

avenging husband who consumes the moon. Tama, 'a figure . . . closely associated with Te Wai Pounamu' (p.257), brings the art of *moko* to this world, for the benefit of humanity (ch.14). Even the *kūmara*, which would not grow in the southern Te Wai Pounamu, is the subject of a narrative recounting its transportation from Hawaiki to New Zealand (ch.7), highlighting how prestigious a food it was for all Māori. Some stories explain the introduction of important features of human society. Ancestors, such as Pungarehu and Kōkōmuka-hau-nei (ch.11) and Tura (ch.16), travel to the sacred isle of Hawaiki and introduce fire-making, the cooking of food, marriage between men and women and the correct procedure for giving birth. Other stories, such as those of Ruru-teina (ch.17) and Paowa (ch.18), focus on heroic youths who destroy monstrous, animal-like females and return to marry attractive young women. Others allude to typical social problems, notably the use of trickery to thief food (ch.12), or prized heirlooms, such as fish hooks or canoes (ch.15).

Tremewan's book acknowledges three scholarly traditions in New Zealand. First is the work of Pākehā scholars, such as Wohlers, Grey, and White who edited, translated, and interpreted Māori traditions, not always for the best or in ways appropriate to a Māori world view, but establishing a local tradition of Pākehā interest and respect for Māori knowledge. The second and complementary tradition comprises those Māori scholars, such as Tiramōrehu and Tikao in Te Wai Pounamu, who recorded significant bodies of Māori learning. The final tradition emerges from the work of Margaret Orbell at the University of Canterbury who mentored so many scholars, including Tremewan. Their achievement has been to investigate the archives and to produce finely edited and translated collections of Māori narratives that can be read by interested Māori and Pākehā alike. Tremewan has linked these traditions with their homologues in the Pacific to produce a work which moves us effortlessly between Te Wai Pounamu, Aotearoa (the North Island) and Oceania. Such breadth of learning is rarely displayed these days within the pages of a single book. That it seems so easy and yet so stimulating a journey only shows how skilled a guide Tremewan is.

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The Rise and Fall of Te Hemera Tauhia. By Paul Goldsmith. Reed Publishing, Auckland, 2003. 117 pp. NZ price: \$24.95. ISBN 0-7900-0905-6.

ONE OF THE PERHAPS UNEXPECTED CONSEQUENCES of the Waitangi Tribunal claims process has been the production of a number of small books by researchers who were once involved with larger research projects. Huge volumes of research invariably throw up specific and interesting stories. Some of these adapt themselves fairly easily to the small book format. However, as this journal has noted before, there are some problems inherent in this adaptation of Tribunal research for the purposes of publication.

One of these problems is that we are not told of the original purpose for which the Tribunal research was commissioned. Thus, there is a danger that a somewhat tragic person like Te Hemera Tauhia will assume one life within a Tribunal report, and another life within a small book. His times and issues may also be represented differently. We are told that Paul Goldsmith has worked for the Waitangi Tribunal. Did this book arise from a larger Tribunal research project? It would have been useful to know if it did.

Goldsmith tells us that Te Hemera Tauhia was not 'in the first ranks of chiefs, nor was he a major historical figure'. He would not normally have attracted the interest of historians, more so because he left no papers (though few Maori did). He also seems to

have operated in the shadow of other major figures like Paora Tuhaere. He is the kind of historical figure who tends to be unearthed as a consequence of larger research.

As I read this attractive and quite accessible text, I wondered why one would want to tell a story like that of Te Hemara Tauhia. We are told that his life ended in drunkenness and despair in the early 1890s. He had no children and his support whanau had long consigned him to the streets of Auckland. When he died, he was buried 'in isolation' at Te Rurunga, possibly because he had 'lost the affection of his people'.

In his younger days, Te Hemara had suffered through horrific musket war depredations. He had been forced into a life of exile. But, as Goldsmith argues, new settlers from Europe provided new opportunities for Maori, like Te Hemara, to deal in land as if it were a commodity and to acquire new wealth. On that basis, it was possible to acquire a full range of material accoutrement, which Te Hemara did — ships, horses and fine clothes.

In the end, Te Hemara's last days of torment arose because he tried to play the Native Land Court system to his own advantage and lost. He had earlier participated in efforts to form an Orakei Parliament in the late 1880s, and had taken the opportunity in 1889 to remonstrate with cabinet ministers, saying 'you have taken my shirt, my trousers, my everything'.

And so Te Hemara sank into a state of poverty that was of his own making, says Goldsmith. And, lest we think of the nineteenth-century experience of Maori as one where an avaricious Crown used the Native Land Court to strip Maori of his land, through this story we should instead see Te Hemara Tauhia using the courts as a means whereby he and the 'rest of his small and scattered group' could gain legal title over lands upon which they had never trodden. He was granted extensive holdings over lands and forests near Dargaville and Muriwai for which his connections were tenuous at best.

