

that of earlier writers. Apart from the valuable information on Gilsemans, the book adds little to what has already been written about Tasman and his place in history. Anderson might in the end have been better advised to pursue his original intention to concentrate on Gilsemans.

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The Island Broken In Two Halves: Land and Renewal Movements Among the Maori of New Zealand. By Jean E. Rosenfeld. The Pennsylvania State University Press, Philadelphia, 1999. 323 pp. US price: \$49.50. ISBN 027-101-852-6.

THE DEVELOPMENT of a British colony in New Zealand depended on the rapid acquisition of Maori land. The settler population outnumbered Maori within 20 years of the 1840 signing of the Treaty of Waitangi. Just as rapidly, Maori and Pakeha interests were in collision. In 1860, under pressure from the settlers, the governor precipitated a war to teach Maori the futility of opposition to British rule. The fighting had strong ideological implications for Maori who believed that Biblical law was the foundation of a superior social order, and under this pressure a fledgling self-determination movement took on the emotional complexion of revealed religion. A series of prophets had visions of the deliverance of Maori Israel. Pakeha were re-cast as the enemies of God. This gave politically disaffected and psychologically distressed Maori courage to oppose, hope for the future and a discipline to live by. Major figures among the prophet movements — Te Ua Haumene, Te Kooti and Rua Kenana — are the subject of Jean Rosenfeld's book. It is, however, wider in scope than this: a substantial first section reaches back to the formation of the King Movement and the lead-up to the first Taranaki war.

None of this is new ground, but Rosenfeld brings a fresh focus, through applying insights based on the study of the cognitive universe of *homo religiosus*. She writes with an engaging energy, and with a broad sympathy. Her sharp eye for the vivid quotation from the contemporary sources gives the book a distinct personality. These qualities give a liveliness of texture that make for a very readable book. The organization of chapters into short — sometimes sound-bite sized — sections seem tailor-made for the uninitiated, and the whole is well capable of whetting appetites.

The Island Broken in Two Halves (the title portrays Te Ua Haumene's vision of a country destroyed by unrighteousness) sometimes seems victim to its own enthusiasm. Undecided about its disciplinary base, its cheerful unselectivity about sources challenges its status as a work of scholarship. For example, Rosenfeld quotes 'a Maori teacher learning her language for the first time' to explain the well-studied concept of mana. Her reliance on current explanations of Maori culture allows her to locate the term 'maori sickness' in a period when 'maori' simply meant 'ordinary'. She offers as proximate cause of war a governor's pique when Maori left a meeting 'without salutation' — much too small a conclusion when about a third of the book is devoted to the pre-1860 period. In the analysis of the formation of the King Movement, the conscientious use of Maori words, which is a feature of the book, fails to hide a heavy dependence on a single contemporary source (Thomas Buddle) for an understanding of both the Movement and mid-century Maori perceptions of Christianity. As well, Rosenfeld's term 'renewal movement' seems to fit the early King Movement only in the most general terms (she does not deal with its post-1864 manifestation, when such a description is applicable). Such flaws mean that the book is far from definitive; they do not stop it from being interesting.

On a theoretical level, *Island* is quite seriously marred by anachronism. This

arises from Rosenfeld's uncritical acceptance of modern sovereignty theory and identity politics as a framework for explaining the past. The underlying thesis is that an emotional commitment to land was the foundation of Maori identity, and the heart of the prophet movements. Rosenfeld does not present evidence from the nineteenth century to support this admittedly widespread view. In fact, the prophets discussed in the book were not simply, or even pre-eminently, land rights' leaders. Loss of land and authority were certainly what they responded to, but their beliefs did not constitute effective action to regain them. The power of the government was implacably actual. Te Ua Haumene could not enforce boundaries against the Pakeha. Te Kooti and Rua Kenana could not challenge the authority of the Native Land Court. In this situation, while all the prophets were to some degree secular politicians, campaigns for land rights were not the source of their following. All were wielders of psychological power — power over people, which seemed the only power available after the settlers won the wars. Prophets were able to get people to believe in visions of deliverance, but they made deliverance depend on the righteousness of lives expressing faith — in God and in spiritual power, but increasingly, in themselves as mouthpieces and conduits. At the formal level of their teaching, it was for God to act; when he did, everything, including the land, would be part of the ensuing perfection.

Rosenfeld's book does not present a subtle picture of later nineteenth-century Maori society. Her repetition of the views of the late twentieth century — a time when redress of historical land grievances became politically possible — creates a false picture of an earlier time. Nineteenth-century evidence about the complex relationship between Maori and land is absent. Rosenfeld depends on assertion, awkwardly tacked on to a variety of her sections as if the title of the book is suddenly recalled to mind. In this the author is particularly exposed.

Rosenfeld has not been well served by her editors. Lingering too long in the pre-1860 period has blurred the focus on the prophets. A sprawling, undisciplined organization constantly forces breaks on the reader's serious engagement with the subject of the moment; the book is not safe from the suspicion that some parts consist of notes for a course of tutorials. The extreme sectionalization suggests over-eagerness to get everything down, and this is at the expense of coherent exposition.

A large ambition falls short of fulfilment in this book. But if the sum is not greater than its parts, the parts have much to offer. Rosenfeld apparently experienced the almost reflexive local resistance to American field workers researching a subject as sensitive as Maori experience of colonization. She has risen above it, and produced a fresh, warm and sensitive book that will enlighten most New Zealanders.

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