

Consistent with his title, Lange begins with a useful overview of nineteenth-century assumptions about Maori as a dying race, and summarizes the Featherston/Buller legacy, the 'smoothing the dying pillow' image. He makes a greater effort to link his book to wider New Zealand history than Dow does, and in this context – though without much evidence – comes to an opposing conclusion, that 'The most comprehensive Maori health work before 1900 was done by the staff of the Native Schools', whose teachers James Pope saw as missionaries. It is on health reform as a mission that Lange's book displays considerable strengths. It conveys the sense of mission felt by the Young Maori party reformers and the 'lesser lights' of the Te Aute Association, by girls' schools such as Hukarere, and the first Maori nurses. Pomare is depicted as preaching the 'gospel of work', while the Young Maori party saw themselves as 'saviours of a race' who, in Ngata's words, could see 'with the eyes of both races'. Indeed Pomare, as Native Health Officer, is portrayed convincingly as 'a one-man nationwide health service for the Maori on a shoestring budget', who in his health promotion used the latest technology – slides, and seeing through a microscope – to good effect: he scared people about the water they drank.

Both these books are scholarly contributions: they are rich in detail and both authors are at pains to demonstrate complexity. Lange, though, provides added insights through vignettes, as in his disclosure of the prejudiced views of Dr R.H. Makgill, Auckland's District Health Officer, who would have liked to see Maori segregated on reserves as Aborigines were. Yet both studies indicate how far we have to go to complete the jigsaw on Maori-Pakeha relations affecting Maori health. A little more debate and openness to cross-disciplinary approaches could enrich our history as well as our policy.

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Long Journey for Sevenpence: An Oral History of Assisted Immigration to New Zealand from the United Kingdom, 1947–1975. By Megan Hutching. Victoria University Press in association with the Historical Branch, Department of Internal Affairs, Wellington, 1999. 208 pp. NZ price: \$39.95. ISBN 0-86473-360-7.

MEGAN HUTCHING'S account of assisted immigration from the United Kingdom to New Zealand after the Second World War addresses a vast lacuna in the study of population movements to this country. Permanent and long-term arrivals from Great Britain dominated New Zealand's intake until the mid-1970s, yet the expanding body of literature on immigration in the post-war era has, until now, downplayed their experiences. *Long Journey for Sevenpence* remedies this neglect and demolishes a long-standing assumption that the influx of British assisted passengers was simply 'a transfer from one to another branch of essentially the same culture'. Indeed, one of the major triumphs of the book is that it restores the historical identity of these newcomers as immigrants. By approaching their experiences as 'a long-term process of negotiating difference' (p.174), Hutching persuasively demonstrates that an accommodation to new realities was not achieved without moments of tension or ambiguity.

The main themes of *Long Journey for Sevenpence* are introduced through a series of short biographies based on oral history interviews. Each of the immigrants featured here describes their reasons for leaving the United Kingdom, their experiences on the journey, and aspects of their transition to New Zealand society. Coventry-born David Read, for example, recalls his first impressions of the new land (p.26): 'You see this shape against

the sky — the buckled hills — a typical New Zealand landscape [but] it was nothing like I'd really seen before. My first railcar ride to New Plymouth was a like a trip through Aladdin's Cave. New Zealand felt tropical to me. English trees always looked like the immigrants they were. I marvelled at the difficult hill country compared with much of the flattish land in England.' By including the voices of ordinary people such as these, Hutching succeeds in bringing the 'migration process to life' (p.11). It is a powerful narrative strategy that enables the immigrants at the centre of her study to reveal themselves as historical actors who capably transform the circumstances surrounding their everyday lives.

Hutching sets the emergence of an assisted immigration programme in 1947 in the context of severe labour shortages and rising concern about declining rates of natural population increase amongst non-Maori. As a response to these issues, the Labour government established the Dominion Population Committee (DPC) to hear evidence from various interested parties such as the Department of Labour, the Employers' Federation, the Associated Chambers of Commerce, and the Federation of Labour. Although the emphases of each of these organizations differed, Hutching detects a general consensus about the need for a state-assisted immigration scheme. The DPC's 1946 report favoured the implementation of a well-planned and highly selective policy aimed at meeting New Zealand's short-term labour market requirements. It stated a clear preference for migrants from Great Britain, whom it considered were much better equipped to adapt to life in New Zealand than non-British Europeans. Hutching proceeds to document the means by which the scheme was operated in practice by the Department of Labour and Employment. She outlines the protracted nature of the application process and emphasizes the key role played by the British Ministry of Labour in facilitating immigrant recruitment drives. Although there were fluctuations in the numbers assisted, the scheme gradually expanded from modest beginnings to incorporate a nomination system, employer subsidies, and less stringent criteria with regard to age, marital status, and occupational categories. Hutching argues that the National government's decision to cancel nominations, decrease immigration targets, and promote the 'self-regulating' subsidy scheme during the recession of 1967-68 constituted 'a fundamental change in policy' (p.73). Nonetheless, the numbers of assisted immigrants arriving in New Zealand gathered momentum again in the early 1970s, sparking a major policy review in 1974, which resulted in the revocation of unrestricted entry rights for British citizens and the termination of state assistance in April 1975.

