

which were entirely Māori efforts, inspired by the great political and religious movements over the years. Amongst them were the Kīngitanga, Repudiation, Kotahitanga, Te Rūri Tuawhītu and Rātana movements. These are names and movements whose meanings can continue to resound in historical writing through our increased access to Māori newspapers. We are introduced to them well through these two books.

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The Maori Language and Its Expression in New Zealand Law: Two Essays on the Use of Te Reo Maori in Government and in Parliament. By Phil Parkinson. Victoria University of Wellington Law Review Monograph, Wellington, 2001. 60 pp.

THIS BOOK comprises two well-referenced articles — one previously published by the *Victoria University of Wellington Law Review* — as one of that journal's occasional monographs. The author, an Alexander Turnbull librarian, has used many previously unknown documents in Maori and this work foreshadows more wide-ranging outcomes of the library's Early Maori Imprints Projects. Plates reproduce various documents referred to in the text.

The first article, 'The Path of the Perfected Law', discusses the use of Maori in the government of New Zealand 1840–1865, when most of this government's subjects were Maori. James Busby's 1835 Declaration of Independence was conceived by him entirely in English and only printed in Maori in 1836.¹ Governor Hobson began — as the colonial administration largely continued — by leaving in English even his initial proclamations declaring his assumption of office and banning further private land purchases. By contrast, the Treaty of Waitangi, intended for Maori readers only, was printed in Maori on 17 February 1840 and not in English until 1844.

Only missionaries possessed the expertise necessary to help the infant colonial administration. William Colenso, the de facto government printer, attempted to translate a proclamation relating to military deserters, but as Henry Williams had found with the Treaty, the impenetrably technical language obliged a paraphrase to make any sense at all in Maori. There was no grammar or dictionary available other than Kendall's 1820 attempt, so Maunsell published one in 1842. George Clarke, the Protector of Aborigines, founded the well-received newspaper *Te Karere* in 1842, although this and all Maori language publications were shut down by George Grey, along with the Protectorate.

Maori publications during Grey's first governorship were ephemeral, his interest in myths not extending to the living language. Gore Browne revived the *Maori Messenger/Te Karere* and printed some other documents. Most significantly, following the 1856 Board of Inquiry's report, the compendium *The Laws of England* was published in 1858 under Francis Fenton's guidance. Although much legislation greatly affected Maori, the first statute to be printed in te reo was the Native Land Act 1862, and then only in 1865 when it was about to be revised.

Parkinson's second article, 'Strangers in the House', takes the theme on from 1868 — the arrival of te reo Maori in the House with the new Maori members — to 1900. In 1865, James FitzGerald created the *Kahiti* [= 'gazette'] *o Niu Tireni* to communicate notices in Maori; it endured until 1930. Standing orders for the printing in Maori of all legislation affecting Maori were frequently ignored — in 1872 Walter Mantell forced the government to admit they had translated nothing. However, more than printed documents were now necessary to involve Maori in the process that had subjugated them. Maori parliamentarians originally all spoke in Maori, their speeches were generally reprinted in Maori newspapers, the Hansard translation giving but a 'meagre representation'.

Bilingual Hansard reports of Maori speeches never eventuated, but became unnecessary for the English-speaking Maori parliamentarians of the 1890s.

Translators still struggled technically; legislative 'Maorish' generated obscure neologisms and transliterations, for example, 'tenata kemana' for tenants in common and 'hea' for share. The Crown Law Office and House interpreters never compiled the required glossary.

Parkinson concludes that by 1900 te reo Maori was irrelevant for communication in the regular business of government. He also acknowledges Mantell and Fitzgerald as the principal mid-century advocates of regular non-English translation after the attempts by Busby, Hobson, FitzRoy and Clarke had been jettisoned, along with the Treaty and other 'Native' inconveniences, by 'good Governor Grey'. He ends with a sombre observation about the difficulty of bringing back a language from the brink of extinction, especially without a predator-free environment.

This is a very useful and innovative introductory study of government documents, suggesting many further questions. Hopefully someone will soon investigate the process of communication to Maori of government documents, whether in Maori or English, and the Maori understanding of them.

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1 Parkinson quotes Governor Gipps as considering the Declaration 'a silly, as well as an unauthorised act . . . a paper pellet fired off at Baron de Thierry'.

Worlds in Collision: The Gay Debate in New Zealand, 1960–1986. By Laurie Guy. Victoria University Press, Wellington, 2002. 342 pp. NZ price: \$39.95. ISBN 0-86473-438-7.

THE DEBATE OVER HOMOSEXUALITY that occurred in New Zealand between the 1960s and 1980s had many features in common with other Western countries but there were also some distinctive local twists and these give this book its special flavour. Until the mid-twentieth century homosexuality was rarely mentioned in the press, or in any public discourse, except for dismal court reports of men in disgrace after being convicted of offences such as indecent assault. Then from the mid-1960s, as in North America and Europe, there was a shift in public opinion on homosexuality and other moral issues. An early indicator was the founding in 1967 of the New Zealand Homosexual Law Reform Society, with a respectable leadership of prominent academics and professional people and a liberal–reformist agenda. With the beginnings of the gay liberation movement in the early 1970s, homosexual men and lesbians began to speak for themselves and demanded equality: not merely a circumscribed toleration but full acceptance. The public debate shifted from law reform to gay rights. Over the next 15 years, Guy argues, it became clear that the debate over homosexuality reflected a clash of values and world-views among New Zealanders. On the one side was a traditional Christian and conservative viewpoint that stressed the need to obey God's eternal laws, preserve society from moral decay and protect the family. On the other side was an ideology that emphasized the primacy of individual freedom and 'sexual self-determination' in a society committed to pluralism and tolerance. In Guy's phrase, 'worlds collided'. He sees the passing of Fran Wilde's private member's bill in 1986 as a watershed; conservative Christians were defeated and lost much of their political clout.