Te Hemara Tauhia was therefore as responsible for his predicament as was anyone, writes Goldsmith. We are told that a collision occurred between Maori and 'the modern world' which would change the Maori world forever. Te Hemara's generation had to deal with profound social and economic change. In the end, Goldsmith says colonization and especially the setting up of the British legal system brought about life changing opportunities for Maori. Te Hemara was a chief and he chose his own destiny.

This story is hardly a redeeming one. It is a story of an individual Maori who, somehow, exercised power over a rapacious Native Land Court that provided the very processes that were exploited by a few Maori and Pakeha in order to strip other Maori of ancestral holdings. If Te Hemara did profit from this, then he did so only to the extent that it served the court's interests as it set about plundering Maori estates. Few Maori were impressed with the court, and they said so, and often. Nor were they impressed with the advent of capitalism and material opportunity, which, far from providing opportunities, constituted the front edge of an attack upon Maori communities and lifestyles. Some Maori, like Te Hemara, were the exceptions; and for a time, they did well as a consequence.

The story of Te Hemara was undoubtedly a tragic one. At first glance, writes Goldsmith, it seems to be a story of a Maori person beset by issues beyond his control. But that story, which fits neatly into one of the 'prevailing myths of New Zealand history', is false. In this book, Goldsmith sets out to expose this 'myth of New Zealand history'. Therefore, he is constantly at pains to point out Te Hemara's 'own responsibility' for the circumstances that consumed him. The book lends weight to a new and somewhat reactionary school of New Zealand historians who condemn Tribunal history as 'good Maori, bad Pakeha', and who argue that Maori must, in the end, face the fact that they were responsible themselves for what happened in the nineteenth century. Te Hemara Tauhia, as he appears in this book, chose his destiny himself.

Given this conclusion, reached after a careful reading of the book, I was left wondering if Te Hemara Tauhia had ever had another life somewhere else; perhaps in a Tribunal

report condemning the excesses of the Native Land Court, perhaps in a study detailing the economic marginalizing of Maori. If not, I think he is deserving of a more sympathetic analysis of a life lived in a time when, as Goldsmith puts it, the 'Maori world was changed forever'.

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Worlds Apart: A History of the Pacific Islands. By I.C. Campbell. Canterbury University Press, Christchurch, 2004. 360 pp. NZ price: \$39.95. ISBN 0-908812-99-X. *A History of the Pacific Islands*. By Steven Roger Fischer. Palgrave, Basingstoke, 2003. 304 pp. NZ price: \$62.95. ISBN 0-333-94976-5. *A History of the Pacific Islands: Passages Through Tropical Time*. By Deryck Scarr. Curzon Press, Richmond (UK), 2001. 323 pp. UK price: £45.00. ISBN 0-7007-1291-3.

THERE ARE PERHAPS MORE GENERAL HISTORIES of New Zealand per square metre of land, and proportional to population, than any country. In recent years, historians of the Pacific Islands have been mounting something of a challenge. Among the more ambitious texts are *Tides of History: A History of the Pacific in the Twentieth Century* (1995) and *The Cambridge History of the Pacific Islanders* (1997). There is also the secondary school textbook *Culture Contact in the Pacific* (1993). All are multi-authored enterprises. Among the sole-authored texts are successive editions of Douglas Oliver's *The Pacific Islands* (1951, 1962, 1989), which was written in the fatal impact tradition and which reigned supreme for three decades through lack of effective competition. The successor was Kerry Howe's *Where the Waves Fall* (1984), which was written in distinct opposition to the notion that European incursions resulted in a fatal impact for Island cultures. *Where the Waves Fall* was the first general text to emerge from a Pacific historian trained at the Australian National University, where J.W. Davidson pioneered a historiography where the old fashioned imperial history that accorded Pacific Islanders a subordinate role in their own history was displaced by the notion of culture contacts, in which Islanders played a more purposeful role. Several more single-authored general texts have since appeared, no less than three since 2000. It is becoming a crowded field.

The general history is often considered the poor cousin of the scholarly monograph; it was more an extended essay and thus an inferior way of packaging history. Perhaps this was sometimes not without substance. Take J.P. Kenyon's short history of seventeenth-century England, *The Stuarts* (1958). He was asked to write the book and offered £500 down payment and 12½% on sales beyond the 5000 mark. As he explained, 'I badly needed a car to pursue my social/sexual life, and in 1957-8 you could get a very good car for £500'. So he 'ripped off the thing in six weeks flat' (or about five printed pages per day), and bought himself a Ford Prefect. By contrast, Howe spent six years on *Where the Waves Fall*. That is the difference between the short history of old and the more monographic general history of today. Either way, however, general histories should be considered a specialization in the same sense as general practice in the medical profession is a skill in its own right. Indeed, general histories are not easy to do well, least of all for the Pacific Islands whose cultural diversity and physical fragmentation are inimical to tidy thematic or geographical coverage. It has also become increasingly difficult to synthesize the accumulation of detailed knowledge about the region, which itself is compounded by the increasing emphasis on more contemporary developments. Accordingly, general histories have become increasingly monographic and detailed and less the shorter text given to the broad-brush approach and generalizing comment.