

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.

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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'Ancre 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

well-known French geographer, describes 'Le Retour de la France dans le Pacifique sous la Restauration (1815–30)', the major expeditions of Louis de Freycinet, Louis Isidore Duperrey, Hyacinthe de Bougainville, Jules Dumont d'Urville, Nicolas de Tromelin and Pierre Théodore Laplace and the context of intense scientific activity which characterized the period.

It is not surprising that Hugh Laracy's contribution, 'Patrick O'Reilly: Bibliographer of the Pacific', is an empathetic biography of the major twentieth-century French Marist bibliophile and bibliographer. Laracy worked closely with O'Reilly in Paris while he was undertaking his research on the Solomon Islands. As a result of their close association, he provides previously unknown details and insights into the character of this colossus. Jessie Munro writes about 'Jean-Marie Grange, Clerc de Saint Viateur in New Zealand'. Grange was a French priest in the Auckland diocese, recruited by Bishop Jean-Baptiste Pompallier in 1860. He was the only cleric (apart from Father James McDonald) to keep alive Catholic ministry to the Maori through the post-war 1870s. Munro's account gives valuable insights into the commitment of these missionaries in very difficult circumstances. A second Maori-related contribution is J.M.R. Owens's 'Maori as Missionary: A Whanganui Case Study', which takes a fresh look at why the mission enterprise was so successful in Maori New Zealand. Using detailed case studies, he concludes that Maori leaders were an essential component in that missionary success.

Still within New Zealand, there follow two chapters on French whalers: 'French Whalers and the Maori' by Peter Tremewan, and 'French Whalers at Otago 1838 to 1853' by Ian Church. Tremewan's engagingly written contribution details not only the history of the French whaling industry in New Zealand beginning in 1836, but provides little-documented information on the astute handling by the Maori of their European visitors. Church provides a detailed account of the numerous ships which visited Otago and Cloudy Bay in the period up to 1845 and the huge increase in whale oil production between 1830 and 1840. Also within the whaling compass comes Christiane Mortelier's 'Les Histoires de Jean-Marie Cabidoul: Le Roman Baleinier de Jules Verne'. In this paper she takes the position that this is really an account of whaling and whaling practices written by a nostalgic Jules Verne when he was confined by old age and infirmity to Amiens, rather than a novel. Rosemary Arnoux's 'Stranger Than Fiction: Ethnography and Narrative Writing in French Polynesia' shows how while ethnographic detail was used systematically to add authenticity to early fictional accounts of travels in French Polynesia, the Polynesian adventure became more fictionalized as the nineteenth century progressed.

"Hybridity" in French-Kanak Encounters in the Literatures of Kanaky/New Caledonia' by Raylene Ramsay is a penetrating analysis of a contemporary phenomenon in the post-Matignon and Noumea Accord years. Indeed the notion of hybridity is a useful metaphor of the grafted character of New Caledonian literature which she promises to pursue in a further discussion of colonial and post-colonial texts. Sonia Faessel brings us the 'Dernières Nouvelles du Théâtre Calédonien: Les Dieux sont Borgnes', a third literary contribution to the volume. This new play, written conjointly by Pierre Gope, a Kanak, and Nicolas Kurtovich, a descendant of a New Caledonian settler, is not really a hybrid, according to Faessel, but rather gives free reign to each of the authors, yoked together by a strong attachment to land. The volume concludes with a botanical paper, 'New Caledonia: A Botanical Mecca' by John Dawson, who looks at the history of botanical research in New Caledonia, comparing the astounding diversity of New Caledonian flora with that of New Zealand, some 3200 native species of higher plants compared with the 2200 species in New Zealand. He details his own research on the genus *Metrosideros*, chosen because of its strong presence in New Zealand and New Caledonia.

Pacific Journeys: Essays in Honour of John Dunmore is an excellent festschrift in that it contains some high-quality essays reflecting current research. It is this which

distinguishes this volume from the often disappointing, lacklustre offerings which characterize this genre at present. It is not surprising that *Pacific Journeys* is well edited, since there were four editors for this relatively slim volume, only one of whom made a written contribution. Titles and chapter headings are notoriously hard to police. It is a pity that Owens's essay carries the spelling 'Whanganui' in the title, but 'Wanganui' throughout the body of the essay. To be fair, however, this is a very attractively presented and well-balanced volume which will appeal to a wide readership among people with an interest in the Pacific, both Anglophone and Francophone.

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East by South: China in the Australasian Imagination. Edited by Charles Ferrall, Paul Millar and Keren Smith. Victoria University Press, Wellington, 2005. 439 pp. NZ price: \$49.95. ISBN 0-86473-491-3.

THIS TIMELY NEW WORK considers the influence of China and Chinese people on culture and society in New Zealand and Australia. The book is elegantly presented, with a stunning cover depicting a sculpture by New Zealand artist Neil Dawson of a dragon (the symbol of China) emerging from an egg made of silver ferns (the symbol of New Zealand). Overall, the book is articulate and thought provoking, with essays covering a wide range of fields including literature, history, fashion, furniture and popular culture. As Charles Ferrell writes in the introduction, attitudes towards China and Chinese people in New Zealand and Australia have frequently swung from Sinophobia to Sinophilia and have had a significant impact on both countries.

For this reader a number of chapters particularly stood out. Duncan Campbell's elegantly written, observant contribution to the volume focuses on the topic of Chinoiserie in the former Wellington residence (now a museum) of New Zealand writer Katherine Mansfield. This beautifully restored mansion is, to those with an eye for Chinese aesthetics, as much a shrine to the writer's early life, as it is an archive of late Victorian/Edwardian Chinoiserie. In the essay Campbell also traces mentions of Chinese people and China-related matters which appear in Mansfield's writings. Campbell utilizes his observation of Chinese influences in Mansfield's life to consider the overall theme of the book: the role that China has played in the Australasian imagination. Campbell argues that 'Both [Sinophobia and Sinophilia] equally are forms of intercultural dissonance that cause the over-inscribed surfaces of both the Chinese living here and the objects in the "Chinese" style that we made use of in our daily lives to become ciphers for our own twinned desires and fears, thus masking us from the commonality of our humanity' (p.182).

Jane Stafford's essay discusses the travel writing of another New Zealand writer with a China connection, Robin Hyde. In a long overdue study, Stafford compares Hyde's travel writing and war correspondence on China in the late 1930s with that of her contemporaries, Peter Fleming, W.H. Auden, Christopher Isherwood, James Bertram and Agnes Smedley. Stafford gives a close, witty reading of the works of these well-known authors. Hyde's war correspondence is among her best work and in many ways much more convincing and human than that of her contemporaries. Stafford gives us a detailed analysis of the various aspects of Hyde's writing on China and compares it very favourably with that of her much more famous peers. However, somewhat oddly, Stafford concludes by warning us that there is a 'danger' that Hyde's work is now being over-celebrated by some critics, writing, she claims, from the perspective of 'Feminist triumphalism, a Foucauldian rehabilitation of madness, and a neo-romantic cult of the disordered genius' (p.212).