

they might attain, against all odds' (p.393). She was writing about the Chinese people, but in a sense she was also writing about her own struggles.

Finally, *Disputed Ground* is a reminder, if implicitly and perhaps unintentionally, that much New Zealand writing has taken the form of journalism, and that while most such writing may lack the surpassing interest of Hyde's contributions, a good deal of New Zealand's cultural history will remain invisible until the painstaking work of investigation is performed. In this excellent volume, Boddy and Matthews demonstrate how careful attention to texts and the circumstances of their production can move beyond the simple retrieval of supposedly unproblematic evidence to an analysis of the nature of hegemonic structures and the ways in which they may be subverted.

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Peace People: A History of Peace Activities in New Zealand. By Elsie Locke. Hazard Press, Christchurch, 1992. 335pp. NZ Price: \$34.95.

IN *PEACE PEOPLE* Elsie Locke has compiled an 'introductory history to open up the field', as she puts it; drawing together accounts of a persistent strand of dissent in New Zealand society: of pacificism, resistance to conscription, anti-war protest, and opposition to militarism and military alliances. In 48 concise chapters she describes developments in these areas, from 'Maori Peacemaking' and 'The New Zealand Wars' through to her end-point of 1975 and 'Towards a Nuclear-Free Pacific'. *Peace People* thus provides a useful summary of a little-worked field in New Zealand; there are other books and theses dealing with particular issues and campaigns, but they are very few when compared to the shelves of war histories. As Elsie Locke comments, 'Heroes of war are celebrated . . . and their stories are told with honour and respect. Heroes of peace are largely unknown and quickly forgotten'.

In telling their stories she draws on a wide range of the historian's customary primary and secondary sources, but also, for most of the book, brings the added dimension of personal involvement. 'I was there', she notes, as she describes events and personalities from the 1930s to the 1970s. *Peace People* is written as historical overview rather than personal narrative or reminiscence, but it is Elsie Locke's own conviction and commitment to her cause which drive the book and her insights from direct experience which bring it to life.

Here the reviewer must declare a personal interest; I too recall being there in some of the later protest actions recounted in this book. Indeed, on the evidence of this book, many historians in their time have also been participants: Airey, Bassett, Chapman, Condliffe, McIntyre and Sinclair all appear in *Peace People*.

As historian and as interested participant, this book left me asking for more. In *Peace People* Elsie Locke has held her own voice in check to present a broad overview; let us hope that she will revisit some of the events and issues she summarizes, here, and write further on her own place among New Zealand's 'heroes of peace'.

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