

same place at the same time. The need to interpret politics with reference to religious sectarianism is apparent from the story. In some ways the decline of the churches and their loss of status in society after World War II took away the force of the rationalist protest. Rationalism is thus a part of the social history of New Zealand at certain critical points. Cooke's book is a helpful reminder that anti-religious forces are an important part of the intellectual texture of our society.

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Girls & Women, Men & Boys: Gender in Taradale 1886–1930. By Caroline Daley. Auckland University Press, Auckland, 1999. 216 pp. NZ price: \$39.95. ISBN 1-86940-211-1.

VITICULTURALISTS and wine buffs need no introduction to an area of New Zealand long renowned for its Mission vineyards, but few historians have had reason to take notice of the small semi-rural community of Taradale eight kilometres southwest of Napier — until now. For Caroline Daley's gendered history of this Hawke's Bay locality is superb. Cogent argument, crisp style, carefully structured paragraphs, finely crafted character portraits and deftly shafted comparative dimensions are all based upon a comprehensive and meticulous research effort that is clearly outlined in the wide-ranging bibliography and detailed references. Daley aims to encourage others to see the potential of gender as a useful category for social analysis. In this goal she has succeeded, magnificently.

The introduction demystifies the basic concepts of a gendered approach and explains, in direct and accessible prose, the focus of the enquiry, an examination of both the shared and the different ways in which Taradale's population negotiated, measured and interpreted the notions of femininity and masculinity which, implicitly and explicitly, surrounded their lives. Daley describes the Greenmeadows/Taradale/Meanece area (a map would have been helpful) and gives the rationale (administrative and environmental) for the 1886–1930 time period covered. For this first explicitly gendered history of a local community in New Zealand historical writing, Daley has chosen to explore kinship, work and leisure, and she has done so by exhaustive investigation of published and unpublished materials and the compilation of a database containing details on 9000 Taradale residents. Chapter 2 draws, as do all those succeeding, on both oral and documentary sources but it makes particular use of evidence gleaned from some 4000 birth, death and marriage records. Daley's exploration of family ties and the meaning of family in the lives of Taradale's citizens reveals the centrality of kinship. Here, as elsewhere, she engages constructively and succinctly with contemporary historical debates but is not diverted by them. For this and later chapters, reader understanding of the basic arguments and key findings is enhanced by her consistent use of two stylistic strategies: clearly demarcated paragraphs of introductory and concluding text; and individual or family case studies. Some of the pen portraits are poignant, a few are exceptional. All are thoroughly documented in the endnotes.

Work and leisure are each allocated three chapters, the first of which explores shared experiences, the second and third then dealing, respectively, with women's and men's activities. It is this readiness to examine what the men and women, girls and

boys of Taradale had in common, as well as what set them apart, which distinguishes this book from earlier studies of femininity or masculinity. Daley is generous in acknowledging her intellectual debt to other historians, within New Zealand and elsewhere, and she has built carefully on their foundations. But *Taradale* is her achievement — and it is an impressive edifice.

Through a close analysis of the nature and extent of the paid and unpaid work performed by Taradale's youthful and adult residents, Daley reveals a rich diversity of work patterns. The ideal of the male breadwinner and the notion of women as men's helpmeets both need modification in the light of her findings. She is careful to keep the changes in perspective. There were 'small repositionings' as the 'new women' of the 1920s challenged dominant modes of behaviour but, Daley reminds us, there were no crises or 'watershed experiences' in Taradale's gender relations. Power and masculinity remained closely intertwined.

Throughout the text, and especially so in the three chapters on leisure, Daley makes effective use of the 35 oral interviews undertaken as part of the original PhD research project. There is a judicious selection of excerpts, ranging from the irreverent to the respectful, valuable for recollections of youthful behaviour, invaluable as a demonstration of the different ways in which men and women recounted their stories. Daley demonstrates the predominantly inclusive nature of masculine leisure pursuits, for age and marital status proved to be less divisive for men than for women.

This gendered microhistory is so rich in detail that it invites immediate and frequent re-reading. Historical novelists, teachers and family historians will welcome the insights into everyday lives and the detail of the sources from which these are derived: the working life of a community policeman, based on investigation of the Taradale police records; the wages and length of service of the women who undertook school and church cleaning, culled from the minute books of both institutions; the impact of unwanted pregnancy or alcohol on family relationships, revealed through interviews, justice or newspaper records. Quite apart from its obvious relevance in social history programmes, the book deserves to be used widely in courses on historical methodology and community studies. Canterbury historian W.J. Gardner has long argued that local and regional studies are crucial for a deeper understanding of New Zealand's past: Daley's work demonstrates the validity of doing so through a gendered lens.

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Alice: The Making of a Woman Doctor 1914–1974. By Fay Hercock. Auckland University Press, Auckland, 1999. 283 pp. NZ price: \$39.95. ISBN 1-86940-206-5.

ALICE is a solid, in-context life story of a successful New Zealand woman doctor. Dr Alice Bush graduated from the University of Otago in 1937, one of only four women in her medical class, and went on to reach the top of her profession as an allergist and paediatrician. She was the first New Zealand woman doctor to receive fellowships of both the Australasian and Royal Colleges of Physicians. Surprisingly, she never received a New Year's honour, pragmatically explained in this book by her nomination missing the deadline. A sub-text, however, reveals a determined, outspoken woman who managed to maintain her respectable reputation while she gently rocked the boat of the medical profession and New Zealand society, with her views on sex education, preventive medicine, and the care of children.