

public school old boys. Phillips also provides a good sketch of the struggle to purge rugby of its earlier violent excesses, bad language and gambling. Indeed, more could be made of the fact that although many New Zealanders embraced a public school game, fewer of them embraced its accompanying morality.

This is a point notably absent from John Nauright's efforts to place the 1905 All Black tour within the fabric of post-Boer War British physical deterioration debates. It is true that the remarkable endeavours of the team were seized upon in some quarters, and most notably by R.J. Seddon, as proof that the quality of Empire manhood had not deteriorated in the colonies, as it apparently had in Britain. But at the same time there was heated criticism during the tour of the All Blacks' over-vigorous and apparently obstructive play — particularly that of their controversial wing-forward. Earlier breaches of conduct by the Native team, the sending of an Anglo-Welsh team to New Zealand in 1908 — essentially to buttress the fragile amateur ethos of rugby in the dominion — and the long gap between New Zealand tours to Britain (1888, 1905, 1924), suggest that British perceptions of New Zealand rugby were less than idolatrous. Given that the Edwardian athletic ideal stressed the interdependence of a healthy body and a healthy mind, these objections cannot be glossed over in favour of a monolithic focus on reactions to the purely physical merits of the All Blacks. Discussion of the links between sport, imperialism and nationalism prior to 1914 must take account of different, class-based, ideologies.

In two final chapters Nauright and David Black examine the contentious terrain of All Black-Springbok rugby contacts and the powerful nostalgia which insulated rugby against an increasing wave of contrary opinion. This is a good summary — especially valuable for overseas readers — but it provides nothing new for scholars familiar with the territory. Although frequent reference is made to 'counter-hegemonic struggle', and the writings of Christine Dann and Shona Thompson in particular, the coverage falls short of the initial billing.

In the nature of television *The Game of our Lives* moves quickly over much ground — highlighting main themes but not contexts. Nevertheless, the mix of anecdote, interview and secondary research captures the diversity of New Zealand rugby and its pervasive influence — 'pervasive' being both positive and negative. More than the televised version, this is a popular account which goes some way to challenging myths and examining divisions, especially with regard to South Africa. It remains for future researchers to transform its vignettes. In this, the stronger contributions from *Making Men* will provide a good comparative model.

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Bible and Society: A Sesquicentennial History of the Bible Society in New Zealand. By Peter J. Lineham. The Bible Society in New Zealand and Daphne Brasell Associates Press, Wellington, 1996. 302pp. NZ price: \$39.95. ISBN 0-908896-46-8.

BIBLE AND SOCIETY is at once a tribute to the Bible Society and its supporters, an account and critique of their achievements, and a reflection on the changing status of the Bible — and of the Bible Society — in New Zealand. Its publication marks the one hundred and fiftieth anniversary of the founding of the Auckland Auxiliary of the British and Foreign Bible Society (BFBS) in 1846. Subsequently other auxiliaries were established, each

affiliated directly to the London-based parent organization and reflecting the religious character of its own locality. Indeed the Otago Bible Society, founded in 1864, initially aligned itself with the National Bible Society of Scotland rather than the BFBS and retained its independence until 1961. A Dominion Council of the BFBS was established in 1918 and the Society joined the United Bible Societies in 1947 but did not become fully independent until 1969.

The primary purpose of the organization has been to raise money to support the printing and distribution of bibles, especially by the British parent bodies. Meanwhile, making the Bible available in New Zealand (for example in institutions like hospitals and prisons) has not always received the priority one might expect.

Indeed, despite the book's sponsorship by the Bible Society in New Zealand, Peter Lineham frankly acknowledges shortcomings in the Society's policies and personnel. F.H. Spencer, the colourful first General Secretary, was a skilled fund-raiser but 'could not work easily with colleagues'. Only in 1942 was the need to involve Maori themselves in the preparation of Maori editions of the Bible finally recognized and even today 'the Society remains a body deeply dependent upon the work of women, who are administered by men'. More fundamentally, the Society's leadership in recent times has been 'naively optimistic about community support for the Bible'.

There is an abundance of biographical information in this volume, much of it more interesting to members and supporters of the Society than to other readers, although researchers interested in other aspects of New Zealand religion will find this book a useful reference, equipped with a thorough index. Moreover, the large number of notable individuals involved in the Society, as well as the patronage of public figures, amply demonstrates the dedication it has inspired and the standing it has enjoyed in the community. Unfortunately the thematic structure of the book has sometimes resulted in the occurrence of several allusions to particular individuals (such as R.A. Laidlaw) before they are properly introduced and there are also occasional introductions to familiar acquaintances. Uncertainty about the date of Rutherford Waddell's birth (somewhere between 1850 and 1852 according to the DNZB) is perhaps appropriately reflected in the use of both dates in different parts of the book.

