

migrants and enthusiasm for soldiers was mirrored in an increasing 'nativist' disinclination for migrants from southern and eastern Europe. Homesteading the lands alongside the advancing railway systems was intended to open up the vast expanse of unoccupied territory. The commonwealth and state officials in Australia were supportive of soldier-settlement, both for returning 'diggers', and for migrants. Without the coercive war-time ability to conscript reinforcements for active service, the prospect of a farm after the war might well have provided Australian men with some recruitment incentive. The promise of a contented and passive rural yeomanry populating the empty spaces was to give practical expression to the mythology of the bushman and act as a counter to the pernicious attractive power of the two great urban population sinks, Melbourne and Sydney. The positive reception of Rider Haggard's message in South Africa appears, from Fedorowich's research, to reflect the most complex response by any of the dominions to calls by the imperial centre for room and land for its migrating soldiers. Immigration and soldier-settlement formed part of a larger debate in South Africa between the 'ultra patriotic' English-speaking minority population and the resurgent nationalism of the Afrikaner majority, which had rebounded in the years after the Anglo-Boer war. Also serving as a catalyst for dispute was the position of the 'poor white' class, those rural Afrikaner who had been forced, for a number of reasons, to migrate to industrial urban centres. Calls by Afrikaner nationalists for a return to the countryside were antithetical to the notion of a large influx of imperial soldiers soaking up both land and scarce finance. The conflict of agenda meant that, of all the dominions, South Africa received the smallest number of assisted imperial migrants and settled on the land the smallest number of its own and immigrant soldiers.

New Zealand receives scant mention, primarily because this country would not, beyond sympathetic utterances by Prime Minister Massey, commit itself to an imperial soldier-settlement scheme when there was insufficient land available to meet the needs of New Zealanders, and very few imperial soldiers were settled upon the land via the Discharged Soldiers Settlement Act. Nothing new is added by this work to the story of soldier settlement in this country that cannot already be found in a small range of published articles, and in several Masters' theses. For New Zealand's significant contribution as a post-war destination for British migrants, Fedorowich has admitted borrowing heavily from the impressive work of Steven Constantine. The footnotes reveal the uneven focus which can be explained by the length of time Fedorowich apparently spent at educational and research institutions in the former dominions, other than New Zealand.

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Ngā Tohuwhenua Mai Te Rangi: A New Zealand Archaeology in Aerial Photographs. By Kevin Jones. Victoria University Press, Wellington, 1994, 296 pp. NZ price: \$39.95. ISBN 0-86473-268-6.

IN THIS STUDY of archaeological sites as observed by aerial photography, Kevin Jones, of the Department of Conservation, has cast a distant but focused eye on New Zealand's historical landscapes of the pre-contact and colonial eras. The book is divided into 18 chapters. The first discusses the role that aerial photography can play in archaeology. The next five (part 1) look thematically at archaeological sites of Maori origin. The following

eight (part 2) take a regional approach, with seven of the chapters devoted to North Island regions and the eighth to the South Island. The penultimate three chapters (part 3) look at nineteenth-century industrial sites, mostly associated with mining or other extractive industries, and the final chapter addresses the issues of the survival — or demise — of historic landscapes and the contribution of aerial photography to their protection.

Jones' book is not primarily addressed to professional historians and he does not advance new interpretations of the historical (post-contact) period. His major audiences are other archaeologists and the general public. To the former he is an advocate, not so much for new interpretations as for the contribution that aerial photography can (and has) made to archaeology. To the latter, he is a missionary. He points out that New Zealand has one of the least-recognized historical landscapes 'anywhere in the world'. The ranking may be unprovable, but as an absolute the observation is probably accurate. It is a state of affairs which Jones is determined to change and it is the primary purpose of the book, in which it succeeds brilliantly.

However Jones does do some valuable things which cross discipline boundaries. He is appropriately conservative in his use of oral tradition, but he does not shy away from talking about it, reminding the historian, along with other readers, that while the sites themselves may be silent, the people who occupied them were not. In respect of archaeology and (western) historiography, Jones, in tracking Maori archaeological sites across the contact divide, reminds historians both of the fact that archaeologists have for some time been working extensively in the historical period and that that work can be illuminating for their own investigations. He enters in gentle fashion a caveat against James Belich's praise of the skills of Maori in the colonial era conflicts, 'where all the battles are won and yet the war is lost'. But the substantial contribution of the book to that sphere of historical enquiry lies in its illustration of the battle sites and relics of their fortifications, both in photographs and supporting drawings — something equivalent being such an inexplicable omission from Belich's *New Zealand Wars*.

