

neglect, the painted houses represent an important phase in Maori visual art. The book's appendix lists 85 structures erected from 1872 to 1926, many still standing and some recently restored, decorated in some measure with figurative painting.

This is more than a catalogue however. Neich contends that colonialism encouraged Maori to express group identities in new ways. In his view, the meeting houses of the first half of the nineteenth century are to be read primarily as efforts to construct identity around genealogy. The painted houses of the later part of the century sought to supplement, and sometimes, supercede genealogy with historical narrative, using 'the specific history of the group to define their religious identity, their local and tribal identity, and their identity as Maori vis à vis the Pakeha Europeans'. This is an interesting take on the changing nature of Maori identity in the face of colonization and one that deserves to be tested against the written record.

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Whaiora. Māori Health Development. By Mason Durie. Oxford University Press, Auckland, 1994. 238 pp. Price: \$A29.95. ISBN 0-19558-3167.

'IF THERE is a single conclusion to *Whaiora*', writes Mason Durie, 'it must be that Maori health is more complicated than illness, injury, or lifestyle. People belong to families, communities, and a nation and are reflective of the values and policies therein.' True to the new social history of medicine, Durie views the history of Maori health and health care in the same way. He shows that the history of health care is not simply about diseases and medical 'advances' but also about colonization, land deprivation, race relations, and social change. The history of health care is viewed as part of mainstream history.

In 'The depopulation of the Pacific', a paper given at a medical history conference in Auckland in August 1994, Donald Denoon called for a refocusing of attention of historians away from 'depopulation' to 're-population', arguing that population resilience deserves more attention than it has received. This is the focus of Mason Durie's study ('After all', as he writes, 'despite predictions to the contrary, Maori have survived and are more numerous than at any other time in history'). His is a story of 'struggle, challenge, threat, adaptation, and adjustment'. He examines the role played by Maori initiatives and agency in health care since European contact, with a particular emphasis on the post 1900 period and even greater emphasis on the 'Decade of Maori Development', following the 1984 Hui Taumata.

Mason Durie identifies three patterns of Maori participation in health since 1900 according to the location of mana, the type of leadership and the purpose of intervention — Mana Rangatira (1900-30), Mana Wāhine (1931-74), and Mana Māori (1975-92). The Young Maori Party (YMP) is the focus of his attention for the early decades. In stressing the part played by the YMP, however, he underestimates the role played by district nurses in health promotion within Maori communities. They are portrayed simply as agents of colonization and Westernization, whereas recent research has shown them as adaptable and prepared to work through Maori customs. One gets the impression that their contributions are dismissed because they were generally not Maori, although in the discussion of the subsequent period the contribution of the Scottish district nurse, Robina

Cameron, in starting the Women's Health League is recognized. Durie's statement that YMP members Maui Pomare and Peter Buck 'worked with local villages, assisting in the development of physical improvements but without challenging the older pattern of leadership' does not accord with his own earlier admission that they 'were favourably disposed to the Tohunga Suppression Act'. The extent to which they believed that the future of the Maori lay in assimilation is not acknowledged.

It is the more recent period, however, that forms the focal point of the book. Here it is clear that Durie is writing with a political agenda. During the early 1980s health became a topic for discussion on marae, rivalling land as the central focus of Maori concern. The objectives for Maori health activism, as outlined at the 1984 Hui Taumata, included integrated cultural, social and economic development, positive funding (rather than negative spending), greater Maori autonomy, and Maori self-determination. These goals are discussed by Durie in relation to government policy and subsequent developments within the Health Department, hospital boards and area health boards. Durie concludes that by 1990 Maori were more actively participating in the health sector. He also notes a greater awareness by the Department of Health from 1984 of the importance of Maori involvement in health policy and health service delivery, if Maori health improvements were to occur, and a greater sensitivity by the department to Maori culture.

Durie's survey of recent reports relating to Maori health status, as well as his discussion of Maori health perspectives, the Treaty of Waitangi, and biculturalism will become important reference points for future policy makers, campaigners and reformers in Maori health. His history was written very much with an eye to the present and the future. That does not detract from its importance for historians. A social history of Maori health and health care has been long overdue, and one would hope that this book will lead to more detailed investigations of some of the historical issues raised here.

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Otago's First Book: The Distinctive Dialect of Southern Maori. By Ray Harlow. Otago Heritage Books, Dunedin, 1994. 40 pp. NZ price: \$9.95. ISBN 0-908774-86-9.

Selling Otago: A French Buyer, 1840: Maori Sellers, 1844. Peter Tremewan. Otago Heritage Books, Dunedin, 1994. 108 pp. NZ price: \$19.95. ISBN 0-908774-85-0.

THESE TWO books concern the land and the language surrounding Otepoti, presently the location of Dunedin, the 'Edinburgh of the South', and the University of Otago: a Scottish establishment sporting a moniker derived from the Kai Tahu dialect. These texts produced by a local publisher form part of a rising tide of publications detailing the Maori history of Te Waipounamu that has been too long overlooked by most historians.

Otago's First Book is appropriately the first in a new series dedicated to marking the 150th anniversary of European settlement in the far south. The work by the linguist Ray Harlow reprints an extremely rare taoka, 'He puka ako i te Korero Maori', known from one surviving copy. Harlow presents his argument, based on both linguistic and extra-linguistic evidence, for this being the work of an early Wesleyan missionary to the southern Kai Tahu, the Rev. James Watkin. The first book is a collection of phrases, prayers and Christian instruction to the early converts to Christianity. By such means