have played.'

McLean begins his guide with an introduction to current concerns in New Zealand historiography. He sets out a challenging range of questions to pursue in tracing the development of a district, and points to the need to relate the local area to wider national events and movements. The guide is eminently practical; it covers negotiations between writer and the commissioning institution, methods of structuring local histories, research methods, and a possible time schedule. It lists a large number of potential sources, including street censuses, photographs, novels, and theses. Valuable appendices suggest background reading on topics from architecture to immigration, industrial relationships and shipping. McLean discusses the selection of a printer, and the organization of publicity and a book-launching. Such practical aids can save weeks of time for authors and organizations for whom the experience of publication may be a once-and-only occasion.

Some emphases could be stronger. Because of the future publication in the same series of a guide to oral history, only brief mention is given to its use here. But the importance of oral history to an understanding of community values and popular culture cannot be over-estimated, and it is often the only means of exploring work experiences, family life, and responses to social issues. Neither should it be presumed that diaries and letters in New Zealand have derived only from the middle class; a wide range of New Zealand families have kept letters from the past, or collected scrapbooks of union clippings, hotel licensing battles, and other significant points of community conflict or celebration.

One final demurrer is with McLean's suggestion that many local historians will continue to work unfunded. Councils should be given no encouragement to regard the narration of their district's past as an unnecessary expense. McLean advocates a high standard of research and analysis which is unlikely to be met by those who have enough time or affection for a district to work for nothing. Future local historians will benefit greatly from this handbook. New Zealand history-making will similarly benefit when the writing of local history is no longer considered an act of charity.

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