

manuscript and published sources, and there is a good bibliography, an index, some maps and illustrations. From time to time, and notably in the opening chapter, Dunmore indulges in imagined historical conversations that may embarrass 'a specialized audience'. Consistently calling Bougainville by his first name, Louis, is part of the book's rejection of pretentiousness, but it can be rather disconcerting when talking about a man who frequented the courts of Louis XV and Louis XVI and was a protégé of Madame de Pompadour. One would sometimes like to go beyond a chronicle of events to delve more deeply into the character of this 'witty and charming courtier' and Enlightenment man, and there could be more discussion of the significance of his achievements. However, while not breaking new ground or posing new questions, this is an intelligent and very well informed account of Bougainville's life written by a man who has published widely on Bougainville and other French explorers of the Pacific.

A coherent view of Bougainville's life does emerge from Dunmore's narrative. A member of the *noblesse de robe*, well educated in the classics, a man with social skills and influential patrons, he had both intellectual curiosity and the ability to get things done. Influenced by an older sickly brother who took a particular interest in the explorations of the ancient Greeks and Romans and in the contemporary search for a southern continent, he encouraged the French government to set up a colony on the Malouines in an effort to give the French control over the entrance to the Pacific and as a first step in the exploration of the unknown seas that lay between America and Asia. Bougainville raised much of the money for the colonizing himself, being reimbursed by the Spanish government when it eventually took over the islands after moderately friendly negotiations. This project, which has striking parallels with the later French attempt to colonize southern New Zealand, led to his voyage round the world (1766–1769) at a time when the French government constantly pleaded poverty whenever scientific expeditions were mooted.

After many notable liaisons and the removal of a benign scrotal tumour, Bougainville married at the age of 51, and he and his wife had four sons. Imprisoned during the Terror, he was only saved from the guillotine by Robespierre's death. His relations with the British throughout his life were extremely interesting in that mutual respect was shown in his frequent contacts with British intellectuals and officers and, in a way, he wanted France to become more like the British and contest their political, military and scientific hegemony. He went to war, both on land and sea, against his British friends. As late as 1798, under the Directory, he prepared a technical paper, based on his Canadian experiences, on how the French could invade England. And he continued to think that French possession of the Falklands was strategically desirable. Under Napoleon he lived comfortably as a senator, a count and a retired rear-admiral, attending meetings of the Academy of Sciences and the National Institute. When Bougainville died in 1811, Napoleon ordered that his body be buried in the Pantheon, where it lies near those of Rousseau and Voltaire. Dunmore has written the most readable and balanced general biography, in English or French, of a man who took an active part in many of the salient events of his time.

PETER TREMEWAN

University of Canterbury

Vision and Reality in Pacific Religion: Essays in Honour of Niel Gunson. Edited by Phyllis Herda, Michael Reilly and David Hilliard. Macmillan Brown Center for Pacific Studies, Christchurch and Pandanus Books, Canberra, 2005. 343 pp. NZ price: \$25.00. ISBN 1-74076-119-7.

NIEL GUNSON IS WIDELY RESPECTED as one of the pioneers of the scholarly speciality of Pacific history that germinated at the Australian National University in the 1950s under

the inspiration of J.W. Davidson (he of the ill-fated 'Davidson Fund' at ANU). Gunson completed a doctorate there in 1960 and joined the staff in 1962. His thesis became the basis for his foundational book *Messengers of Grace: Evangelical Missionaries in the South Seas (1797–1860)*, published in 1978. Meanwhile, his expertise on missionaries and missions has been invaluable — and continues to be so — to many other scholars. This is because not only did Christian missionaries have profound impact on Pacific Islanders generally but because religion suffused every facet of indigenous life. Indeed, it still does, in a complex amalgam of traditional and introduced beliefs and practices, under the aegis of Christianity. Moreover, the missionaries, as literate and prolific recorders of what was going on around them and of local beliefs, languages and customs, had emerged as the principal makers of the materials by which the indigenes' past might be known. Without them the pursuit of 'Pacific history' would have been knee-capped.

In exploring the thought, work and ramifications of missions Gunson has emerged as a preeminent authority not just through his own researches but through the many doctoral students he has supervised. Thirteen of the latter have contributed to this book. Besides them there are numerous others who are not represented here. It might have enhanced the commemorative function of the book had all of Niel's students and their theses topics been listed in an appendix, but that is a nugatory quibble. The essays assembled here are all pieces of mature scholarship and honour Gunson, his field of study and the authors themselves.

An appreciation of subtlety and intricacy runs through all of them. Phyllis Herda sets the tone with an examination of the contradictions and complementarities of male and female in Tongan creation myths, while Kieran Schmidt looks at the putative links between high status and divine favour that have endured in Samoa since time immemorial. Here the past is not another country. Ancestral understandings are also the focus of Hank Driessen's close study of Tupa'ia. He was the Tahitian priest-navigator who accompanied Cook to New Zealand (but did not as some commentators, placing surmise before proof, would have it, guide him there).