As well as reviewing the development of the auxiliaries, the book contains chapters on the Otago Bible Society, the contribution of women (particularly as fund-raisers and organizers) and the provision of bibles in various languages for foreign missions. The two chapters on the Maori Bible expand Lineham's earlier work on the Church Missionary Society.

The writing of an institutional history has provided the author with an opportunity to reflect on wider social and religious issues. Thus the Bible Society's links with its parent organization form an interesting case study of New Zealand's relationship to the mother country. Since it depended on the work of individual Christians while preserving its independence from the churches, the Society's history offers insights not readily accessible through the study of individual denominations. There are detailed discussion of nineteenth-century theological controversies over the authority of the Bible and stimulating reflections on the place of the Bible in the changing cultural context of twentieth-century New Zealand.

Some themes, especially those concerning more recent times, perhaps deserve more detailed attention. Beyond sales statistics, there is rather limited discussion of the impact of new English translations and there is little elaboration on the observation that Protestant preoccupations with ritual and service, or with experience of the Holy Spirit, have challenged the centrality of the Bible itself in contemporary Protestantism. Ironically recent decades have also witnessed renewed interest by Catholics in the Bible (including official support for the Bible Society), although this important development receives

much less attention than nineteenth-century sectarian controversies.

Bible and Society is very attractively produced with appropriate monochrome photographs, cartoons and other illustrations at the beginning (and sometimes the end) of each chapter. Much more than a narrow institutional history, it is a good model of how studies of particular organizations can be used as vehicles for exploring wider themes.

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The Dictionary of New Zealand Biography: Volume III: 1901–1920. Auckland University Press/Department of Internal Affairs, 649pp. NZ price: \$130.00. ISBN 1-86940-200-6.

A DICTIONARY OF NATIONAL BIOGRAPHY should be representative, reliable, and readable. Volumes I and II of *The Dictionary of New Zealand Biography* established a reputation for being all of these, and Volume III maintains and perhaps increases it. This volume contains memoirs of 606 people who made their mark between 1901 and 1920, but it includes some born as early as the 1830s (the remarkable Eria Tutara-Kanika Raukura, 1834/5–1938) and some dying as late as the 1980s (e.g. Amy Elizabeth Turnbull, 1885–1988). Most of those included in this volume were born in the 1860s or 1870s. Not surprisingly, many of these were born outside New Zealand and settled here; it will be interesting to see if Volume IV produces a majority of New Zealand-born subjects. The introduction states that 'the proportion of New Zealanders born in New Zealand rises from 52% in 1901 to 72% by 1916'. Figures from a couple of letters of the alphabet in this volume suggest that the percentage for those included in this volume is rather less than 52%, i.e. the Dictionary's selection proportionately slightly favours the foreign-born. The volume, despite its focus on 1901–1920, thus covers a wide spectrum of New Zealand history: it would be helpful in Volume IV to have a cumulative index added to the other very full indexes, to facilitate location of subjects in the various volumes.

The volume is representative in its coverage. Fourteen per cent of the memoirs are on Maori (i.e. about 84 biographies) and this permits a vivid depiction of the Maori population and its varied contribution to New Zealand life, in politics, social history, the war effort, and in sport. The occupations of the Europeans naturally depict a primarily agricultural community, and the editorial team has been skilful in finding a considerable number of farmers, landowners and horticulturists interesting enough to have significant articles. There is one swagger (James Cox) and one dog-breeder (W. I. McIntyre).

Politicians, civil servants, church leaders, lawyers, doctors, and educationists of course form the ballast of this volume, as they do of any such, but it is in the supposedly 'marginal' lives that the flavour of a nation is caught, and in that this volume succeeds very well. The editorial panels are to be congratulated on the extent to which they have included subjects which reflect the routine tasks of a society: there are a hairdresser, a groundsman, a waiter, and a custodian to set beside the various prime ministers, bishops, and professors.

The development of organized sport and recreation is an important feature of this volume, and it is clear that New Zealand by the end of the nineteenth century was participating in the recreational boom characteristic of the British Empire generally, and that in certain sports it was already in the forefront. This volume includes nine mountain-