The remaining chapters of the book employ a substantial body of evidence drawn from survey questionnaires and oral histories to investigate patterns of migration and socio-cultural adaptation among the newcomers. A majority of the respondents featured in this analysis were in their mid- to late-twenties when they decided to leave home, and most emanated from urban areas, thereby reversing New Zealand's historical reliance on agricultural workers and domestic servants from rural Britain. One of the most significant findings reported here is that the recommendations of relatives and friends were far more influential than other factors in shaping migration decisions. The first-hand accounts of nominators, for example, played a crucial role in disseminating information about New Zealand and partly determined the immediate destination of prospective migrants. Although Hutching does not pursue the matter further, the material presented here suggests that transnational social networks were implicated in the migration process, notwithstanding the availability of state assistance. The task of demonstrating how these mechanisms operated in practice will be a major challenge for subsequent researchers.

The source materials used in *Long Journey for Sevenpence* provide fresh insights about New Zealand society in the 1950s and 1960s. Hutching's respondents experienced varying degrees of culture shock after their arrival in the country, and their personal

testimonies contain wonderful ethnographic descriptions of local social life. Nowhere is this more apparent than in their observations on attitudes towards alcohol, gender roles, and race relations. In an incisive reading of the evidence, Hutching notes the existence of 'strong contradictory elements' in New Zealand opinion: 'they had a great deal of admiration for things British, but appeared to have an inferiority complex about their country — perhaps a hangover from the colonial days — and many immigrants noticed that they did not encourage what they perceived to be criticism of "God's Own Country"' (pp.139–40).

Perhaps the most important contribution of this fine book is methodological. Hutching blends together a variety of research strategies such as oral histories, social surveys, and archival research. What makes this work so valuable to students of migration studies is that she documents the entire research process and appends questionnaire and interview schedules. This will enable other scholars to repeat these procedures in order to resolve particular research questions or establish cross-cultural comparisons. Above all, this study shows how these techniques can be applied to construct an actor-centred immigration history in which personal narratives provide an alternative perspective on the past. Megan Hutching has succeeded in producing an excellent account of British assisted migration to New Zealand and an extremely useful blueprint for future researchers.

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New Zealand Politics and Social Patterns: Selected Works by Robert Chapman. Edited and introduced by Elizabeth McLeay. Victoria University Press, Wellington, 1999. 369 pp. NZ price: \$49.95. ISBN 0-86473-361-5.

ROBERT CHAPMAN was Professor of Political Studies at the University of Auckland for 25 years from 1964. He came to the post as an established poet as well as an historian and social commentator, so it was no wonder that he called his new department Political Studies rather than the more Teutonic and American Political Science. As a teacher he nurtured such luminaries as Helen Clark and Phil Goff, as well as Professor Elizabeth McLeay, who has edited and introduced this sterling volume. I use the word sterling for several reasons. You treasure and polish sterling. You add sterling writings to your bookshelf for future reference and contemplation.

I came to appreciate the timelessness of sterling writings some years ago when, in preparation for a conference paper, I consulted the first essay republished in this book, 'Fiction and the Social Pattern: Some Implications of Recent New Zealand Writing'. Published in *Landfall* in 1952, Chapman's article has stood the test of time well. In it he was positive and optimistic and saw clearly that artists and imaginative writers are often the most perceptive political and social commentators in any age. As an historian he acknowledged, without judgement, that our Anglo-Celtic settlers had brought more than material baggage with them. He thought it particularly significant that much of white New Zealand's immigration was in the 20 years 1861–1881. The settlers came, on the whole, from the agricultural labourer and working classes, and 'they came from the nadir of the industrial revolution'. They believed in the Protestant work ethic, and they came in the hope and expectation of a better life: 'Many if not most prospered only to a minor degree, and some not at all, but the proportion of success was infinitely greater than in the lands they left and more than enough for the myth'. Chapman went on in this