Subsequent essays deal with the planting and development of Christianity. Andrew Hamilton explains the French Catholic connection with Samoa, while Michael Reilly analyzes two dreams of a Cook Islands *ariki* concerning the reception of Christianity on Mangaia in 1824 in arguing for a convergence of identities between the old and new gods, Tangaloa and Jehovah. Nor was it only Islanders who pondered the nature of God. David Hilliard addresses the question 'How did the early European missionaries see the relationship between the God they worshipped, with the gods of the people they were trying to convert?' with regard to the Melanesian Mission, founded by Bishop Selwyn of New Zealand in 1849. He identifies a distinctive tradition of accommodation. This was articulated by theologians and ethnologists from within the mission — Patteson, Codrington, Ivens, Fox — who saw 'a God who was a fulfillment rather than a denial of existing Melanesian beliefs'.

Then there are papers dealing with the internal operations of particular missions. Andrew Thornley deals with the allocation of authority between Methodist missionaries and converts in Fiji, 1850–1880, and Ross McKay considers a similar colonial demarcation that lasted from 1891 to 1961 on the island of Dobu. Who 'owned' the church? David Wetherell's question, though, might be 'which is the church?' He contrasts the neighbouring Anglican dioceses of New Guinea and of Torres Strait. Both began in the 1890s, one as a mission to pagans and the other as a church for settlers, but developed along different lines. From institutions to an individual, Diane Langmore offers a biography of Frances Fairhall of the London Missionary Society who worked in Papua after World War II.

Fittingly, the final essay is on theological education and the author Kambati Uriam is himself a Pacific Islander (from Kiribati). Discerning some measure of completeness in

his story he sums up a long process of evolution by commenting 'The Church and her theology [are] no longer the end but [are] the means to discern the reality of God in the islands'.

From primal religion to institutionally and intellectually indigenized Christianity via missionary endeavours, these essays shine light on topics that occur across the full span of religious activity in the Pacific. Nor is that all, for while most of what has been noted above has some familiarity, the collection is enhanced by two essays on topics that have hitherto been excluded from surveys of Pacific religion. The chapters by Norman Douglas on Mormonism and by Graham Hassall on the Bahai'i Faith are especially welcome.

Gunson has done well to foster a stable of scholars such as those who have written for this book. But their tributes are nothing less than he deserves.

HUGH LARACY

The University of Auckland

Pacific Journeys: Essays in Honour of John Dunmore. Edited by Glynnis M. Cropp, Noel R. Watts, Roger D.J. Collins and K.R. Howe. Victoria University Press, Wellington, 2005. 232 pp. NZ price: \$39.95. ISBN 0-86473-507-3.

THE ENGLISH LANGUAGE LITERATURE on the French in the Pacific would be severely impoverished without the quite extraordinary output of John Dunmore, former professor of French at Massey University in Palmerston North and celebrated Pacific historian. Among his best-known works are his two-volumed *French Explorers in the Pacific* (Oxford: Clarendon 1966, 1969), and a series of highly regarded works on La Pérouse and Bougainville.

Pacific Journeys is a collection of essays in honour of John Dunmore, written by 15 contributors from around the world, preceded by a delightful biographical sketch and bibliography of Dunmore's scholarly works, written by Glynnis Cropp. The essays are roughly grouped according to topic or area. Three of them concern French whaling in the Pacific, four deal with French Pacific literature, while most of the other contributors treat topics in French Pacific history. The collection captures most of John Dunmore's scholarly interests and writings and constitutes a fitting tribute to New Zealand's leading French Pacific scholar.

Edward Duyker's contribution, 'A French Garden in Tasmania: the Legacy of Félix Delahaye (1767–1829)', relates to the discovery in 2003 of the garden on the north-eastern peninsula of Recherche Bay, established by Delahaye, a member of Bruny d'Entrecasteaux's expedition to Van Dieman's Land (Tasmania) in 1792 and 1793. The remains of this garden, which have been searched for since 1838, are of considerable current interest to conservationists in Australia. Alan Frost's "'I'll Make You Eat Grass Like Cows": Food and the *Bounty* Mutiny' examines the true cause of the mutiny on the *Bounty* in 1789. His graphic account of the spartan diet which Lieutenant William Bligh imposed on his officers and crew leaves little doubt that this was the principal cause of the mutiny. Written in French, François Moureau's 'L'Ancr et le Plomb: L'Édition des Voyages Maritimes en France au Siècle des Lumières' discusses the nature and impact of the thirst of eighteenth-century France for the exoticism of accounts of the South Seas, such as those of Cook and Bougainville, and their impact on subsequent literature. In 'Nine Days in Nouvelle-Cythère: The Origins of French Artwork in the Pacific', Christine Hemming details the work of Philibert Commerson (1727–1773), appointed as 'Royal Botanist and Naturalist', who served as the primary artist on the Bougainville expedition to Tahiti in 1768. Her contribution includes four plates of Commerson's drawings of Tahitian canoes, houses, tools and weapons. Christian Huetz de Lemp, a