Most importantly, he reminds us of the variety of the human experience on these islands. This is not so much through the regional approach of the chapters in part two, which tend to package similar clusters of sites in each region, at least in the North Island. It comes across more in the sense the photographs provide of the marked differences in the historical human landscapes — the inland hills, coastal dunes, tidal harbour littorals, inland waterways. It does come through regionally in one negative respect — the relative dearth of photographable sites in the lower North Island and in particular the South Island. The 'no finding' is a finding: horticulture did not flourish in the south, and yet it is horticulture that is particularly able to 'deliver the goods' to the aerial photographer. In contrast, the South Island's 'seal and moa butchery and consumption have [not] left much that is as accessible to aerial photography as the abundant pa and pits of the North Island'.

In somewhat different fashion, the greater scope for photography of industrial rather than agricultural sites reminds us of the extent to which the exploitation of many parts of nineteenth-century colonial New Zealand was industrial as much as agricultural and pastoral in character, and that the twentieth-century present was not the only future imaginable in the nineteenth.

Having drawn some sustenance from these elements in the book, the historian should return, with all the other readers, to the photographs themselves and (where supplied) to the supporting diagrams. For this is where the treasure is 'buried'. The magic light of dawn or dusk shapes patterns, invisible at noon, which are revealed even to the untutored eye by the photographs themselves but also by the captions, the drawings, and the enthusiasm and skill of the author/sometime photographer. Look, and look again at the astonishing pattern of drains, probably for taro, at Rangaunu, at shell middens, eel channels, five

hundred or more year old stone quarries, at pa after pa after pa (but all different), at the famous Wairau Bar moa-hunter site, at gum-digging trenches and at goldfield tailings.

This is a book of images and even the most text-oriented scholar will concede here the greater power of images, compared to words, be they spoken or written, to suggest, to evoke and to move. A record of so much human experience, beneath the sky, beneath our feet, before our eyes.

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Tides of History: The Pacific Islands in the Twentieth Century. Edited by K.R. Howe, Robert C. Kiste and Brij V. Lal. Allen and Unwin, St Leonards, NSW, 1994, xviii, 475 pp. NZ price: \$49.95. ISBN 1-86373-541-0.

FOR SUCH A LARGE geographic and academic area, the Pacific has seen extremely few general histories. If one stops to think awhile it ceases to be surprising. The Pacific holds much of the world's human diversity, and has long been the humanities' laboratory. No matter where you step, you can be sure you are stepping on an academic's toes. Consequently the few general histories of the Pacific have all found themselves slow-moving targets, principally for neglecting the critics' pet subjects but, more meaningfully, for not getting it 'right'. It is into such waters *Tides of History* sails. In a sensible break with the past the captains have not sailed alone, but have brought on board 16 of the most able sailors they could find. It makes for an impressive crew that manages to resist the most common of general history sins, that of being perfunctory.

The book is in three sections, 'Colonisation', 'Towards decolonisation', and 'Uncertain times'. In the first section Robert Kiste gets lumped with the challenging task of writing on 'Pre-colonial times' and does an admirable job. The other authors in the section perform precisely and set a high level of competence, which continues throughout the book. This section provides a useful overview which manages to get around the immensity of the subject to provide a lucid look at European expansion and 'rule'. This is performed in a manner echoing the movement, recognized in the preface, 'back towards the concept of the [Pacific] islands as someone else's periphery ... [as historians] are less able to accept the islands as unique centres in themselves'.

'Towards decolonisation' hedges deliberately, as the title of the section suggests. The section hinges, much as decolonization itself did, on World War II, seen in this instance in Hugh Laracy's chapter. This chapter leads on to those regarding the movement 'Towards decolonisation', chapters which are organized around the metropolitan power, and are always well-informed, if on occasion a little dry.

The final section, 'Uncertain times', is easily the most original and is really the first example of the 'more multi- and inter-disciplinary approach' to which the preface refers. Vilsoni Hereniko's chapter on the 'Representations of cultural identities' shows some deft touches, and consolidates a large portion of the relevant scholarship in an inventive way, particularly in his analogy of 'tahraro'. He also offers an indigenous rationale for viewing island history in the divisions of before, during and after colonialism. I was pleasantly surprised by the liveliness of Peter Larmour's piece on 'Political institutions' and a little distressed that 'Social change' was allocated just to Penelope Schoeffel's chapter, in which we find the only real discussion of gender. Another difficult task falls